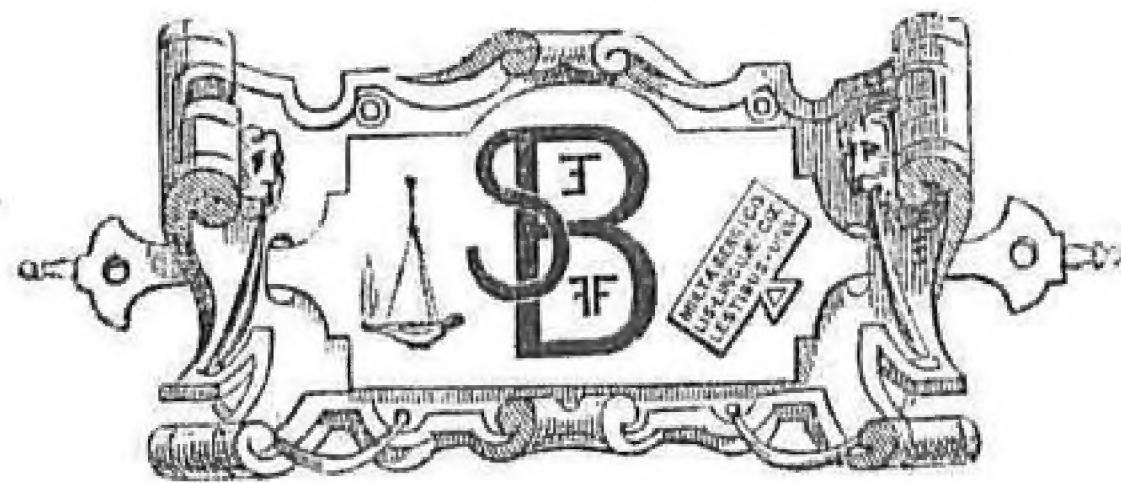


THE
GENEVAN NEW TESTAMENT.

FIRST EDITION.

M.D.LVII.



THE
NEW TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST.

A FAC-SIMILE REPRINT OF
THE CELEBRATED GENEVAN TESTAMENT,
M.D.LVII.

WITH THE MARGINAL ANNOTATIONS AND REFERENCES,
THE INITIAL AND OTHER WOOD CUTS,
PREFACES AND INDEX.

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LANGUAGES.

ΠΟΛΛΑΙ ΜΕΝ ΘΥΗΤΟΙΣ ΓΛΩΤΤΑΙ, ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΣΙΝ.

ADVERTISEMENT.

THIS Edition of the GENEVAN NEW TESTAMENT being an exact and accurate representation of the Edition Published in 1557: the reader is referred to the *Table* at the end of the Volume, entitled “Fautes committed in the printing:” for in making this Edition correspond with the Original Copy, it was necessary to preserve the Text itself unaltered.

15, *Paternoster Row.*

THE
NEVV E TESTA-
MENT OF OVR LORD IE-
fus Christ.

Conferred diligently with the Greke, and best ap-
proued translations.

*With the arguments, aswel before the chapters, as for euery Boke
& Epistle, also diuersities of readings, and moste profitable
annotations of all harde places: wherunto is added a copi-
ous Table.*

GOD BY TYME RESTORETH TRVTH



AND MAKETH HER VICTORIOUS.

AT GENEVA
Printed By Conrad Badius.
M. D. LVII.

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THE EPISTLE DECLARING THAT

Christ is the end of the Lawe, By Iohn Caluin.



OD THE Creatour, moſte perfect and excellent worker of all thinges: aboue all his other creatures, wherein he had declared hiſelfe moſte wōderful made mā as the perfection of his worke: in whome we may beholde a meruelous excellencie. For he fashioned him according to his image and likenes, ſo that the light of his glorie ſhyned clearely in him. Now y one-ly way to cauſe him to remaine in this eſtat, wherin God had placed him, was, humbly to ſubmit him ſelfe alwaies before the maieſtie of his Creatour, & magnifie him with thanks geuing, in no caſe ſeking glorie in his owne ſelfe: but, forasmuche as he ſawe that all thinges came from aboue, to liſt vp his eyes continually thytherwarde to glorifie one God only, to whome the praife dyd apperteyne. Notwithſtāding wretched man, deſirous to aduance him ſelfe, incontinent began to forget, and to become vnmyndeful whence he had all goodnes, & by cruel ingratitude was bolde to extolle him ſelfe & ſwel againſt his maker, and the autour of all graces. Therefore he fell into deſtruction, he loſt all the dignitie and excellencie of his firſt creation, he was ſpoyled and bereft of all his glorie, he was diſpoſſeſſed of the gifts which were beſtowed vpon him, to beate him downe in his pride, and to cauſe him to learne that by force, which he wolde not vnderſtande of his owne wil. That is to ſay, that he was but vanitie, nether at any tyme was any other thing, ſaue that y Lord by his ſtrength dyd mainteyne him. Then God alſo began to hate him, and (according to his deſerts) refu-

ced him for his worke : feing that his image, and likenes was conceled, and the graces of his goodnes were defaced. And wher as before he had determined and appoynted to be delited and take pleasure in man, as a father in his welbeloued childe : now contrarywise he contemned and abhorred him : Infomuch that what thing foeuer pleaced God before, now displeaced him : that which thē delited him, did now prouoke his wrath : that which he was wont to beholde with a fatherly and louing countenance, he dyd now detest and abhorre. Finally man altogether with whatfoeuer belonged vnto him, his dedes, his thoghtes, his wordes and his lyfe dyd vtterly displeace God, euen as if he had bene his professed ennemie : and therefore sayd, that he repented, that he had made man. Being then thus cast downe into extreme cōfufion, he was notwithstanding fruitful in his cursed fede, and begate children like to him selfe, that is, wicked, peruerse, corrupt, voyde, and barren of all goodnes, riche, and plentiful in euil. Neuerthelesse the Lord of mercie (which doth not only loue, but is him selfe loue & charitie) willing yet of his infinite bontie, to loue that which was not worthie to be loued, hath not fully dissolued, lost, and destroyed mankynde, as his wickednes required, but suffered, and bare with man louingly, and patiently, geuing him terme and leasure to tourne agayne to his God, and to reforme him selfe to that obedience, from which he was gone astraye. And albeit God seemed to dissemble, and say nothing (as thogh he wolde hyde him selfe from men) suffering them to walke according to their desires, and lusts of concupiscēce, without lawes, without gouernement, and without any maner of correction by his worde : yet he gave them sufficient instructions which might move them to seke, taste and fynde him : and so to knowe and honour him as it apperteyned. For euery wher, in all places, and in all things, he hath displayed his ensignes, yea so cleanly blased his armes, that there was no fuche idiote which colde pretende ignorance, in not knowing so
fouueraigne

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souueraigne a Lord, which had so richely exalted his magnificence, for in all partes of the worlde, in heauen, and in earth, he writ, and as it were ingraued the glorie of his might, bontie, wisdome, & eternitie. S. Paul therefore sayd very true, That the Lord left not him selfe without testimonie: euen towarde them, to whom he sent no knowlage of his worde. Seing that all the creatures from the very firmament vnto the centre of the earth, might be not onely witneses, & messengers of his glorie to all men, to cause thē to seke him: and hauing founde him to receaue him gently, & do him homage, as the worthines of so bountiful a Lord, so mighty, so wise, and eternal doth require: but also helpes and gydes to euery one in their degre, to conduct them to the same. For the byrds in their melody songe to God: the beastes called vnto him: elements reuerenced him: the mountaines founded of him: the ryuers and fountaines loked louely on him: the herbes and floures smyled on him. Although douteles it was no nede to seke him farre of, seing that euery man might fynde him in him selfe: in asmuche as we are all susteined and conserued by his vertue that dwelleth in vs. Yet to thintent that he might shewe more manifestly his goodnes and infinit mercie among men, it pleaced him not onely to instruct all by such lessons as we haue aboue mencioned: but especially called one certeyn people to heare his voice, the which people of his good wil, and liberale grace he dyd elect, and chose among all the nations of the worlde. These are the children of Israel: to whome by his worde he shewed who he was: and by his wonderful workes declared, what he colde do. For he drewe them from the subiection of Pharao kyng of Egypt (vnder the which they were tyed and opprest) to deliuer them and make them fre. He accompagnied them night and day in their flight, as thogh he him selfe were a flier amōg them. He nourished them in wildernes. He made them possessors of the land promised. He gaue them victories and triumphe in their

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hands. And as if he had had nothing to do with other nations, he wolde expreffely be called the God of Ifrael: & y^e they fhulde be named his people, vnder condition, that they fhulde neuer acknowllage other Lord, nether receaue any other God, Which Couenant was confirmed, & authentically instruments were made of the Testament & witnes w^h he deliuered vnto them. Notwithstanding as men which fmelled of their curfed race, they fhewed them felues the very heires of the iniquitie of their father Adam, and were nothing moued with fuche prerogatiues and declarations, nether gaue eare to the doctrine wherby God admonifhed them. The people in whom was writ the glorie and magnificēce of God, proffited nothing the Gētils by their example to moue thē to glorifie y^e Lord, of whome they were an euidēt witnes. The Lawe and y^e Prophets bare no autoritie amōg y^e Iewes to guyde thē in the right way. They were all blynde in the light, deafe at admonitions, hardened at the cōmandements. Trueth it is y^e the Gētils, aftonied & cōuincēd w^h the innumerable treasures & benefits, w^h they fawe with their eye were cōpelled to knowe the beneficiall God whome they fawe not, becaufe of that infinit bontie w^h proceded of him. But infteade of rendering to him the glorie, which apparteyned to the true God, they facioned to them felues a God after their pleafure, and according as their folifhe phantasies in the vayne deceite therof had dreamed. And not one onely, but so many as their difordered prefumption was able to imagine & make: in fuch fort that ther was nether people nor contrey, w^h made not to them felues new Gods, as femed to them good. Hereof idolatrie the traiterous baude began to raygne, and entifed and toured backe men from God, and caufed them to fet their myndes on a rable of idoles, of whose forme, name, and fubftāce they them felues were the autors. Touching the Iewes, althogh they receaued and accepted the meffages and ordinances which the Lord fent them by his feruants: yet incontinently

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nently they brake promesse with him, rashely they tour-
 ned backe from him, they dyd transgresse & contemne his
 Lawe, they hated it, & walked in it against their wil, they
 became strāgers frō his house & dissolutly ran after other
 Gods contrarie to his wil, & became idolaters as the Gen-
 tils were. Wherefore to drawe as wel the Iewes as Gentils
 to God, it was requied that a newe Couenant shulde be
 made, which were certeine, sure, & inuiolable. And to esta-
 blishe and cōfirme this, it was necessarie to haue a Media-
 tor, which shulde make intercession, and put him selfe as a
 staye betwixt the two partes to agre thē: without whome
 man sholde remayne for euer in the wrath and indignatiō
 of God, and colde haue no way to rise vp out of the curse,
 miserie, and confusion wher into he was fallen headlong.
 This was our Lord and Sauour Iesus Christ, the true, and
 only eternal Sonne of God, who shulde be sent frō the Fa-
 ther and geuen to men to be the restaurer of the worlde,
 which was as scattered, destroyed, and desolate: in whome
 since the worlde began was euen hope to recouer that los-
 se purchassed by Adam: for euer vnto Adam him selfe im-
 mediately after his fall, was geuen for his consolation
 and cōfort, the promesse, That by the Sede of the woman
 the Serpēts head shulde be bruised. Which was to say, that
 by Iesus Christ borne of a Virgine the power of Satā shul-
 de be beaten downe and broken. Afterwarde the same pro-
 messe was more amply renued to Abrahā, when God sayd
 vnto him, That by his fede all the nations of the worlde
 shulde be blessed. Which ment, that of his fede or race
 shulde come Iesus Christ according to the fleshe: by who-
 se blessing all men, of what nation soeuer they were, shuld
 be sanctified. And agayne it was continued to Isaac, in the
 same forme & wordes. And afterwarde many tymes publi-
 shed, repeted, and confirmed by the testimonie of diuers
 Prophets: infomuche that for our more ful persuation
 they haue certified of whome he sholde be borne, at what
 tyme, in what place, what afflictions, & death he sholde suf-
 fre, y^e glorie wherī he sholde rise agayne, what his kingdo

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me shulde be, and to what saluation he wolde leade his. First Isaie forespake vnto us, how that he sholde be borne of a Virgine, saying, Beholde ȳ Virgine shalbe with childe, and shal bring forth a Sonne, and thou shalt call his name Emmanuel. In Moses the tyme is described vnto vs, when Iacob sayed, The sceptre shal not be taken away from the ligne of Iehudah, nor ȳ chief Gouernor of his host, til he come which shulde be sent, and he shalbe the wayting fore of the Gentils. Which thing was verified whē Iesus Christ came into the worlde. For the Romans, after they had depriued the Iewes of all gouernemēt and charge, about seuen and thirtie yeres before Christ was borne, appointed Herode King ouer them : who was a strāger, and his father was named Antipater an Idumean, & his mother an Arabian. Some tymes in dede it happened that ther were no Kynges among the Iewes, but they were neuer vnprouided of Cōsellers, Gouernors, & Lawmakers, as when Herode raigned. Also Daniel maketh another description of the tyme, by the supputation of seuēty and seuen weekes. The place of his birth is playnely signified vnto vs by Micheas, saying, And thou Bethlehē called Ephra thah, thou art not the lest among the Thoufandes of Iehudah, frō thee shal come he, which shalbe Ruler in Israel, & his comming out, is from the beginning of the days of eternitie. As cōcerning the afflictions w̄ he shulde susteyne for our deliuerāce, & ȳ death that he shulde suffre for our redemption, Isaie and Zacharie haue both largely, & certainly spoken. The glorie of his resurrection, ȳ maner of his kyngdome, the grace of saluation, which he wolde shewe to his people, haue bene abūdātly intraited by Isai, Ieremie, and Zacharie. In suche promises published, & testified by these holy mē fulfilled with the holy Spirit, the children and elect of God haue quieted and cōforted thē selues : and haue nourished, continued, and increased their hope in the same : wayting when the Lords wil was to performe that w̄ he promised. Amōge whome, many Kyngs & Prophets haue greatly desired to se the accomplishment.

Albeit

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Albeit in the meane ceason they fayled not to cōprehende by faith in their hartes, that w̄ they colde not se with the eye. Forthermore, that they might be cōfirmed by all meanes in their longe expectation of this great Messias, God gaue them his Lawe written, wherein were cōteyned many ceremonies, purifications, and sacrifices the which things were but figures & shadowes of great benefits to come by Christ, who only was the body and trueth of them. For the Lawe colde bring none to perfection : but only shewed the way and as a shole master dyd guyde and conduct men to Christ, who was therof as S. Paul sayth, the ende and ac cōplishmēt. Likewise at sondry tymes, and at diuers seasons he sent them certeyn Kyngs, Princes, and Capitaines, to deliuer them out of the power of their ennemies, to gouerne thē with quietnes and peace, to wyne agayne that which they had lost, to cause their estat to florishe, & with their valiant acts to make them famous among all other nations, that they might haue some tast of the manifold wonders, which they receaued by that great Messias, in whome shulde be set forth playnely all the power & force of the kyngdome of God. But when the fulnes of tyme was accomplished, & the terme which God had appointed before, fell : this worthy Messias, so longe promised, and so long wayted fore, came, and hath finished and fulfilled all things that were necessarie for our redemption and saluation. And was geuen not to the Israelites only, but to all men, of all nations and countreys : to the intent, that mankynde might be recōciled by him to God. For declaration of the which thing, the Lord IESVS, which was the groundeworke and substance therof, hath ordeyned his Apostles, to whome he gaue charge, & commandement to publishe his grace through all the worlde. Now ȳ Apostles, because they might behaue them selues in this charge as their dutie dyd require, dyd not onely labour diligently to execute their ambassade by preaching, but according to the example of Moyse, and the Prophets; who left a perpetual memorie of their doctri-

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ne, they haue put it in writing : wher first they haue reher-
 fed the historie of that which our Lord Iesus hath done &
 suffered for our saluation : afterwarde they haue declared
 of what importāce all this was, and what proffit we recea-
 ue therof, & after what sorte we must take it. All this worke
 is called the Newe Testamēt. & is so named in respect of y^e
 Olde, the w^h inasmuch as it ought to be referred to this, was
 in it selfe infirme and vnperfect, & therefore was abolished
 and repelled. But this is the Newe and eternal Testament,
 which shal neuer waxe olde nor perishe, since that Iesus
 Christ is the Mediator therof : who hath ratified and con-
 firmed it by his death : wherin he hath accomplished the
 ful and perfect remission of all transgressions, which re-
 mayned vnder the first Testament. The Scripture also
 calleth it the Gospel, that is, good and glad tydings : fo-
 rasmuch as in it is declared, that Christ, the only natural
 and eternal Sonne of the lyuing God, was made man, to
 make vs the children of God his Father by adoption. And
 so he is our only Sauour, in whome fully cōsisteth our re-
 demption, peace, iustice, sanctification, saluation, and life :
 he dyed for our synnes, and rose agayne for our iustifica-
 tion, he ascended to heauē to make vs entrie thither, to ta-
 ke possession for vs in our name, and to assist vs alwaies,
 before his Father as our Aduocat, & perpetual Sacrificer :
 w^h sitteth at his right hād, as Kyng, appointed Lord & Ma-
 ster ouer all, to the ende y^e he might repaire all things in
 heauē, & in earth. The w^h thing all the Angels, Patriarches,
 Prophets, and Apostles were neuer able in any point to
 do : For they were not ordeyned of God for that purpose.
 And as the Messias was so often tymes promised in y^e Olde
 Testament by diuers testimonies of the Prophets : so Iesus
 Christ was declared by certeyn & indoubtable testimoni-
 es to be him, & no nother y^e shulde come, & w^h was looked
 fore. for y^e Lord God by his voyce and Spirit, by his An-
 gels, Prophets, and Apostles, yea by all his creatures hath
 assured vs sufficiently therof, so that none can gaynesay
 it,

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it, except he wolde resist & rebelle against his power. First the eternal God hath witnessed vnto vs by his owne voyce (which is out of dout an irreuocable veritie) saying, Beholde my welbeloued Sonne in whome I take great pleasure, heare him. The holy Ghost (as faith S. Iohn) is a great testimonie of the same in our hearts. The Angel Gabriel sent to the virgine Marie, sayed vnto her, Beholde thou shalt conceaue in thy wombe, and shalt bring forth a Sonne and shalt call his name Iesus. For he shalbe greate, and shal be called y^e Sonne of the moste highest. And the Lord God shal gyue him the throne of Dauid his father, and he shall raigne in the house of Iacob for euer, and ther shalbe no end in his kyngdome. This same message in substance was made to Ioseph. Afterwarde also to the shepherds to whome it was saied, that the Sauour was borne which was Christ the Lord. And this tydīges was not onely broght by one Angel, but was approued by a great multitude of Angels, which all together rendred glorie to the Lord, & published peace in earth. Simeon the iust in the propheticall Spirit confessed the same wth a lowde voice: for he holding y^e litle babe in his armes, saied, Now Lord thou doest suffre thy seruant in peace, accordyng to thy worde: for myne eyes haue sene thy saving helth, the which thou hast prepared before the face of all people. Also Iohn Baptist hath spoken as apperteyned, when he sawe him come towarde the riuer Iordā, & saied, Beholde the Lābe of God, beholde him that taketh away the synnes of the worlde. Peter & all y^e Apostles haue cōfessed, testified, & preached all thiḡs perteyning to saluatiō, & which were foretolde by y^e Prophets to be fulfilled in Christ y^e true Sōne of God. & they, whome the Lord hath ordeyned to be witnesses euen to our tyme haue plentifully declared in their workes, how y^e readers may knowe him sufficiently. The which testimonies all together so wel agre, as if they were but all one, that by their harmonie and agremēt it is very easy to knowe, that it is a moste infallible trueth: for in lyes and falsitie ther is no suche consent and concorde. Notwithstanding not

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only the Father, the Sonne, the holy Ghost, the Angels, the Prophets, and the Apostles testifie of Iesus Christ: but also his meruclous workes declare his moſte excellent power. The sicke, the halting, the blynde, the deafe, the dumme, they which haue the palsie, or leprosie, they that are lunatike, or possessed with deuils, yea the dead which he hath raised, haue borne the badges of this thīge. In his owne vertue he rose agayne, in his Name he forgaue synnes. And therfore he saide not without cause, That the workes which his Father had geuen hym to do, were sufficient testimonies for him. Moreouer, the very wicked, and enemies of his glorie, were drawen by the force of the trueth to confesse, and acknollage some part therof: as Caiaphas, Pilate, & his wife. I wil not alledge the testimonie of the deuils, and vnclene spirits, seing that Iesus Christ hath refused them. Finally the elements, and all creatures haue geuen praise to Iesus Christ. At his cōmandement the wyn des were appeased, the troubled sea quieted, the fishe broght in his belly the piece of mony, the stones to beare him witnes cleft, the vaile of the temple deuided in two, the sunne waxed darke, the graues opened, and many bodies rise vp agayne. So ȳ ther was nothing, nether in heauen nor earthe, which testified not Iesus Christ to be his God, Lord, Master, & the great ambassador of the Father sent hither beneth to purchase the saluation of mankynde. All these things are published, declared, writen, and sealed to vs in this Testament, by the which Iesus Christ maketh vs his heires in the kyngdome of God his Father and declareth to vs his will, as he that maketh his testamēt to his heires, to put in execution. Now we are all called to this enheritance, without putting any maner of difference, ether betwixt man or woman, smalle or great, seruant or Lord, master or scholer, clergie or laitie, Hebrewe, Greke, Frēch, or Latin. None of them is refused if that by assured confidence he embraceth that which is sent and presented vnto him: briefly whosoever shal acknollage Iesus Christ suche, as he is ordeyned of the Father. Therefore
shal

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shall we that beare the names of Christians suffre this Testamēt to be taken from vs, or els to be hyd or corrupted? which so iustely is ours, & without the which we can pretēde no title to the kyngdome of God, without the which we knowe not the excellent graces and promises which Iesus Christ hath declared towards vs, nether the glorie & blessednes, which he hath prepared for vs. We knowe not what God hath cōmanded or forbidden vs, we cannot discern good from euil, light from darkenes the commandements of God from the constitutions of men. Without the Gospel we are vnprofitable and to none vse: without the Gospel we are not Christians: without the Gospel all riches are but pouertie, wisdom is folly before God, strength is weakenes, and all mans rightuousnes is condēned before God. But by the knollage of the Gospel we are made children of God, brethern of Iesus Christ, burgeoises together with the Saints, citisens of the kyngdome of heauen, heires of God with Iesus Christ: by whome the pore are made riche, the weake stronge, the foles wise, the synners iust, the desolat cōforted, the doutful assured, the seruants fre. This Gospel is the worde of life and trueth: that is, the power of God to the saluation of all beleuers: and the keye of the knollage of God which openeth the gate of the kyngdome of heauen to the faithful, by vnbynding their synnes: and shutteth it to the infideles, by tying them in their synnes. Blessed are they that heare it, and kepe it: for hereby they shewe that they are the children of God. Cursed are they that wil not heare it, and followe it, for they are the children of the deuil. Oh Christiās, vnderstand now, and learne this point, for douteles the ignorāt shal perishe in his ignorāce, and the blynde following another blinde shal fall with him into the ditche. Ther is but one way to life and saluation, that is, Faith in the assurance of Gods promises, which we can not haue without the Gospel: by hearing and vnderstanding wherof, the liuely faith is geuen, with moſte assured hope and perfect charitie in God, and feruent loue towards our neighbour.

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Wher is then your hope, yf you contemne and disdaigne to hear, to se, to reade, and obserue this holy Gospel? They whose affections are entangled with the corruptible things of this worlde, purchase by all meanes that thing which they perswade them selues to forther their felicitie, sparing no labour, no not their body, their life, and name. And yet all these things serue but this wretched carkeis, whose life is moſte vayne, miserable, and vncerteyne. And ſhal we not endeouour our selues to obteyne the immortal & incorruptible life of that eternal and inestimable felicitie of the heauenly treasurs? They which gyue them selues to handy craftes, be they neuer ſo baſe or vile, beſtowe great peines and diligence to atteyne to the knollage of the ſame: and they which ſtryue to be higheſt in reputation, beat their wittes night and daie in the artes liberall or other ſciences, which are but wynde & ſmoke: how much more in reſpect ought we to employe and ſtrayne our ſelues in the ſtudie of this heauenly wiſdome which farre ſurmonteth all the worlde, and perceth euen the very ſecrets of God? Which ſecrets it hath pleaſed him to reueile by his holy worde. What thing can ther be then that might vnaquaynte vs and dryue vs backe from this Gospel? Shal iniuries, euil ſayings, rebukes, loſſe of worldely honours? We knowe that Chriſt hath walked this waye whoſe ſteppes we ought to followe if we wilbe his diſciples: nether ought we to reſuſe to be contemned mocked, abaſed, and reiected of men for to be honoured, praized, glorified, and exalted in the iudgement of God. Shal baniſhement, proclamations of atteynce, loſſe of landes and goods? We are aſſured that howbeit we be baniſhed out of one contrey, yet the earth is the Lords, and thogh we ſhulde be caſt out of all the earth, yet ſhal we not be out of the limites of his kīgdome. Thogh we be ſpoyled & impouerished, yet haue we a Father riche ynough to nouriſhe vs: yea Ieſus Chriſt was made poore to thintent that we ſhulde follow him in pouertie. Shal afflictions, priſons,

THE EPISTLE.

fons, rackings, torments make vs shrink from this Gospel? We learne by the example of Iesus Christ that this is the right pathe to come to glorie. Finally, that death? nay, death can not take away that life which we waite and witherefore. To conclude, if we haue Iesus Christ with vs we shall fynde nothing so cursed, which by him is not blessed: nothing so execrable, which is not sanctified: nothing so euil which tourneth not to our commoditie. Let vs not then be discouraged althogh we see all the worldely powers and mightes bent to the contrarie: for the promise cannot deceaue vs, wherein the Lord saith, That out of his holy place he wil mocke at the assembles, and enterprises of men which conspire against him. Let vs not be discomforted as thogh all hope were lost, when we see the true seruants of God dye and destroyed before our eyes: for it is a rule sayed by Tertullian, and hath alwaies bene so proued, & shall be in the ende of the worlde, That the bloude of Martyrs is the sede sowing of the Church. And yet haue we a better & more sure consolation, which is to turne away our eyes from the worlde, and to forsake whatsoever we see before vs, wayting patiently for the great Iudgement of God, by the which in one moment shall be beaten downe, ouerthrowen, and broght to nothing, all that man euer enterprised against him. Which thing shall be when the kyngdome of God which we now see in hope shall be manifested, and when Iesus Christ shall appeare in his maiestie with his Angels. Then must both good and euil be present before the iudgement seate of that great Kyng. And they which haue remayned constant in this Testament, and haue followed, and kept the wil of the Father shall be at the right hand as his very children, and shall receaue the blessing, which is the ende and effect of their faith, that is, life euerlasting. And forasmuche as they haue not bene ashamed to auowe and confesse Iesus Christe at that tyme when he was despiced and contemned before men, they shall be partakers of his glorie, and

crowned with him for euermore. But the wicked, the rebels and the reprobate which haue contemned and reieſed this holy Goſpel: alſo they, which for to maynteyne their honours, riches, and great eſtimation wolde not humble and abaſe them ſelues with Ieſus Chriſt, but for the feare of men haue left the feare of God, as baſtards and diſobedient to their Father, ſhalbe at the liſt hande, caſt into maledictiō, and for rewarde of their infidelitie, ſhal receaue euerlaſting death. Seing then you haue vnderſtand that the Goſpel doth preſēt vnto you Ieſus Chriſt, in whome all the promeſſes & graces of God are accompliſhed: and declareth vnto you, that he hath been ſent of the Father, hath come downe into the earth, hath bene conuerſant with mē, & hath performed whatſoeuer was requiſed for our ſaluation, as he had forwarned in his Lawe and Prophets: you muſt holde it for moſte aſſured & manifeſt, that the treaſures of heauen are open vnto you, the riches of God are layed before you, and the life euerlaſting is reueiled. For this is life euerlaſting, to knowe our only true God, and him whome he hath ſent Ieſus Chriſt: in whome he hath appointed the begynning, myddes, and ende of our ſaluation. This is Iſaac the welbeloued Sonne of the Father, which was offered in ſacrifice and yet gaue not place to death. This is the vigilāt Shepherde Iacob which had ſo great care ouer the ſhepe which he had in keping. This is the good and merciful Brother Ioseph, who in his glorie was not aſhamed to acknollage his brethern, were they neuer ſo baſe and abiect. This is the great hie Prieſt and biſhophe Melchi-zedec who made an euerlaſting ſacrifice once for all. This is the excellent Lawmaker Moſes who writeth his Lawe in the tables of our hertes by his Spirit. This is the faithful Capitaine and guyde Iehofua, to conduct vs into the Lande of promeſſe. This is the noble and victorious Kyng Dauid, ſmyting downe with his hād all rebellious power. This is the magnifical and triumphing Kyng Solomon, gouerning his kingdome in peace and proſperitie. This is the ſtronger and valiant Samſon who by his death ouerthrewe

THE EPISTLE.

ouerthrewe all his ennemies. And last of all euery good thing which hart can thinke or desire is founde in this on-ly Iesus Christ. For he hūbled him selfe to exalt vs, he became seruant to make vs fre, he was impouerished to enriche vs, he was folde to rāson vs, he became prifoner to baile vs, he was condēned to deliuer vs, he was made y curfe for our blessing, an offrīg for fynne for our rightuoufnes, he was dif-figured to fashiō vs, he dyed for our life. Infomuch y by hī roughnes is smothed, anger appeased, darckenes lightened, vnrightuoufnes iustified, weakenes strengthened, discomfort comforted, fynne brydeled, despite contemned, feare boldened, debt payed, labour eafed, fadnes made glad, mi-ſhap goodhap, hardenes eafines, difordre ordered, diuiſiō vnited, ignominie made noble, rebellion ſubdued, mena-cing menaced, ambuſhe diſcouered, affautes affailed, vio-lence oppreſſed, bataile beaten, warre foughten, vengeance puniſhed, tormēt tormented, dānation dāned, depth drow-ned, hel chained, death dead, mortalitie immortal, and to be ſhort, mercie hath ſwallowed all miſerie, and bontie hath ouercome all euil. For all theſe things w̄ were wont to be weapons of the deuil to ouercome vs, and the ſting of death to ſting vs, are turned now into a moſt profitable exerciſe for our ſinguler commoditie. So that we may glo-rie with the Apoſtle, ſaying, O death, where is thy victo-rie? ò graue, wher is thy ſting? In the aſſurance thē of this Spirit of Chriſt promeſed to his elect, we liue no more but Chriſt in vs, and in ſpirit we are ſet among y heauēly ſpirits, in that, that the worlde to vs is no more worlde, al-beit we be conuerſant in it, but we are in all things contēt, be it our contrey, place, condition, apparel, meat, or other ſuche things. By reaſon wherof in tribulation we are cōfor-ted, in heauenes ioyful, in contempt honorable, in pouer-tie riche, in nakednes cled, in euils paciēt, in death alyue. This is the thing briefly which we ought to ſeke in all the Scriptures. Which is, to knowe perfectly Ieſus Chriſt, and the infinit riches, which are comprised in him, & offered vnto vs through him of God his Father. For if we diligēt-

ly examine the Lawe and the Prophets, we shal not finde so muche as one worde, which leadeth not & bringeth vs to this effect. And in dede, since that all the treasures of wysdome and vnderstanding are hyd in him, we must seke for no other marcke nor meanes except we wolde wittingly & willingly tourne backe from the light of the trueth, and cast ourselues headlonge into the darke pit of lies. Therefore S. Paul in another place saith, y he esteemed him selfe to knowe nothing but Iesus Christ, and him crucified, For howbeit it semeth, after the iudgement of the fleshe, y this knowlage is but a cōmon, and contemptible thing: yet is it sufficient for vs to bestowe our studies in, all y dayes of our life. Nether shal we lose our tyme whē we shal employe all our diligēce and wit to thintent that we may profit in the same. What can we more desire for the spirital instructiō of our soules, then to knowe of God, to be transformed into him, & to haue his glorious image printed in vs to the ende that we might be partakers of his iustice? to be heires of his kingdome? & in y end fully to possesse it? Trueth it is, that frō the begynning, God gaue him selfe to be knownen, but in these latter dayes he sheweth him selfe more clerely, that we shulde beholde him in y face of his Christ. Wherefore we may in no wise tourne backe, or go astraye hither & thither, be it neuer so litle: but we must wholly gyue our selues to this point, that we may learne by the Scripture to know Iesus Christ onely, that by him we may be conducted in the right way to the Father, who cōteyneth in him selfe all perfection. Beholde I say agayne, wherein all wisdome that man can comprehend or atteyne vnto in this life, is inclosed, vnto the w̄, nether Angel, nor man, nether dead nor quicke can adde or diminishe. Therefore it is the marke wher we must rest, & the cōpassē wherein we must limite our vnderstanding, without entermedling any thing of our owne phātasie, or receauing any other doctrine, be it neuer so probable, w̄ is added ther vnto. For he that dare entreprise to teache one syllable farther, or more then is taught vs in his worde, oght to be accursed before God and his Church.

TO THE READER MERCIE AND

peace through Christ our Sauour.

AS the life of a true Christiā is moſte ſub
iect to the reprehēſion of the worlde: ſo
all his actiōs, & entrepriſes, be they ne-
uer ſo cōmēdable, moue the wicked ra-
ther to grudge & murmure, thē to gloriſie God who
is autor of the ſame. Which euil God hath left to
his Church, as a neceſſarie exerciſe, aſwel that mā
ſholde not be puffed vp with opinion of the gifts
that he receaueth of his heauēly Father: as alſo that
ſeing how he euer mainteyneth the ſame in deſpite
of all outrageous tyrannie, he might be more aſſu-
red of Gods diuine prouidence, and louing kynde-
nes towards his elect. For this cauſe we ſe that in
the Church of Chriſt ther are thre kyndes of mē:
ſome are malicious deſpicers of the worde, & gra-
ces of God, who turne all things into poiſon, and a
farther hardening of their hearts: others do not
openly reſiſte & contēne the Goſpel, becauſe they
are ſtroken as it were in a trance with the maieſtie
therof, yet ether they quarell and cauell, or els deri-
de and mocke at whatſoeuer thing is done for the
aduancemēt of the ſame. The thirde ſort are the ſim-
ple lambes, which partely are already in the folde
of Chriſt, and ſo heare willingly their Shepeherds
voyce, and partly wandering aſtray by ignorance,
tary the tyme tyll the Shepherde fynde them and
bring thē vnto his flocke. To this kynde of peo-
ple, in this tranſlation I chiefly had reſpect, as mo-

TO THE READER.

ued with zeale, conſelled by the godly, and drawen by occaſion, both of the place where God hath appointed vs to dwell, and alſo of the ſtore of heauenly learning & iudgemēt, which ſo abundeth in this Citie of Geneua, that iuſtely it may be called the patron and mirrour of true religion and godlynes. To theſe therfore which are of the flocke of Chriſt which knowe their Fathers wil, and are affectioned to the trueth, I rendre a reaſon of my doing in fewe lines. Firſt as touchīg the peruſing of the text, it was diligently reuiſed by the moſte approued Greke examples, and conference of tranſlations in other tonges as the learned may eaſely iudge, both by the faithful rendering of the ſentence, and alſo by the proprietie of the wordes, and perſpicuitie of the phraſe. Forthermore that the Reader might be by all meanes proffited, I haue deuided the text into verſes and ſectiōs, according to the beſt editions in other langages, and alſo, as to this day the anciēt Greke copies mencion, it was wont to be vſed. And becauſe the Hebrewes and Greke phraſes, which are ſtrange to rendre in other tongues, and alſo ſhort, ſhulde not be to harde, I haue ſometyme interpreted them without any whit diminishing the grace of the ſenſe, as our lāgage doth vſe them, and ſometyme haue put to that worde, which lacking made the ſentence obſcure, but haue ſet it in ſuch letters as may eaſely be diſcerned from the cōmun text. As cōcerning the Annotations, wherunto theſe letters a, b, c, &c. leade vs, I haue endeouored ſo to profiſit all therby, that both the learned & others might be

TO THE READER.

be holpen: for to my knollage I haue omitted nothing vnexpounded, wherby he that is any thing exercised in the Scriptures of God, might iustely cōplayn of hardenes: and also in respect of thē that haue more proffited in the same, I haue explicat all suche places by the best learned interpreters, as ether were falsely expounded by some, or els absurdely applyed by others: so that by this meanes both they which haue not abilitie to by the Commentaries vpon the Newe testament, and they also which haue not opportunitie & leasure to reade them because of their prolixitie may vse this booke in steede therof. and some tyme wher the place is not greatly harde, I haue noted with this marke ", that which may serue to the edification of the Reader: adding also suche commone places, as may cause him better to take hede to the doctrine. Moreouer, the diuerse readings according to diuerse Greke copies, which stāde but in one worde, may be knowē by this note ", and if the bookes do alter in the sentence then is it noted with this starre *, as the citations are. Last of all remayne the arguments, aswel they which conteyne the sūme of euery chapter, as the other which are placed before the bookes and epistles: wherof the cōmoditie is so great, that they may serue in steede of a Commentarie to the Reader: for many reade the Scriptures with myndes to profit, but because they do not consider the scope and purpose wherfore the holy Gost so writeth & to what ende (which thing the Arguments do faithfully expresse) they either bestowe their tyme

TO THE READER.

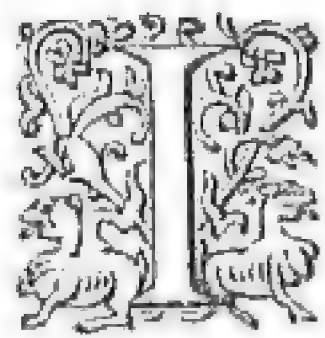
without fruit, or els defraude them felues of a great deale which they might atteyne vnto otherwise. To the intent therfore that, not onely they which are already aduanced in the knollage of the Scriptures, but also the fimple and vnlearned might be forthered hereby, I haue fo moderat thẽ with play nenes and breuitie, that the verie ignorant may easely vnderstande them and beare them in memorie. And for this cause I haue applied but one argumēt to the foure Euangelists, chiefly for because that all writing one matter, thogh by euery one diuersly handeled, they required no diuersitie of arguments. Thus in fewe wordes I haue declared as touching the chiefe pointes, beseeching God so to inflame our hearts with the desire to knowe his diuine wil, that we may meditate in his holy worde both day and night, wherin he hath reueiled it, and hauing atteyned thervnto may so practise it in all our actions, that as we growe in the ripenes of our Christian age, so we may glorifie him more and more rendring to him eternal thanks and praises for his heauenly and inestimable giftes bestowed vpon his Church, that all thogh Satan, Antichrist, and all his ennemies rage and burste, yet are they not able to suppress them, nether wil he diminishe them: for seing he doth not onely brydel his ennemies furie, but causeth them to defende and preferue his gifts for the vse of his Church (as we se the Iewes, Christs professed enemies preferue the olde testament in moſte integritie) what shulde we doute of his bontiful liberalitie towards vs? or why do
we

THE ARGUMENT.

we not rather with all humilitie and submission of
mynde obey him, loue & feare him which
is God blessed for euer? To who-
me with the Sonne and ho-
ly Gost be praise,
honour &
glo-
rie. Amen.

THE ARGUMENT OF THE GOSPEL,

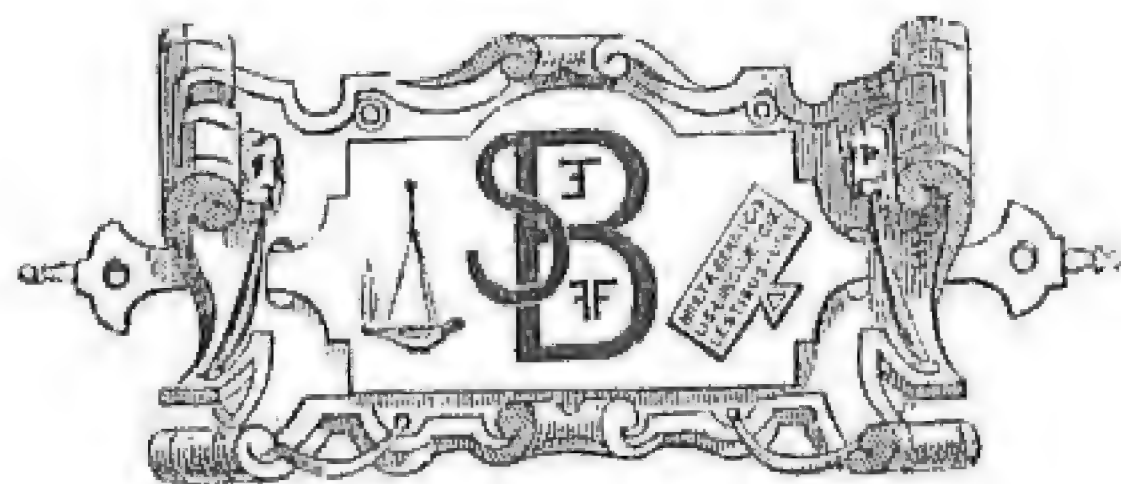
writ by the foure Euangelists.

 **I**N THIS historie writtē by Mattheue, Marke, Lu-
ke and Iohn, the Spirit of God so gouerned their he-
arts, that althogh they were foure in nomber, yet in
effect and purpose they so consent, as thogh the who-
le had bene composed by any one of them. And al-
beit in stile and maner of writing they be diuers, and some tyme
one writeth more largely that which the other doth abbridge: ne-
uertheles in matter and argumēt they all tende to one ende: which
is, to publishe to the worlde the fauour of God towarde mankyn-
de through Christ Iesus, whome the Father hath geuen as a pled-
ge of his mercie and loue. And for this cause they intitle their sto-
rie Gospel, which signifieth, good tydings, forasmuche as God hath
performed in dede that which the fathers hoped fore. So that here-
by we are admonished to forsake the worlde, and the vanities the-
rof, and with moste affectioned hearts embrace this incomparable
treasure frely offred vnto vs. for ther is no ioye nor consolation, no
peace nor quietnes, no felicitie nor saluation, but in Iesus Christ,
who is the very substance of this Gospel, and in whome all the pro-
mises are yea, and amen. And therefore vnder this worde is con-
teyned the whole Newe testament, but comonly we vse this name

THE
GENEVAN NEW TESTAMENT.

FIRST EDITION.

M.D.LVII.



THE
NEW TESTAMENT

OF OUR
LORD AND SAVIOUR
JESUS CHRIST.

A FAC-SIMILE REPRINT OF
THE CELEBRATED GENEVAN TESTAMENT,
M.D.LVII.

WITH THE MARGINAL ANNOTATIONS AND REFERENCES,
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ADVERTISEMENT.

THIS Edition of the GENEVAN NEW TESTAMENT being an exact and accurate representation of the Edition Published in 1557: the reader is referred to the *Table* at the end of the Volume, entitled “Fautes committed in the printing:” for in making this Edition correspond with the Original Copy, it was necessary to preserve the Text itself unaltered.

15, *Paternoster Row.*

THE
NEVV E TESTA-
MENT OF OVR LORD IE-
fus Christ.

Conferred diligently with the Greke, and best ap-
proued translations.

*With the arguments, aswel before the chapters, as for euery Boke
& Epistle, also diuersities of readings, and moste profitable
annotations of all harde places: wherunto is added a copi-
ous Table.*

GOD BY TYME RESTORETH TRVTH



AND MAKETH HER VICTORIOUS.

AT GENEVA
Printed By Conrad Badius.
M. D. LVII.

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THE EPISTLE DECLARING THAT

Christ is the end of the Lawe, By Iohn Caluin.



OD THE Creatour, moſte perfect and excellent worker of all thinges: aboue all his other creatures, wherein he had declared hiſelfe moſte wōderful made mā as the perfection of his worke: in whome we may beholde a meruelous excellencie. For he fashioned him according to his image and likenes, ſo that the light of his glorie ſhyned clearely in him. Now y one-ly way to cauſe him to remaine in this eſtat, wherin God had placed him, was, humbly to ſubmit him ſelfe alwaies before the maieſtie of his Creatour, & magnifie him with thanks geuing, in no caſe ſeking glorie in his owne ſelfe: but, forasmuche as he ſawe that all thinges came from aboue, to liſt vp his eyes continually thytherwarde to glorifie one God only, to whome the praife dyd apperteyne. Notwithſtāding wretched man, deſirous to aduance him ſelfe, incontinent began to forget, and to become vnmyndeful whence he had all goodnes, & by cruel ingratitude was bolde to extolle him ſelfe & ſwel againſt his maker, and the autour of all graces. Therefore he fell into deſtruction, he loſt all the dignitie and excellencie of his firſt creation, he was ſpoyled and bereft of all his glorie, he was diſpoſſeſſed of the gifts which were beſtowed vpon him, to beate him downe in his pride, and to cauſe him to learne that by force, which he wolde not vnderſtande of his owne wil. That is to ſay, that he was but vanity, nether at any tyme was any other thing, ſaue that y Lord by his ſtrength dyd mainteyne him. Then God alſo began to hate him, and (according to his deſerts) reſu-

ced him for his worke: feing that his image, and likenes was conceled, and the graces of his goodnes were defaced. And wher as before he had determined and appoynted to be delited and take pleasure in man, as a father in his welbeloued childe: now contrarywise he contemned and abhorred him: Infomuch that what thing foeuer pleaced God before, now displeaced him: that which thē delited him, did now prouoke his wrath: that which he was wont to beholde with a fatherly and louing countenance, he dyd now detest and abhorre. Finally man altogether with whatfoeuer belonged vnto him, his dedes, his thoghtes, his wordes and his lyfe dyd vtterly displeace God, euen as if he had bene his professed ennemie: and therefore sayd, that he repented, that he had made man. Being then thus cast downe into extreme cōfufion, he was notwithstanding fruitful in his cursed fede, and begate children like to him selfe, that is, wicked, peruerse, corrupt, voyde, and barren of all goodnes, riche, and plentiful in euil. Neuerthelesse the Lord of mercie (which doth not only loue, but is him selfe loue & charitie) willing yet of his infinite bontie, to loue that which was not worthie to be loued, hath not fully dissolued, lost, and destroyed mankynde, as his wickednes required, but suffered, and bare with man louingly, and patiently, geuing him terme and leasure to tourne agayne to his God, and to reforme him selfe to that obedience, from which he was gone astraye. And albeit God seemed to dissemble, and say nothing (as thogh he wolde hyde him selfe from men) suffering them to walke according to their desires, and lusts of concupiscēce, without lawes, without gouernement, and without any maner of correction by his worde: yet he gave them sufficient instructions which might move them to seke, taste and fynde him: and so to knowe and honour him as it apperteyned. For euery wher, in all places, and in all things, he hath displayed his ensignes, yea so cleanelly blased his armes, that there was no fuche idiote which colde pretende ignorance, in not knowing so
fouueraigne

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souueraigne a Lord, which had so richely exalted his magnificence, for in all partes of the worlde, in heauen, and in earth, he writ, and as it were ingraued the glorie of his might, bontie, wisdome, & eternitie. S. Paul therefore sayd very true, That the Lord left not him selfe without testimonie: euen towarde them, to whom he sent no knowlage of his worde. Seing that all the creatures from the very firmament vnto the centre of the earth, might be not onely witnesses, & messengers of his glorie to all men, to cause thē to seke him: and hauing founde him to receaue him gently, & do him homage, as the worthines of so bountiful a Lord, so mighty, so wise, and eternal doth require: but also helpes and gydes to euery one in their degre, to conduct them to the same. For the byrds in their melody songe to God: the beastes called vnto him: elements reuerenced him: the mountaines founded of him: the ryuers and fountaines loked louely on him: the herbes and floures smyled on him. Although douteles it was no nede to seke him farre of, seing that euery man might fynde him in him selfe: in asmuche as we are all susteined and conserued by his vertue that dwelleth in vs. Yet to thintent that he might shewe more manifestly his goodnes and infinit mercie among men, it pleaced him not onely to instruct all by such lessons as we haue aboue mencioned: but especially called one certeyn people to heare his voice, the which people of his good wil, and liberale grace he dyd elect, and chose among all the nations of the worlde. These are the children of Israel: to whome by his worde he shewed who he was: and by his wonderful workes declared, what he colde do. For he drewe them from the subiection of Pharao kyng of Egypt (vnder the which they were tyed and opprest) to deliuer them and make them fre. He accompagnied them night and day in their flight, as thogh he him selfe were a flier amōg them. He nourished them in wildernes. He made them possessors of the land promised. He gaue them victories and triumphe in their

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hands. And as if he had had nothing to do with other nations, he wolde expressely be called the God of Israel: & y^e they shulde be named his people, vnder condition, that they shulde neuer acknowllage other Lord, nether receaue any other God, Which Couenant was confirmed, & authenticall instruments were made of the Testament & witness w^h he deliuered vnto them. Notwithstanding as men which smelled of their cursed race, they shewed them selues the very heires of the iniquitie of their father Adam, and were nothing moued with suche prerogatiues and declarations, nether gaue eare to the doctrine wherby God admonished them. The people in whom was writ the glorie and magnificēce of God, profsited nothing the Gētils by their example to moue thē to glorifie y^e Lord, of whome they were an euident witness. The Lawe and y^e Prophets bare no autoritie amōg y^e Iewes to guyde thē in the right way. They were all blynde in the light, deafe at admonitions, hardened at the cōmandements. Trueth it is y^e the Gētils, astonied & cōuincēd w^h the innumerable treasures & benefits, w^h they sawe with their eye were cōpelled to knowe the beneficiall God whome they sawe not, because of that infinit bontie w^h proceded of him. But insteade of rendering to him the glorie, which apparteyned to the true God, they facioned to them selues a God after their pleasure, and according as their folishe phantasies in the vayne deceite therof had dreamed. And not one onely, but so many as their disordered presumption was able to imagine & make: in such fort that ther was nether people nor contrey, w^h made not to them selues new Gods, as semed to them good. Hereof idolatrie the traiterous baude began to raygne, and entised and tourned backe men from God, and caused them to set their myndes on a rable of idoles, of whose forme, name, and substāce they them selues were the autors. Touching the Iewes, althogh they receaued and accepted the messages and ordinances which the Lord sent them by his seruants: yet incontinently

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nently they brake promesse with him, rashely they tour-
ned backe from him, they dyd transgresse & contemne his
Lawe, they hated it, & walked in it against their wil, they
became strāgers frō his house & dissolutly ran after other
Gods contrarie to his wil, & became idolaters as the Gen-
tils were. Wherefore to drawe as wel the Iewes as Gentils
to God, it was requied that a newe Couenant shulde be
made, which were certeine, sure, & inuiolable. And to esta-
blishe and cōfirme this, it was necessarie to haue a Media-
tor, which shulde make intercession, and put him selfe as a
staye betwixt the two partes to agre thē: without whome
man sholde remayne for euer in the wrath and indignatiō
of God, and colde haue no way to rise vp out of the curse,
miserie, and confusion wher into he was fallen headlong.
This was our Lord and Sauour Iesus Christ, the true, and
only eternal Sonne of God, who shulde be sent frō the Fa-
ther and geuen to men to be the restaurer of the worlde,
which was as scattered, destroyed, and desolate: in whome
since the worlde began was euen hope to recouer that los-
se purchassed by Adam: for euer vnto Adam him selfe im-
mediately after his fall, was geuen for his consolation
and cōfort, the promesse, That by the Sede of the woman
the Serpēts head shulde be bruised. Which was to say, that
by Iesus Christ borne of a Virgine the power of Satā shul-
de be beaten downe and broken. Afterwarde the same pro-
messe was more amply renued to Abrahā, when God sayd
vnto him, That by his fede all the nations of the worlde
shulde be blessed. Which ment, that of his fede or race
shulde come Iesus Christ according to the fleshe: by who-
se blessing all men, of what nation soeuer they were, shuld
be sanctified. And agayne it was continued to Isaac, in the
same forme & wordes. And afterwarde many tymes publi-
shed, repeted, and confirmed by the testimonie of diuers
Prophets: infomuche that for our more ful persuation
they haue certified of whome he sholde be borne, at what
tyme, in what place, what afflictions, & death he sholde suf-
fre, y^e glorie wherī he sholde rise agayne, what his kingdo

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me shulde be, and to what saluation he wolde leade his. First Isaie forespake vnto us, how that he sholde be borne of a Virgine, saying, Beholde ȳ Virgine shalbe with childe, and shal bring forth a Sonne, and thou shalt call his name Emmanuel. In Moses the tyme is described vnto vs, when Iacob sayed, The sceptre shal not be taken away from the ligne of Iehudah, nor ȳ chief Gouernor of his host, til he come which shulde be sent, and he shalbe the wayting fore of the Gentils. Which thing was verified whē Iesus Christ came into the worlde. For the Romans, after they had depriued the Iewes of all gouernemēt and charge, about seuen and thirtie yeres before Christ was borne, appointed Herode King ouer them : who was a strāger, and his father was named Antipater an Idumean, & his mother an Arabian. Some tymes in dede it happened that ther were no Kynges among the Iewes, but they were neuer vnprouided of Cōsellers, Gouernors, & Lawmakers, as when Herode raigned. Also Daniel maketh another description of the tyme, by the supputation of seuēty and seuen weekes. The place of his birth is playnely signified vnto vs by Micheas, sayng, And thou Bethlehē called Ephra thah, thou art not the lest among the Thoufandes of Iehudah, frō thee shal come he, which shalbe Ruler in Israel, & his comming out, is from the beginning of the days of eternitie. As cōcerning the afflictions w̄ he shulde susteyne for our deliuerāce, & ȳ death that he shulde suffre for our redemption, Isaie and Zacharie haue both largely, & certainly spoken. The glorie of his resurrection, ȳ maner of his kyngdome, the grace of saluation, which he wolde shewe to his people, haue bene abūdātly intraited by Isai, Ieremie, and Zacharie. In suche promises published, & testified by these holy mē fulfilled with the holy Spirit, the children and elect of God haue quieted and cōforted thē selues : and haue nourished, continued, and increased their hope in the same : wayting when the Lords wil was to performe that w̄ he promised. Amōge whome, many Kyngs & Prophets haue greatly desired to se the accomplishment.

Albeit

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Albeit in the meane ceason they fayled not to cōprehende by faith in their hartes, that w̄ they colde not se with the eye. Forthermore, that they might be cōfirmed by all meanes in their longe expectation of this great Messias, God gaue them his Lawe written, wherin were cōteyned many ceremonies, purifications, and sacrifices the which things were but figures & shadowes of great benefits to come by Christ, who only was the body and trueth of them. For the Lawe colde bring none to perfection : but only shewed the way and as a shole master dyd guyde and conduct men to Christ, who was therof as S. Paul sayth, the ende and ac cōplishmēt. Likewise at sondry tymes, and at diuers seasons he sent them certeyn Kyngs, Princes, and Capitaines, to deliuer them out of the power of their ennemies, to gouerne thē with quietnes and peace, to wyne agayne that which they had lost, to cause their estat to florishe, & with their valiant acts to make them famous among all other nations, that they might haue some tast of the manifold wonders, which they receaued by that great Messias, in whome shulde be set forth playnely all the power & force of the kyngdome of God. But when the fulnes of tyme was accomplished, & the terme which God had appointed before, fell : this worthy Messias, so longe promised, and so long wayted fore, came, and hath finished and fulfilled all things that were necessarie for our redemption and saluation. And was geuen not to the Israelites only, but to all men, of all nations and countreys : to the intent, that mankynde might be recōciled by him to God. For declaration of the which thing, the Lord IESVS, which was the groundeworke and substance therof, hath ordeyned his Apostles, to whome he gaue charge, & commandement to publishe his grace through all the worlde. Now ȳ Apostles, because they might behaue them selues in this charge as their dutie dyd require, dyd not onely labour diligently to execute their ambassade by preaching, but according to the example of Moyse, and the Prophets; who left a perpetual memorie of their doctri-

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ne, they haue put it in writing : wher first they haue reher-
 sed the historie of that which our Lord Iesus hath done &
 suffered for our saluation : afterwarde they haue declared
 of what importāce all this was, and what proffit we recea-
 ue therof, & after what sorte we must take it. All this worke
 is called the Newe Testamēt. & is so named in respect of y^e
 Olde, the w^{ch} inasmuch as it ought to be referred to this, was
 in it selfe infirme and vnperfect, & therefore was abolished
 and repelled. But this is the Newe and eternal Testament,
 which shal neuer waxe olde nor perishe, since that Iesus
 Christ is the Mediator therof : who hath ratified and con-
 firmed it by his death : wherin he hath accomplished the
 ful and perfect remission of all transgressions, which re-
 mayned vnder the first Testament. The Scripture also
 calleth it the Gospel, that is, good and glad tydings : fo-
 rasmuch as in it is declared, that Christ, the only natural
 and eternal Sonne of the lyuing God, was made man, to
 make vs the children of God his Father by adoption. And
 so he is our only Sauour, in whome fully cōsisteth our re-
 demption, peace, iustice, sanctification, saluation, and life :
 he dyed for our synnes, and rose agayne for our iustifica-
 tion, he ascended to heauē to make vs entrie thither, to ta-
 ke possession for vs in our name, and to assist vs alwaies,
 before his Father as our Aduocat, & perpetual Sacrificer :
 w^{ch} sitteth at his right hād, as Kyng, appointed Lord & Ma-
 ster ouer all, to the ende y^e he might repaire all things in
 heauē, & in earth. The w^{ch} thing all the Angels, Patriarches,
 Prophets, and Apostles were neuer able in any point to
 do : For they were not ordeyned of God for that purpose.
 And as the Messias was so often tymes promised in y^e Olde
 Testament by diuers testimonies of the Prophets : so Iesus
 Christ was declared by certeyn & indoubtable testimoni-
 es to be him, & no nother y^e shulde come, & w^{ch} was looked
 fore. for y^e Lord God by his voyce and Spirit, by his An-
 gels, Prophets, and Apostles, yea by all his creatures hath
 assured vs sufficiently therof, so that none can gaynesay
 it,

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it, except he wolde resist & rebelle against his power. First the eternal God hath witnessed vnto vs by his owne voyce (which is out of dout an irreuocable veritie) saying, Beholde my welbeloued Sonne in whome I take great pleasure, heare him. The holy Ghost (as faith S. Iohn) is a great testimonie of the same in our hearts. The Angel Gabriel sent to the virgine Marie, sayed vnto her, Beholde thou shalt conceaue in thy wombe, and shalt bring forth a Sonne and shalt call his name Iesus. For he shalbe greate, and shal be called y^e Sonne of the moste highest. And the Lord God shal gyue him the throne of Dauid his father, and he shall raigne in the house of Iacob for euer, and ther shalbe no end in his kyngdome. This same message in substance was made to Ioseph. Afterwarde also to the shepherds to whome it was saied, that the Sauour was borne which was Christ the Lord. And this tydīges was not onely broght by one Angel, but was approued by a great multitude of Angels, which all together rendred glorie to the Lord, & published peace in earth. Simeon the iust in the propheticall Spirit confessed the same wth a lowde voice: for he holding y^e litle babe in his armes, saied, Now Lord thou doest suffer thy seruant in peace, accordyng to thy worde: for myne eyes haue sene thy saving helth, the which thou hast prepared before the face of all people. Also Iohn Baptist hath spoken as apperteyned, when he sawe him come towarde the riuer Iordā, & saied, Beholde the Lābe of God, beholde him that taketh away the synnes of the worlde. Peter & all y^e Apostles haue cōfessed, testified, & preached all thiȝs perteyning to saluatiō, & which were foretolde by y^e Prophets to be fulfilled in Christ y^e true Sōne of God. & they, whome the Lord hath ordeyned to be witnesses euen to our tyme haue plentifully declared in their workes, how y^e readers may knowe him sufficiently. The which testimonies all together so wel agre, as if they were but all one, that by their harmonie and agremēt it is very easy to knowe, that it is a moste infallible trueth: for in lyes and falsitie ther is no suche consent and concorde. Notwithstanding not

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only the Father, the Sonne, the holy Ghost, the Angels, the Prophets, and the Apostles testifie of Iesus Christ: but also his meruclous workes declare his moste excellent power. The sicke, the halting, the blynde, the deafe, the dumme, they which haue the palsie, or leprosie, they that are lunatike, or possessed with deuils, yea the dead which he hath raised, haue borne the badges of this thīge. In his owne vertue he rose agayne, in his Name he forgaue synnes. And therfore he saide not without cause, That the workes which his Father had geuen hym to do, were sufficient testimonies for him. Moreouer, the very wicked, and enemies of his glorie, were drawen by the force of the trueth to confesse, and acknollage some part therof: as Caiaphas, Pilate, & his wife. I wil not alledge the testimonie of the deuils, and vnclene spirits, seing that Iesus Christ hath refused them. Finally the elements, and all creatures haue geuen praise to Iesus Christ. At his cōmandement the wyn des were appeased, the troubled sea quieted, the fishe broght in his belly the piece of mony, the stones to beare him witnes cleft, the vaile of the temple deuided in two, the sunne waxed darke, the graues opened, and many bodies rise vp agayne. So ȳ ther was nothing, nether in heauen nor earthe, which testified not Iesus Christ to be his God, Lord, Master, & the great ambassador of the Father sent hither beneth to purchase the saluation of mankynde. All these things are published, declared, writen, and sealed to vs in this Testament, by the which Iesus Christ maketh vs his heires in the kyngdome of God his Father and declareth to vs his will, as he that maketh his testamēt to his heires, to put in execution. Now we are all called to this enheritance, without putting any maner of difference, ether betwixt man or woman, smalle or great, seruant or Lord, master or scholer, clergie or laitie, Hebrewe, Greke, Frēch, or Latin. None of them is refused if that by assured confidence he embraceth that which is sent and presented vnto him: briefly whosoever shal acknollage Iesus Christ suche, as he is ordeyned of the Father. Therefore
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shall we that beare the names of Christians suffre this Testamēt to be taken from vs, or els to be hyd or corrupted? which so iustely is ours, & without the which we can pretēde no title to the kyngdome of God, without the which we knowe not the excellent graces and promises which Iesus Christ hath declared towards vs, nether the glorie & blessednes, which he hath prepared for vs. We knowe not what God hath cōmanded or forbidden vs, we cannot discern good from euil, light from darkenes the commandements of God from the constitutions of men. Without the Gospel we are vnprofitable and to none vse: without the Gospel we are not Christians: without the Gospel all riches are but pouertie, wisdom is folly before God, strength is weakenes, and all mans rightuousnes is condēned before God. But by the knollage of the Gospel we are made children of God, brethern of Iesus Christ, burgeoises together with the Saints, citisens of the kyngdome of heauen, heires of God with Iesus Christ: by whome the pore are made riche, the weake stronge, the foles wise, the synners iust, the desolat cōforted, the doutful assured, the seruants fre. This Gospel is the worde of life and trueth: that is, the power of God to the saluation of all beleuers: and the keye of the knollage of God which openeth the gate of the kyngdome of heauen to the faithful, by vnbynding their synnes: and shutteth it to the infideles, by tying them in their synnes. Blessed are they that heare it, and kepe it: for hereby they shewe that they are the children of God. Cursed are they that wil not heare it, and followe it, for they are the children of the deuil. Oh Christiās, vnderstand now, and learne this point, for douteles the ignorāt shal perishe in his ignorāce, and the blynde following another blinde shal fall with him into the ditche. Ther is but one way to life and saluation, that is, Faith in the assurance of Gods promises, which we can not haue without the Gospel: by hearing and vnderstanding wherof, the liuely faith is geuen, with moſte assured hope and perfect charitie in God, and feruent loue towards our neighbour.

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Wher is then your hope, yf you contemne and disdaigne to hear, to se, to reade, and obserue this holy Gospel? They whose affections are entangled with the corruptible things of this worlde, purchase by all meanes that thing which they perswade them selues to forther their felicitie, sparing no labour, no not their body, their life, and name. And yet all these things serue but this wretched carkeis, whose life is moſte vayne, miserable, and vncerteyne. And ſhal we not endeouour our selues to obteyne the immortal & incorruptible life of that eternal and inestimable felicitie of the heauenly treasurs? They which gyue them selues to handy craftes, be they neuer ſo baſe or vile, beſtowe great peines and diligence to atteyne to the knollage of the ſame: and they which ſtryue to be higheſt in reputation, beat their wittes night and daie in the artes liberall or other ſciences, which are but wynde & ſmoke: how much more in reſpect ought we to employe and ſtrayne our ſelues in the ſtudie of this heauenly wiſdome which farre ſurmounteth all the worlde, and perceth euen the very ſecrets of God? Which ſecrets it hath pleaſed him to reueile by his holy worde. What thing can ther be then that might vnaquaynte vs and dryue vs backe from this Gospel? Shal iniuries, euil ſayings, rebukes, loſſe of worldely honours? We knowe that Chriſt hath walked this waye whoſe ſteppes we ought to followe if we wilbe his diſciples: nether ought we to reſuſe to be contemned mocked, abaſed, and reiected of men for to be honoured, praized, glorified, and exalted in the iudgement of God. Shal baniſhement, proclamations of atteynce, loſſe of landes and goods? We are aſſured that howbeit we be baniſhed out of one contrey, yet the earth is the Lords, and thogh we ſhulde be caſt out of all the earth, yet ſhal we not be out of the limites of his kīgdome. Thogh we be ſpoyled & impouerished, yet haue we a Father riche ynough to nouriſhe vs: yea Ieſus Chriſt was made poore to thintent that we ſhulde follow him in pouertie. Shal afflictions, priſons,

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fons, rackings, torments make vs shrink from this Gospel? We learne by the example of Iesus Christ that this is the right pathe to come to glorie. Finally, that death? nay, death can not take away that life which we waite and wille fore. To conclude, if we haue Iesus Christ with vs we shal fynde nothing so cursed, which by him is not blessed: nothing so execrable, which is not sanctified: nothing so euil which tourneth not to our commoditie. Let vs not then be discouraged althogh we se all the worldely powers and mightes bent to the contrarie: for the promise cannot deceaue vs, wherein the Lord saieth, That out of his holy place he wil mocke at the assembles, and enterprises of men which conspire against him. Let vs not be discomforted as thogh all hope were lost, when we se the true seruants of God dye and destroyed before our eyes: for it is a rule sayed by Tertullian, and hath alwaies bene so proued, & shal be in the ende of the worlde, That the bloude of Martyrs is the seede sowing of the Church. And yet haue we a better & more sure consolation, which is to turne away our eyes from the worlde, and to forsake whatsoever we se before vs, wayting patiently for the great Iudgement of God, by the which in one moment shalbe beaten downe, ouerthrowen, and broght to nothing, all that man euer enterprised against him. Which thing shalbe when the kyngdome of God which we now se in hope shalbe manifested, and when Iesus Christ shal appeare in his maiestie with his Angels. Then must both good and euil be present before the iudgement seate of that great Kyng. And they which haue remayned constant in this Testament, and haue followed, and kept the wil of the Father shalbe at the right hand as his very children, and shal receaue the blessing, which is the ende and effect of their faith, that is, life euerlasting. And forasmuche as they haue not bene ashamed to auowe and confesse Iesus Christe at that tyme when he was despiced and contemned before men, they shalbe partakers of his glorie, and

crowned with him for euermore. But the wicked, the rebels and the reprobate which haue contemned and reieſed this holy Goſpel: alſo they, which for to maynteyne their honours, riches, and great eſtimation wolde not humble and abaſe them ſelues with Ieſus Chriſt, but for the feare of men haue left the feare of God, as baſtards and diſobedient to their Father, ſhalbe at the liſt hande, caſt into maledictiō, and for rewarde of their infidelitie, ſhal receaue euerlaſting death. Seing then you haue vnderſtand that the Goſpel doth preſēt vnto you Ieſus Chriſt, in whome all the promeſſes & graces of God are accompliſhed: and declareth vnto you, that he hath been ſent of the Father, hath come downe into the earth, hath bene conuerſant with mē, & hath performed whatſoeuer was requiſed for our ſaluation, as he had forwarned in his Lawe and Prophets: you muſt holde it for moſte aſſured & manifeſt, that the treaſures of heauen are open vnto you, the riches of God are layed before you, and the life euerlaſting is reueiled. For this is life euerlaſting, to knowe our only true God, and him whome he hath ſent Ieſus Chriſt: in whome he hath appointed the begynning, myddes, and ende of our ſaluation. This is Iſaac the welbeloued Sonne of the Father, which was offered in ſacrifice and yet gaue not place to death. This is the vigilāt Shepherde Iacob which had ſo great care ouer the ſhepe which he had in keping. This is the good and merciful Brother Ioseph, who in his glorie was not aſhamed to acknollage his brethern, were they neuer ſo baſe and abiect. This is the great hie Prieſt and biſhophe Melchi-zedec who made an euerlaſting ſacrifice once for all. This is the excellent Lawmaker Moſes who writeth his Lawe in the tables of our hertes by his Spirit. This is the faithful Capitaine and guyde Iehofua, to conduct vs into the Lande of promeſſe. This is the noble and victorious Kyng Dauid, ſmyting downe with his hād all rebellious power. This is the magnifical and triumphing Kyng Solomon, gouerning his kingdome in peace and proſperitie. This is the ſtronger and valiant Samſon who by his death ouerthrewe

THE EPISTLE.

ouerthrewe all his ennemies. And last of all euery good thing which hart can thinke or desire is founde in this on-ly Iesus Christ. For he hūbled him selfe to exalt vs, he became seruant to make vs fre, he was impouerished to enriche vs, he was folde to rāson vs, he became prifoner to baile vs, he was condēned to deliuer vs, he was made y curfe for our blessing, an offrīg for fynne for our rightuoufnes, he was dif-figured to fashiō vs, he dyed for our life. Infomuch y by hī roughnes is smothed, anger appeased, darckenes lightened, vnrightuoufnes iustified, weakenes strengthened, discomfort comforted, fynne brydeled, despite contemned, feare boldened, debt payed, labour eafed, fadnes made glad, mi-ſhap goodhap, hardenes eafines, difordre ordered, diuiſiō vnited, ignominie made noble, rebellion ſubdued, menacing menaced, ambuſhe diſcouered, affautes affailed, violence oppreſſed, bataile beaten, warre foughten, vengeance puniſhed, tormēt tormented, dānation dāned, depth drow-
ned, hel chained, death dead, mortalitie immortal, and to be ſhort, mercie hath ſwallowed all miſerie, and bontie hath ouercome all euil. For all theſe things w̄ were wont to be weapons of the deuil to ouercome vs, and the ſting of death to ſting vs, are turned now into a moſt profitable exerciſe for our ſinguler commoditie. So that we may glo-rie with the Apoſtle, ſaying, O death, where is thy victo-rie? ò graue, wher is thy ſting? In the aſſurance thē of this Spirit of Chriſt promeſed to his elect, we liue no more but Chriſt in vs, and in ſpirit we are ſet among y heauēly ſpirits, in that, that the worlde to vs is no more worlde, al-beit we be conuerſant in it, but we are in all things contēt, be it our contrey, place, condition, apparel, meat, or other ſuche things. By reaſon wherof in tribulation we are cōfor-
ted, in heauenes ioyful, in contempt honorable, in pouer-
tie riche, in nakednes cled, in euils paciēt, in death alyue. This is the thing briefly which we ought to ſeke in all the Scriptures. Which is, to knowe perfectly Ieſus Chriſt, and the infinit riches, which are comprised in him, & offered vnto vs through him of God his Father. For if we diligēt-

ly examine the Lawe and the Prophets, we shal not finde so muche as one worde, which leadeth not & bringeth vs to this effect. And in dede, since that all the treasures of wysdome and vnderstanding are hyd in him, we must seke for no other marcke nor meanes except we wolde wittingly & willingly tourne backe from the light of the trueth, and cast ourselues headlonge into the darke pit of lies. Therefore S. Paul in another place saith, y he esteemed him selfe to knowe nothing but Iesus Christ, and him crucified, For howbeit it semeth, after the iudgement of the fleshe, y this knowlage is but a cōmon, and contemptible thing: yet is it sufficient for vs to bestowe our studies in, all y dayes of our life. Nether shal we lose our tyme whē we shal employe all our diligēce and wit to thintent that we may profit in the same. What can we more desire for the spiritual instructiō of our soules, then to knowe of God, to be transformed into him, & to haue his glorious image printed in vs to the ende that we might be partakers of his iustice? to be heires of his kingdome? & in y end fully to possesse it? Trueth it is, that frō the begynning, God gaue him selfe to be knownen, but in these latter dayes he sheweth him selfe more clerely, that we shulde beholde him in y face of his Christ. Wherefore we may in no wise tourne backe, or go astraye hither & thither, be it neuer so litle: but we must wholly gyue our selues to this point, that we may learne by the Scripture to know Iesus Christ onely, that by him we may be conducted in the right way to the Father, who cōteyneth in him selfe all perfection. Beholde I say agayne, wherein all wisdome that man can comprehend or atteyne vnto in this life, is inclosed, vnto the w̄, nether Angel, nor man, nether dead nor quicke can adde or diminishe. Therefore it is the marke wher we must rest, & the cōpassē wherein we must limite our vnderstanding, without entermedling any thing of our owne phātasie, or receauing any other doctrine, be it neuer so probable, w̄ is added ther vnto. For he that dare entreprise to teache one syllable farther, or more then is taught vs in his worde, oght to be accursed before God and his Church.

TO THE READER MERCIE AND

peace through Christ our Sauour.

AS the life of a true Christiã is moſte ſub
iect to the reprehẽſion of the worlde: ſo
all his actiõs, & entrepriſes, be they ne-
uer ſo cõmẽdable, moue the wicked ra-
ther to grudge & murmure, thẽ to glorifie God who
is autor of the ſame. Which euil God hath left to
his Church, as a neceſſarie exerciſe, aſwel that mā
ſholde not be puffed vp with opinion of the gifts
that he receaueth of his heauẽly Father: as alſo that
ſeing how he euer mainteyneth the ſame in deſpite
of all outrageous tyrannie, he might be more aſſu-
red of Gods diuine prouidence, and louing kynde-
nes towards his elect. For this cauſe we ſe that in
the Church of Chriſt ther are thre kyndes of mē:
ſome are malicious deſpicers of the worde, & gra-
ces of God, who turne all things into poiſon, and a
farther hardening of their hearts: others do not
openly reſiſte & contēne the Goſpel, becauſe they
are ſtroken as it were in a trance with the maieſtie
therof, yet ether they quarell and cauell, or els deri-
de and mocke at whatſoeuer thing is done for the
aduancemēt of the ſame. The thirde ſort are the ſim-
ple lambes, which partely are already in the folde
of Chriſt, and ſo heare willingly their Shepeherds
voyce, and partly wandering aſtray by ignorance,
tary the tyme tyll the Shepherde fynde them and
bring thẽ vnto his flocke. To this kynde of peo-
ple, in this tranſlation I chiefly had reſpect, as mo-

TO THE READER.

ued with zeale, conſelled by the godly, and drawen by occaſion, both of the place where God hath appointed vs to dwel, and alſo of the ſtore of heauenly learning & iudgemēt, which ſo abundeth in this Citie of Geneua, that iuſtely it may be called the patron and mirrour of true religion and godlynes. To theſe therfore which are of the flocke of Chriſt which knowe their Fathers wil, and are affectioned to the trueth, I rendre a reaſon of my doing in fewe lines. Firſt as touchīg the peruſing of the text, it was diligently reuiſed by the moſte approued Greke examples, and conference of tranſlations in other tonges as the learned may eaſely iudge, both by the faithful rendering of the ſentence, and alſo by the proprietie of the wordes, and perſpicuitie of the phraſe. Forthermore that the Reader might be by all meanes proffited, I haue deuided the text into verſes and ſectiōs, according to the beſt editions in other langages, and alſo, as to this day the anciēt Greke copies mencion, it was wont to be vſed. And becauſe the Hebrewē and Greke phraſes, which are ſtrange to rendre in other tongues, and alſo ſhort, ſhulde not be to harde, I haue ſometyme interpreted them without any whit diminishing the grace of the ſenſe, as our lāgage doth vſe them, and ſometyme haue put to that worde, which lacking made the ſentence obſcure, but haue ſet it in ſuch letters as may eaſely be diſcerned from the cōmun text. As cōcerning the Annotations, wherunto theſe letters a, b, c, &c. leade vs, I haue endeouored ſo to profiſit all therby, that both the learned & others might be

TO THE READER.

be holpen: for to my knollage I haue omitted nothing vnexpounded, wherby he that is any thing exercised in the Scriptures of God, might iustely cōplayn of hardenes: and also in respect of thē that haue more proffited in the same, I haue explicat all suche places by the best learned interpreters, as ether were falsely expounded by some, or els absurdely applyed by others: so that by this meanes both they which haue not abilitie to by the Commentaries vpon the Newe testament, and they also which haue not opportunitie & leasure to reade them because of their prolixitie may vse this booke in steede therof. and some tyme wher the place is not greatly harde, I haue noted with this marke ", that which may serue to the edification of the Reader: adding also suche commone places, as may cause him better to take hede to the doctrine. Moreouer, the diuerse readings according to diuerse Greke copies, which stāde but in one worde, may be knowē by this note ", and if the bookes do alter in the sentence then is it noted with this starre *, as the citations are. Last of all remayne the arguments, aswel they which conteyne the sūme of euery chapter, as the other which are placed before the bookes and epistles: wherof the cōmoditie is so great, that they may serue in steede of a Commentarie to the Reader: for many reade the Scriptures with myndes to profit, but because they do not consider the scope and purpose wherfore the holy Gost so writeth & to what ende (which thing the Arguments do faithfully expresse) they either bestowe their tyme

TO THE READER.

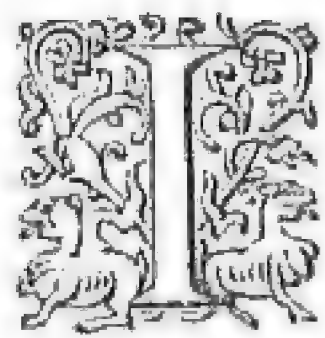
without fruit, or els defraude them felues of a great deale which they might atteyne vnto otherwise. To the intent therfore that, not onely they which are already aduanced in the knollage of the Scriptures, but also the fimple and vnlearned might be forthered hereby, I haue fo moderat thẽ with play nenes and breuitie, that the verie ignorant may easely vnderstande them and beare them in memorie. And for this cause I haue applied but one argumēt to the foure Euangelists, chiefly for because that all writing one matter, thogh by euery one diuersly handeled, they required no diuersitie of arguments. Thus in fewe wordes I haue declared as touching the chiefe pointes, beseeching God so to inflame our hearts with the desire to knowe his diuine wil, that we may meditate in his holy worde both day and night, wherin he hath reueiled it, and hauing atteyned thervnto may so practise it in all our actions, that as we growe in the ripenes of our Christian age, so we may glorifie him more and more rendring to him eternal thankes and praises for his heauenly and inestimable giftes bestowed vpon his Church, that all thogh Satan, Antichrist, and all his ennemies rage and burste, yet are they not able to suppress them, nether wil he diminishe them: for seing he doth not onely brydel his ennemies furie, but causeth them to defende and preferue his gifts for the vse of his Church (as we se the Iewes, Christs professed enemies preferue the olde testament in moste integritie) what shulde we doute of his bontiful liberalitie towards vs? or why do
we

THE ARGUMENT.

we not rather with all humilitie and submission of
mynde obey him, loue & feare him which
is God blessed for euer? To who-
me with the Sonne and ho-
ly Gost be praise,
honour &
glo-
rie. Amen.

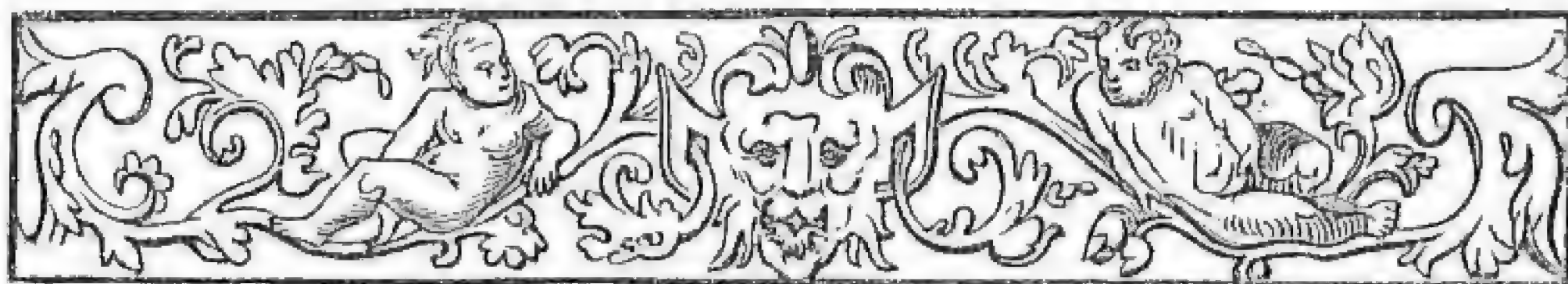
THE ARGUMENT OF THE GOSPEL,

writ by the foure Euangelists.

 **I**N THIS historie writtē by Mattheue, Marke, Lu-
ke and Iohn, the Spirit of God so gouerned their he-
arts, that althogh they were foure in nomber, yet in
effect and purpose they so consent, as thogh the who-
le had bene composed by any one of them. And al-
beit in stile and maner of writing they be diuers, and some tyme
one writeth more largely that which the other doth abbridge: ne-
uertheles in matter and argumēt they all tende to one ende: which
is, to publishe to the worlde the fauour of God towarde mankyn-
de through Christ Iesus, whome the Father hath geuen as a pled-
ge of his mercie and loue. And for this cause they intitle their sto-
rie Gospel, which signifieth, good tydings, forasmuche as God hath
performed in dede that which the fathers hoped fore. So that here-
by we are admonished to forsake the worlde, and the vanities the-
rof, and with moste affectioned hearts embrace this incomparable
treasure frely offred vnto vs. for ther is no ioye nor consolation, no
peace nor quietnes, no felicitie nor saluation, but in Iesus Christ,
who is the very substance of this Gospel, and in whome all the pro-
mises are yea, and amen. And therefore vnder this worde is con-
teyned the whole Newe testament, but comonly we vse this name

THE ARGUMENT.

for the historie, which the foure Euangelists write, conteyning Christs comming in the fleshe, his death, and resurrection, which is the perfect summe of our saluation. Mattheue, Marke, & Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, & also the vertue of his death and resurrection more fully appeareth: for without this, to knowe that Christ was borne, dead, and risen agayne, sholde nothing profit vs. The which thing not withstanding that the thre first touche partely, as he also sometyme intermedeeth the historical narration: yet Iohn chiefly is occupied herein. And therefore, as a moste learned interpreter writeth, they describe as it were the body, and Iohn setteth before our eyes the soule. Wherefore the same aptely termeth the Gospel writ by Iohn the keye which openeth the dore to the vnderstanding of the others. for whosoever doth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redeemer of the worlde, with moste profit. Now as concerning the writers of this historie, it is euident that Mattheue was a Publicane or custome gatherer, and was thence chosen of Christ to be an Apostle. Mark is thoght to haue bene Peters disciple, and to haue planted the first Church at Alexandria, wher he dyed the eight yere of the raigne of Nero. Luke was a phisitiõ of Antioche, and became Pauls disciple, and fellowe in all his trauels, he lyued foure score and foure yeres and was buryed at Constantinople. Iohn was that Apostle whome the Lord loued, the sonne of Zebede and brother of Iames: he dyed thre score yeres after Christ, and was buryed nere to the Citie of Ephesus.



THE HOLY

*GOSPEL OF IESVS

CHRISTE, VVRIT

by S. Matthew.

* *

*This worde signifieth good tidings, and is taken here for the storie which containeth the ioyful message of the coming of the sonne of God.

THE FIRST CHAPTER.

The genealogie of Christe, who was conceiued, by the holy Gost, borne of the Virgine Marie, when she was betrouthed vnto Ioseph. The Angel satisfieth Iosephes minde. Iesus called Emmanuel, and wherfore.

That Iesus is that Messias which was promised to the fathers to be the Sauour.

Luc. 3. g. A
Gen. 21. a.

Gen. 25. d.

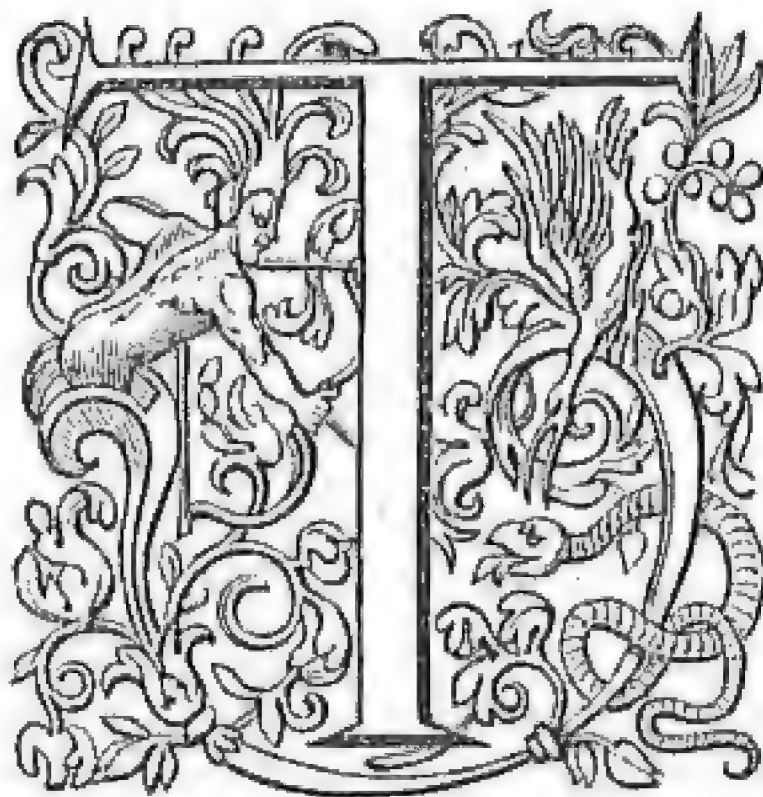
Gen. 29. d.

Gen. 38. g.

1. Chro. 2. a.

Gene. 46. b.

Ruth. 4. d.



HE ^a booke of the generatiō of Iesus Christe, the ^b sonne of ^c Daid, the sonne of Abrahamā.

2 * Abraham begate Isaac.

And * Isaac, be-

gate Iacob. And * Iacob, begate Iudas and his brethern.

3 And * Iudas, begate Phares and Zaram

a. i.

^a This is the rehearsal of the progenie, wherof Ies' Christ is spronge according to the fleshe.

^b So called, for that he came of the stocke of Daid.

^c These two are first rehearsed, because Christ was especially promised to come of their seade: and therefore Christ commonly was called the sonne of Daid.

Chap. I.

THE GOSPEL WRIT

^d By incestuo^a adulterie, the which shame setteth forth his great humilitie, who made him self of no reputation, but became a seruāt for our sakes, yea a worme and no mā, the reproche of men, and cōtempt of the people, and at length suffered the accursed death of the crosse.

^e Rachab ād Ruth being Gentiles signifie, that Christe came not onely of of Iewes and for them, but also of the Gentiles and for their saluatiō.

^f He hath omitted three kinges, Ioas, Amasia, Azaria, abbridgyng the number to make the tymes fourtene generations.

^g After the captiuitie, the title royall was appointed vnto him: so that notwithstanding that they were slaues, yet by the prouidēce of God the gouernement remained in the familie of Dauid, wher it continued tyll the comming of Christe.

^d of Thamar. And *Phares begate Esrom. And Esrom begate Aram.

4 And Arā begate Aminadab. And Aminadab begate Naasson. And Naassō begate Salmon.

5 And Salmon begate Booz of ^eRachab. And *Booz begate Obed of Ruth. And *Ruth. 4. d.* Obed begate Iesse.

6 And *Iesse begate Dauid the Kynge. *1. Sa. 16. a.* And *Dauid the Kynge begate Solomon, *& 17. b.* *2Sa. 12. f.* of her that was the wife of Vrie.

7 And *Solomon begate Roboam. And Roboam begate Abia. And Abia begate *1. Ky. 11. g.* Asa. *1. Chro. 3. b.*

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate ^fIoatham. And Ioatham begate Achaz. And Achaz begate Ezecias.

10 And Ezecias begate Manasses. *And *2. Ky. 20. d.* Manasses begate Amon. And Amon begate *& 21. d.* Iosias.

11 And *Iosias begate Iacim And Iacim *1. Chro. 3. b.* begate Iechonias and his brethern, about *2. kin. 23. g.* the time they were caried awaie to Babylon. *and 24. a.*

12 And after they were broght to Babylon, *Iechonias begate ^gSalathiel. And Salathiel begate Zorobabel. *2. Chr. 36. b.* *1 esd. 3. a.* *and 5. a.*

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

Iacob.

" which signifieth annointed.

16 And Iacob begate ^h Ioseph, the housbād of Marie, of whome was borne Iesus, that is called ⁱ "Christe.

C 17 And so all the generations frō Abraham to Daud, are fourtene generations. And from Daud to the tyme they were caryed into Babylon, are fourtene generations. And from the tyme they were cari- ed into Babylon to Christe, are also four- tene generations.

The birth of Christ.
Luk. 1. c.

18 Now the byrth of Iesus Christ was on thys wyse. When his mother Marie was * betrowthed to Ioseph (before they came together) she was found wyth chylde of the holy Gost.

The mariage of Marie.
Deut. 24. a.

19 Then Ioseph her housband beyng a iust man, and loth to * make her a publike exemple of infamie, was mynded to put her a way secretly.

20 Whyle he thus reasoned with him self beholde the Angel of the Lord appeared vnto him in a ^k dreame, saying, Ioseph the ^l sonne of Daud, feāre not to take Marie for thy wife : For that whych is conceaued in her, is of the holy Gost.

" Iesus that is to say a Sau- our.
Philip. 2. b.
Act. 4. b.

21 She shal bring forth a sonne, and thou shalt * call his name " Iesus. For he shal * sa- ue his people from their synnes.

Esa. 7. c.
" Whome God had chosen to that ende.

D 22 All this was done to fulfil that which was spoken of the Lord by the Prophet,
23 * Behold, that " mayde shal be wyth chylde, and shal bring forth a sonne, and they shal call his name Emmanuel, which is by interpretation, ^m God with vs.

24 And Ioseph as sone as he awoke out of slepe, dyd as the Angel of the Lord bade

^h Albeit the Ie- wes number their kynred by the ma- lekind: yet this ly- nage of Marie may well besoreconed, because she was married to a mā of her own stocke.

ⁱ Who is the true kinge, Priest, and Prophet annoin- ted of God to ac- complishe the of- fice of a redemer.

^k This dreame is witnessed by the holy Gost, and is a kynde of reuelati- on. *Nom. 12.*

^l This name put teth him in remem- brance of Gods promesse to Da- uid.

^m God is ioy- ned with vs bi me- anes of Iesus Christe, which is God and man.

^a Christe is here called the first borne, because she had neuer none before: and not in respect of any she had after. Nether yet doth this worde (till) import alwaies a time following: wherin the contrarie may be affirmed, as our Sauour saing, that he wil be presēt with his disciples, til thende of the worlde, meaneth not that after this worlde he wil not be with them.

II.

^a For ther is an other Bethlehē in the tribe of Zabulon.

^b Wise mē or Magi, in the Persians & Chaldeans tonge signifie Philosophers, Priestes, or Astronomers.

^c An extraordinarie signe to sett foorth that kings honour, whom the worlde did not esteeme.

^d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christe.

^e Thei could wel tel of Christ in general: but when they should professe his name, they waxe colde, and shrineke backe.

and toke his wife vnto him.

25 And knewe her not, til she had broght foorth her ⁿ * first borne sonne, and called his name IESVS. *Luk. 2. ii.*

THE II CHAPTER.

The tyme and place of Christes birthe. The wise men offer their presentes. Christ flieth into Egypt. The yonge childrē are slaine. Christ turneth into Galile.

VWhen Iesus was borne at Bethlehē in ^a Iurie, in the tyme of Herode the king: Beholde there came ^b wise men frō the East to Ierusalem,

^a These wise men were the first fruits of the Gentiles which came to worships Christ. *Nom. 24. c.*

2 Saying, Where is that kīg of Iewes that is borne? For we haue sene his ^c starre in the East, and are come ^d to worship him.

3 When king Herode heard this, he was troubled, and ^e all Ierusalem with him.

^b For they were afraied lest if Herode lost his kingdome, there wolde haue bene slaughter and murther. *Miche 5. a. Iohn 8. c.*

4 And gathering together all the chiefe Priestes & Scribes of the people, he asked of them, where Christe should be borne.

5 ^e And they said vnto him, at Bethlehem in Iurie. For so it is writtē by the Prophet:

6 * And thou Bethlehem in ^y land of Iurie, art not the least among the Princes of Iuda: for out of thee shal come vnto me, the captaine that shal gouerne my people Israel.

7 Thē Herode ^f priuely called the wise mē and diligētly inquired of them the time of the starre that appeared.

^B An euil conscience is a burning fire.

8 And sent them to Bethlehem, saying, Go, and search diligently for the babe. And when ye haue found him, bring me worde againe, that I may come and worship him also.

9 When

9 When they had heard the king, they departed : and lo, the ^fstarre which they saw in the East, wēt before them, til it came & stode ouer the place wher the childe was.

10 When they saw the starre, they reioysed with an exceding great gladnes.

11 And went into the house, and found the child with Marie his mother, and falling downe, worshipped him, ād opened their treasures, and offered vnto him gyf-

Psal. 72. b.
esaie 6 b.
"How God deliuereth his from dāgers.

tes,* ^ggold, franckensence, and myrrhe.

12 And after they were warned of God in a dreame, that they ^hshould^h not go again to Herode : they returned into their owne contrey an other waie.

C 13 After their departure, beholde the Angel of the Lord appeared to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flie into Egypt, and be there til I bring thee worde. For it wil come to passe, that Herode wil seke the babe to destroye him.

Ioseph taketh Iesus ād his mother, and flieth into Egypt.
Osee 11. a.
nom. 24.
The tyrānie of Herode.

14 Thē he arose & toke the childe and his mother by night, ād departed into Egypt.

15 And was there vnto the death of Herode, to ⁱfulfil that which was spokē of the Lord by the *Prophet, which sayeth, Out of Egypt haue I called my sonne.

16 ^kThen Herode perceauing that he was mocked of the wise men, was exceding wroth, & sent forth and slewe al the male childrē that were in Bethlehē, and in all the coastes therof, as many as were two yere olde & vnder, according to the time which he had diligently searched out of the wise men.

17 Thē was fulfilled that which was spo-

a. iii.

^f The starre vanished awaie before, to thintent they should tary at Ierusalem, and there inquire of the thinge, to the cōfusiō of the Iewes.

^g The Persiās manner was not to salūt kinges, without a present, and therefore they broght of that which was moste precious in their countrie.

^h Promesse ought not to be kept, wher Gods honour and preaching of his trueth is hindered.

ⁱ That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christes church, and his bodie, is now verified, and accomplished in the head.

^k Within a certain time after.

¹ Herode renewed the sorowe which the Beniamites had suffred longe before, yet for all his crueltie he coulde not bringe to passe that Christe shuld not raigne.

ken by the Prophet Ieremie, saying,

18 In ¹ Rhama was a voyce heard, mourning wepyng, and great lamentation: Rachel wepyng for her children, and would not be confortd, bycause they ["]were not.

["]That is, they were killed & dead.

19 When Herode was dead, beholde, an Angel of the Lord appeared in a dreame to Ioseph in Egypt,

20 Saying, Arise and take the childe and his mother, & go into the land of Israel: for they are dead which soght the chilles lyfe.

Ioseph retourneth.

^m Which is holy and consecrated to God, alluding vnto those that were Nazarites in tholde law, which were a figure of that holines which shuld be manifested in Christe, as Samson, Ioseph, &c.

21 Then he arose vp, and toke the childe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus dyd raygne in Iewrie, in the rounge of his father Herode, he was afrayed to go thither. Notwithstanding, after he was warned of God in a dreame, he turned asyde into the parties of Galile,

23 And went and dwelt in a citie called Nazaret, to fulfyl that which was spoken by the Prophetes: *which was*, that he shulde be called ^a ^m Nazarite.

Jud. 13. a. gen. 49. d. "Or, of Nazareth.

III.

^a In the firste yere of the raigne of Tyberius, after Christe had longe tyme remained in Nazaret, and was now about 30 yere olde.

^b So called in respect of the playne Countrey and fartile valles: and not because it was not inhabited.

^c Which is, that God wil raigne ouer vs, gather vs vnto him, pardon oure synnes, and adopte vs by the preaching of the gospel.

THE III. CHAPTER.

The office, doctrine, and life of Iohn, and how Christ was baptized of him in Iordan, and autorised by God his Father.

^A ^{*}Nd in ^athose daies, Iohn the Baptiste came and preached in the ^bwildernes of Iewrie,

2 Saying, "Repent, for the ^ckyngdome of heauen is at hand.

3 For this is he of whome it hath bene spoken by the Prophet Esaie, who saieth,

^A *Mar. 1. a. luk. 3. a. "The baptisme of amendmēt of life. "Or be sory for your fautes past, and amend.*

The

Iohn. 1. d.
esaie 40. a.
 "We most put
 of our old A-
 dam and pre-
 pare our sel-
 ues by amen-
 demēt of life
 to receyue
 the mercies
 of God.

Mar. 1. a.
luk. 3. a.
iohn. 1. c.

* The voyce of him that crieth in wilder-
 nes is, Prepare the way of the Lord, make
 his pathes strayght.

4 * This Iohn had his ^d garment of Ca-
 mels heare, and a gyrdle of a skyn about
 his loynes. His meat was ^e locustes and
 wilde hony.

^d Wouen with he-
 are as grosse heare
 clothe,

^e Such meates as
 nature broght for-
 the with out mans
 labour or diligen-
 ce: reade *Leui. 11. d*

5 Then went out to him Ierusalem & all
 Iewrie, & all ^y region round about Iordā.
 6 And were baptized of him in Iordan,
^f confessing their synnes.

^f Acknowledging
 their fautes, for
 there is no repen-
 tance with out con-
 fession.

Publike con-
 fession.
Luk. 3. b.
Chap. 23. d.

7 When he sawe many of the Pharises
 & of the Sadduces come to his baptisme,
 he sayd vnto them, * O generations of vi-
 pers, who hath taught you before to flee
 from the vengeance to come?

8 Bring forth therefore ^y ^g fruite belonging
 to amendement of life.

^g He menaceth
 those venemous &
 malicious Phari-
 ses with the iudge-
 mēt of God, except
 they shewe before
 men such workes,
 as are agreeable to
 their profession.

Iohn 8. e.
act. 13. d.
 The Iewes fla-
 ttered them-
 selues by the-
 ir auncesters.
Chap. 7.

9 And presume not to say with your sel-
 ues, * we haue Abraham to our father: For
 I say vnto you, ^y God is able euen of these
 stones to raise vp children vnto Abrahā.

10 Euen now is the ^h axe put to the rote
 of the trees: * so ^y euery tree which bryn-
 geth not forth good fruit, is hewē downe,
 and cast into the fyre.

^h The iudgemēt
 of God is at hand:
 to destroye such
 as are not worthi
 to be of his Chur-
 che.

Mar. 1. a.
luk. 3. e.
ioh. 1. d.
act. 1. a. 2. a.
11. c. 19. a.

11 * In deed I baptize you "with water to a
 mendement of life: but he ^y commeth af-
 ter me, is myghtier then I, whose shoes I
 am not worthy to beare: He shall baptize
 you wyth the "holy Gost and wyth ⁱ fyre,

ⁱ When God ba-
 ptizeth inwardely
 with the vertue
 of his Spirit, he
 burneth and con-
 sumeth the vices
 and inflameth the
 hartes with a loue
 of him.

" Outwarde
 baptisme.
 " Inwarde ba-
 ptisme.

12 Whych hath his ^k fanne in his hand, &
 wil make cleane his floore, and gather ^y
 wheate into his garner, but will burne vp
 the chaffe with vnquencheable fyre.

^k Which is the
 preaching of the
 gospel, wherby he
 gathereth the
 faithful as good
 corne, & scattereth
 the infideles as
 chaffe.

Mar. 1. b.
luk. 3. d.

13 * Then came Iesus from Galile to Ior-
 dan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Iesus answering, saied to him, Let it be so now: For thus it becometh vs to fulfil all rightuousnes. Then he suffred him.

¹ We most render parfitt obediēce to God in all thinges which he hath ordeined.

^m To shewe the state of his kingdome, which is in all meeknes and lowlynes.

ⁿ The fauour of God resteth on Iesus Christe, that frō him it might be powred on vs, which deserue of our selues his wrath and indignation.

16 And Iesus as sone as he was baptized, came straight out of the water: and lo, the heauens were open vnto him: and Iohn saw the Sprite of God descending like a ^mdoue, and lighting vpon him.

D

The heauens are opened, The Father, Sonne, and holy Gost.

Esaiē 52. e.
2. pet. 1. d.
Colos. 1. c.
Chap. 17. a.

17 And lo, there came a voice frō heauen, saying, ⁿThis is my ^{*}beloued Sonne, in whome I am wel pleased.

THE IIII. CHAPTER.

Christe fasteth and is tempted: he calleth Peter, Andrew, Iames and Iohn, and healeth all the sycke.

IIII.

^a By the holy Gost.

^b To thende that he ouercommynge these tentations, might get the victorie for vs.

^c Satā would haue Christ to distrust God, and his worde, and folowe other straunge and vnlawfull meanes.

^d He meaneth the ordre that God hath ordeined to gouerne his people by.

Then was Iesus led asyde of the ^aSpirit A into the wildernes, to be ^btempted of the deuil.

Christ is tempted.

2 ^{*}And when he had fasted forty dayes and forty nightes, he was afterward an hongred.

Mar. 1. b.
luk. 4. a.

3 Then came to him the tempter, & saied, if thou be the Sonne of God, ^ccommande that these stones be made bread.

Satan is ouercommen by the Scriptures.

4 But he answering, sayd, It is written, ^{*}Man shal not liue by bread onely, but by euery ^dworde that proceadeth out of the mouth of God.

Deute. 8. a.
sap. 16. e.

5 Then the deuil toke him vp into the holy Citie, and set him on a pinnacle of the temple.

6 And sayd vnto him, If thou be ^ŷSonne of God, cast thy self downe: For it is written, ^{*}that he shal geue his Angels charge

Psal. 9. c.
The deuill abuseth the Scriptures.

ouer

ouer thee, and with their handes they shal
^ehold thee vp, lest at any time thou shouldest dashe thy fote against a stone.

^e He alleageth but halfe the sentēce to deceyue ther by the rather, and cloke his craftie purpose.

Deut. 6. c. *luk. 4. b.* B 7 Iesus said vnto him, It is written also, *Thou shalt not ^ftempt the Lord thy God.

God is not to be tempted.

8 The deuil toke him vp againe vnto an exceading hye mountaine, and ^gshewed him all the kingdomes of the worlde, and the glorie of them.

^f We moste not leaue such lafull meanes as God hath appoynted, to seke others after our own fantasie.

9 And said to hī, Al these wil I geue thee, if thou fallyng downe wilt worship me.

^g In a vision.

Deut. 6. e. *and 10. d.* God onely is to be worshipped.

10 Thē said Iesus vnto him, ^hAuoyde Satā, For it is written, *Thou shalt worship the Lord thy God, & hī onely shalt thou serue.

^h The worde of God is the sword of the sprit, wherewith Satan is ouer come.

Mar. 1. b. *luk. 4. c.* *ioh. 4. f.*

11 Then the deuil left him: and beholde the Angels came ād ministred vnto him.

12 *And when Iesus had heard that Iohn was taken, he retourned into Galile.

13 And leauing Nazareth, went ād dwelt in Capernaum, which is nere the ⁱsea in the borders of Zabulon, and Nephtalim.

ⁱ For so they called the lake of Genesareth.

14 That it might be fulfilled which was spoken by Esaie the Prophet, saying,

Esa. 9. a. C 15 *The land of Zabulon and the land of Nephtalim the waie of ^ȳ sea beyond Iordan, ^kGalile of the Gentiles:

16 The people which sate in ^ldarknes sawe great light: and to them ^{v̄}sate in the region and shadowe of death, lighth is begone to shyne.

^k Christ had preached now almoste a yere in Iudea, & Samaria, and after went to preache in the vppermost Galile, which was out of the borders of Palestina.

Mar. 1. b. Christe preacheth.

17 *From that time Iesus began to preache, and to saie, Amende your lyues, for the kingdome of heauen is at hand.

^l Which was without comfort, hath receyued consolation.

Mar. 1. b. The calling of the Apostels.

18 *And Iesus walkyng by the sea of Galile, sawe two brethern, Simon which was called Peter, and Andrew his brother, casting a net into the sea: for they were

^m God hath chosen the weake thinges of the world to confound the mightie. 1Co. rint. 1. d.

ⁿ To drawe them out of the sea of this world wherein thei are drowned.

^o We ought to be moste ready to folowe Christ when he calleth, leauing all worldely respectes a part.

^p They that were madd or sicke at a certeyn tyme of the moone.

^q It was a Cōtrie wher it was ten Cities, as the word signifieth

^m fyshers.

19 And he said vnto them, Folowe me, & I will make you fishers ⁿ of men.

20 And they strayght way leauing their nettes, folowed him.

21 And when he was gone forth frō then- D
ce, he sawe other two brethern, Iames the sonne of Zebede, and Iohn his brother in a ship wyth Zebede theyr father, mēding their nettes: and he called them.

22 And they ^o without taryng leauing the ship and their father, folowed him.

23 And Iesus went about all Galile, teaching in their Synagoges, and preaching the gospel of the kingdome, and healing all maner of sicknesses, and all maner of diseases among the people.

24 And his fame spred abroad through all Siria: ād they broght vnto him al syc-
ke people, that were takē wyth diuers diseases and grypinges, and them that were possessed with deuils, & those which were Plunatike, and those that had the pal-
sey: and he healed them.

25 And there folowed him great num-
bres of people from Galile, and frō ^q De-
capolis, and from Ierusalē, and frō Iurie,
and frō the regions that lye beyōd Iordā,

Christ prea-
cheth to the
Galileās, and
healeth the
sicke.

Christes diui-
nitie appea-
reth by hea-
ling vncura-
ble diseases.

THE V. CHAPTER.

*Christ teacheth who ar happie. Of the digni-
tie and office of the faithful: and of the true
meaning of the lawe.*

ANd seeing the presse of the people, A
he went vp into a mountayne: & whē
he was set, his disciples came to him.

Christes ser-
mon.

2 And he opened his mouthe and taught
them, saying,

3 Blessed

- Luk. 6. c.* *psal. 34. d.* *and 51. d.* *isa. 57. c.* *Esai. 41. a.* *and 66. d.* *Iere. 31. e.* *psal. 25. a.* *"we are fellow*
heyres with
Christe, by
adoption and
not by meri-
tes,
Their rewar-
de which are
persecuted
for Christe.
- A* 3 *Blessed are the ^apoore in spirit, for theirs is the kingdome of heauen.
- 4 *Blessed are they that ^bmorne: for they shalbe comforted.
- 5 Blessed are the ^cmeke: for they shal ["]enherit the earth.
- 6 Blessed are they ^w^dhonger & thirst for righteousnes: for they shal be filled.
- 7 Blessed are the merciful: for they shal obtaine mercy.
- 8 Blessed are the pure in heart: for they shal see God.
- 9 Blessed are the peace makers: for they shalbe called the children of God.
- 10 Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.
- B* 11 *Blessed are ye when men reuile you, and persecute you, and say all maner of euil against you for my sake, falsely.
- 12 Reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophetes which were before you.
- The salte of*
the earth.
Mar. 9. c.
luke. 14. g.
leuit. 1. c.
- 13 *Ye are the ^fsalte of the earth: but if the salte haue lost his sauour wher with shal one salt? It is thence forthe good for nothing, but to be cast out, and to be troden vnder fote of men.
- 14 Ye are the light of the worlde. A citie that is set on an hyll, can not be hyd.
- Mar. 4. b.*
luke. 8. c.
& 21. e.
- 15 *Nether do men light a candel, and put it vnder a bushel, but on a candelstyke: and it lyghteth all that are in the house.
- 16 *Let ^gyour lyght so shyne before men, that they may see your good workes, and glorifie your father whych is in heauen.
- Pet. 21. e.*
Good workes.
- 17 Thinke not ^yI am come to destroye ^y.
- ^a That feelee them selues voyd of all rightuounes that they may onely seeke it in Christe.
- ^b Which feelee their owne miserie, and seke their comfort in God.
- ^c Who rather would souffer all iniuries then they would reuenge them selues.
- ^d Being in necessite, desire nothing but that which is vpright and godlye.
- ^e For he is called the God of peace. 1. Cor. 14. d.
- ^f Your office is to season men with the salt of the heauenly doctrine.
- ^g Because you are sene farre off gyue good example of lyfe.

^h The gospel is the stablissing, & accomplishing of the lawe.

ⁱ The doctrine of the lawe conteineth nothing vnprofitable or superfluous.

^k Whosoeuer shal transgresse the leaste precept of the lawe either in worde or example, he shal be cast out of the kingdome of God.

^l Which nether expound the law truely, nor obserue it well.

^m He sheweth how these worthie docters haue falsely glosed this commandement.

ⁿ For God knowig his secret malice wil ponish him.

^o Which signifieth in the Syriās tonge an ydle brayn, and is spoken in contempt.

^p Like iudgement almoste the Romans obserued. for Triumviri had the examination of smale matters the concil of xxiii of greater causes, and finally great matters of importāce were decided by the senat of lxxi iudges, which here is cōpared to the iudgemēt of God.

lawe, or the Prophetes : ^h I am not come to destroye them, but to fulfyl them.

18 *For truly I say vnto you, Tyl heauen and earth perishe, one iote, or one title of the law shal not scape, til ⁱ all thinges be fulfilled.

19 *Whosoeuer therfore shal breake one of ^k these least commandementes, and teache men so, he shalbe called the least in the kingdome of heauen : But whosoeuer shal obserue and teache them, the same shal be called great in the kyngdome of heauen.

20 For I say vnto you, except your righteousnes ^{*} excede the righteousnes of the ^l Scribes and Pharises, ye shal not enter in to the kingdome of heauen.

21 ^m *Ye haue heard how it was said vnto them of the olde time, ^{*}Thou shalt not kil : For whosoeuer killeth, shal be culpable of iudgement.

22 But I say vnto you, whosoeuer is angry with his brother ⁿ vnaduisedly shal be culpable of iudgemente. And whosoeuer saieth vnto his brother ^o Racha, shal be worthie to be ponished by the ^p Council : And whosoeuer shal say, thou Foole, shal be worthy to be ponished with hel fire.

23 Yf then thou bringe thy gyft to the aultare, and there remembreth that thy brother hath oght against thee,

24 Leaue there thine offerings before the aultar, and go thy way : first be ^q recōciled to thy brother, and then come and offer thy gyft.

25 *Agre with thin aduersarie quickly, ^q For that thou hast offēded him.

Jesus Christe accomplisheth the lawe. *Luk. 16. d.esai. 11. c.*

C *Iam. 2. b. luc. 11. d.* False expositions of the lawe.

Exod. 20. c. leuit. 18. d.

Deut. 5. b.

D Brotherly recōciliation is preferred to sacrifice. *Iob 42. b.*

Luke. 12. g. Bye peace of him which hath done thee wronge.

whiles

whiles thou art in the way with him, least thy aduersarie deliuer thee to the iudge, and thy iudge deliuer thee to the sargeāt, and then thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, tyl thou hast paied the vtmost farthyng.

Exo. 20. a. 27 Ye haue heard that it was sayd to thē
roma. 13. c. of olde time: *Thou shalt not commit aduoutrie.

28 But I say vnto you, that whosoever lo-
keth on a woman to lust after her, hath
committed ^raduoutrie with her already
in his hart.

Chap. 18. a. 29 *Wherfore if thy right ^seye cause thee
mar. 5. g. to offend, plucke it out, and cast it from
The pulling thee: for better it is for thee, that one of
out of the eye. thy members perish, then that thy whole
body sholde be cast into hel.

30 Also if thy right hād make thee to offend, cut it of, and cast it from thee: better it is that one of thy membres perish, then

The letter of that all thy body should be cast into hel.
diuorcement.
Chap. 14. a. 31 It is sayd, *whosoever shal put away
Deut. 24. a. his wife, let him geue her a testimonial
mar. 10. b. of diuorcement.

luk. 16. d. 32 But I say vnto you, whosoever shal
1. cor. 7. b. put away his wife (except it be for fornication) ^tcauseth her to be an aduouterer, And whosoever shal marie her that is deuorced, committeth aduoutrie.

Exod. 20. a. F 33 Againe, ye haue heard that it was
leu. 19. c. sayd to them of olde time, *Thou shalt
deut. 5. b. not forswear thy self, but shalt perfourme thine othe to God.

Of othes. 34 But I say vnto you, ^vswear not at all,
Esai. 66. nether by heauen, for it is Goddes seat.

^r Chastitie is required both in bodie and in sprite.

^s Nothing is so precious which ought not to be reiected in respect of the glorie of God.

^t In that, he geueth her leaue to mary an other.

^v All superfluous othes are vtterly debarred, whether the name of God be therin mencionned, or other wise

35 Nor yet by the earth, for it is his fote stole : nether by Ierusalem, for it is the ci tie of the great king.

36 Nether shalt thou swere by thy hea- de, bicause thou canst not make one hea- re white or blacke.

* Let simplici- tie and trueth be in your woordes, and then ye shal not be so light and ready to swea- re.

37 *But let your cōmunication be, *Yea, yea : Nay nay. For what soeuer is more then these, commeth of ^y euil.

Iam. 5. c.

^y Whē a mā spea- keth otherwise then he thynketh in hart, it com- meth of an euil conscience.

38 Ye haue heard that it hath bene sayed An *^zeye, for & eye : & a tooth, for atooth.

Exo. 21. c.

39 But I say vnto you, *Resist not wrong : but whoso euer ^ashall smite thee on thy right cheke, turne to him the other.

Deute. 19. d.

leu. 24. d.

Luke 6. c.

rom. 12. d.

1 Cor. 6. b.

* Albeit this was spoken for the iudges, yet euery man applied it to reuēge his priuat quarel.

40 And if any man wil sue thee at the law, and take away thy coate, let him ha- ue thy cloke also.

^a Rather recey- ue double wron- ge, then reuenge thyn own griefs.

41 And whoseuer wil compel thee to go a myle, go wyth him twaine.

42 *Geue to him that asketh, and from him that would borow, turne not away.

Deu. 15. b.

43 Ye haue heard that it hath bene said, *Thou shalt loue thy neighbour, and ^bha te thyne enemy.

D

Leuit. 19. d.

^b This was ad- ded by the false expositors the Phariseis.

44 But I say vnto you, *Loue your ene- mies, blesse them that curse you, do good to them that hate you, *praye for them which hurt you, and persecute you :

we most loue our ennemie and wherfo- re.

Rom. 12. c.

45 That ye may be the children of your father that is in heauen : for he maketh his sunne to arise on the euil and on the good, and sendeth his raine on the iust, and vniust.

We most pray for thē that persecu- te vs.

Luk. 23. e.

acte. 7. g.

2. cor. 4. c.

46 For if ye loue them, which loue you, what

what reward shal you haue? Do not the
^cPublicans euen the same?

"or friendes.

47 And if ye be frendly to your "bre-
 thern onely: what singuler thing do ye?
 do not the Publicans likewise?

48 Ye shal therfore be ^{*d}perfect, euen
 as your father which is in heauen is per-
Levi. 19. a. fect.

^c These dyd ta-
 ke to farme the
 taxes, towls, and
 other payements,
 and therfore were
 greatly in dis-
 dayn with all
 men.

^d We must la-
 bour to attein vn-
 to the perfection
 of God, who of his
 free liberalitie,
 doth good to
 them that are vn-
 worthie.

THE VI. CHAPTER.

*Of Almes, prayer, and fastyng He forbyd-
 deth the careful seeking of wordly thynges, and
 willeth men to put their whole trust in him.*

Of Almes.

TAke hede that ye geue not your al-
 mes in the syght of men, to the intent
 ye might be looked at of them: Or els
 ye get no reward of your father whych
 A is in heauen.

Rom. 12. b.
Ambition.

2 *Whensoeuer therefore thou geuest
 thyne ^aalmes, thou shalt not make a trum-
 pet to be blowen before thee, as the ^bhy-
 pocrites do in the Synagoges and in
 the stretes, for to be praysed of men. Ve-
 rely I say vnto you, they haue their ^bre-
 warde.

VI

^a Whose workes
 procede not of a-
 right faith, but a-
 re done for vayne
 glorie.

^b In that they
 are praised and
 commended of
 men.

3 But when thou doest thine almes, let
 not thy ^cleft hand knowe what thy right
 hand doth.

^c It is sufficiēt
 that God appro-
 ue our workes.

4 That thyne almes may be secret: and
 thy father seying it in secret, shal rewar-
 de thee ^dopenly.

^d In that day
 when all thinges
 shal be reueiled.

Of Prayer.

B 5 And when thou prayest, be not as the
 hypocrites are: for they loue to pray stan-
 dyng in the Synagoges and in the cor-
 ners of the stretes, bicause they would be
 sene of mene. ve-

rely I say vnto you, they haue theyr rewarde.

^e with drawe thy selfe rather a part.

6 But when thou prayest, ^e enter into thy chamber, and when thou hast shut thy dore, pray thou to thy father which is in secret: and thy father which seeth in secret, shal rewarde thee openly.

^f He commandeth vs to beware muche babling and superfluous repetes.

7 *Also when ye pray, ^f bable not much as the heathen do: for they thyncke to be heard, for their much babling sake. *Esai. i. d.*

^g Who is not persuaded by eloquent speech, and long talke as men are.

8 Be ye not like them therfore: For your ^B father knoweth wherof ye haue ^B nede, before ye aske of him. *Roma. 8. d.*

^h Christ byndeth them not to the wordes, but to the sens, and forme of prayer.

9 After this^h maner therfore pray ye, ^{The forme of prayer.} *Our father which art in heauē, halowed *Luk. 11. a.* be thy ⁱ name.

ⁱ We most seeke Gods glorie aboue all thinges.

10 Let thy ^k kingdome come. Thy wil be done euen in earth, as it is in heauen.

^k He raigneth ouer all, and we most render him parfit obedience, as his Angels do.

11 Geue vs thys day our dayly bread.

^l To be ouercome ther by.

12 And forgeue vs our debtes,^l euen as we forgiue our debtors.

^m This conclusion excludeth mans merites and teacheth vs to grownde our prayers only on God.

13 And lead vs not into ^l tentation, but deliuer vs from euil. For ^m thyne is the kingdome, and the power, and the glorie for euer, Amen.

14 *For if ye do forgeue other men their *Mar. 11. d.* trespasses, your heauenly father shal also *Eccles. 28. a.* forgeue you.

15 But if ye do not forgeue men their trespasses, no more shal your father for- ^C geue yours. *Fasting.*

ⁿ Make their faces to seme of another sort then they were wont to do.

16 Moreouer, when ⁿ ye fast, loke not *Esai. 58. a.* sowre as the hypocrites do: for they ⁿ disfigure their faces, that they might be seene of men how they fast. Verely I say vnto you, that they haue their rewarde.

17 But thou when thou fastest, °anoynt thyne head, and washe thy face.

° Wherby is com-
manded the auoyd
all vayne ostenta-
tion.

18 That thou seme not vnto men to fast but vnto thy father which is in secret: ād thy father which seeth in secret, shal reward thee openly.

To relieue
the poore.
Luke. 12. d.

19 Se that ye gather you not treasure vpon the earth, wher the mothe and kanker corrupt, and where theues digge through, and steale.

Eccle. 2. b.
1. Tim. 6. d.

20 *But gather vp your treasures in heauen, where nether the mothes nor kanker corrupt, and where theues nether perce through, nor yet steale.

21 For where soeuer your treasure is, there wil your harte be also.

Luke. 11. d.

22 *The light of the body is the eye. Then if thyne eye be cleare, all thy body shal be ful of lyght.

The eye dis-
posed to li-
beralite.

A corrupt af-
fectiō gynn
to couetous-
nes.

Luk. 16. c.

23 But if thyne eye be wycked, then all thy body shalbe ful of darknes. Wherfore if the p lyght that is in thee be darknes how great is that darknes?

p Yf our concupi-
scens, and wic-
ked affectiōs ouer
come reason, we
most not meruell
thogh mē be blyn-
ded, ād be like vn-
to beastes.

Couetous-
nes.

All carnall
affections are
condemned.

Psal. 56. b.

1 Pet. 5. c.

Luk. 12. c.

Phil. 4. a.

1 Tim. 6. b.

D 24 *No man can serue two maisters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

25 *Therefore I say vnto you, be not ¶ careful for your life, what ye shal eat, or what ye shal dryncke: nor yet for your body, what ye shal put on. Is not the life more worth then meat, and the body more of value then rayment?

¶ Mans trauell
nothing auaieth
wher God gyueth
not increase.

We most de-
pēd vpon the
prouidēce of
God.

26 Beholde the fowles of the ayre: for they sowe not, neither reape, nor yet cary into the barnes: and yet your heavenly

father feedeth thē. Are ye not muche better then they?

27 * Which of you by takinge careful thought, is able to put one cubit vnto his stature? *Luk.12.d.*

^r The goodnes of God euen towards the herbes of the field farre passe all things that man can compass by his power and labour.

28 And why care ye for rayment? Learne, therefore of the lilies of ^r the field, how they growe: They ["]laboure not, nether spinne.

["]The woord signifieth, they weary not them selues.

29 And yet for al that I say vnto you, that euen Solomon in all his royalty, was not arrayed lyke one of these.

30 Wherefore if God so clothe the ["]grasse, of the field which standeth to daye, and to morowe is cast into the ouen, shal he not muche more do the same vnto you, O ye of litle faith? ["] Grasse or corne.

31 Therefore take no thought, saying, What E shal we eat? or what shal we drinke? or wherwith shal we be clothed?

^s With care and distrust.

32 For after all these thynges ^s seke the Gentiles. For your heauēly father knoweth that ye haue nede of all these things.

^t That is, to be regenerate, and amende our life.

33 But seke ye first the kyngdome of heauen, and the ^t righteousnes therof, and all these thinges shalbe ministred vnto you.

Gods glorie is aboue all things to be sought.

34 Care not then for the morow: for ^y morow shal care for it selfe: The day present hath euer inough to do ^w it owne grief.

THE VII. CHAPTER.

He forbiddeth rashe iudgement, and vnadvised opening of holy things, he exhorteth vn to prayer, & mutual loue, he warneth to be ware false prophetes, and so concludeth with the maiestie of Gods worde.

Iudge

Not to iudge.
Luk. 6. f.
rom. 2. a.
1. cor. 4. a.
mar. 4. c.
Luk. 6. f.

A ^aIudge not, that ye be not iudged.

2 For as ye iudge, so shal ye be iudged: And wyth what ^{*}measure ye meate, w^t the same shal it be measured to you againe.

3 And why seest thou a mote in thy brothers eye, and perceauest not the beame y^t is in thyne owne eye?

4 ^{*}Or how sayest thou to thy brother: suffer me to cast out the mote out of thyne eye, & behold a beame is in thine own eye?

5 Hypocrite, first cast out the beame out of thine own eye, and then shalt thou se clearly to cast out the mote out of thy brothers eye.

The cōtempt
of Gods wor-
de.

6 ^bGeue not that which is holy to dogges, nether cast ye your pearles before swyne: lest they treade them vnder their fete, and turnyng agayne, all to rent you.

7 ^{*}Aske, and it shalbe geuen you: Seke, &

B ye shal fynde: Knocke and it shalbe opened vnto you.

An exhorta-
tion to pray-
er, and pro-
messe to ob-
teyne.

Iere. 29. c.

iohn 14. b.

and 16. f.

luk. 11. b.

matt. 21. b.

Iam. 1. a.

8 For whosoeuer asketh receaueth, & he that seeketh findeth, & to him that knocketh, it shalbe opened.

9 For what man is there amonge you, w^t if is sonne aske him bread, would geue hym a stone?

10 Or if he aske fyshe, wil he profer hym a serpent?

11 If ye then which are euil can geue to your children good gyftes, how much more shal your Father whych is in heaue, geue good thinges to them y^t aske him?

Luk. 6. e.
tob. 4 c.

12 ^{*}Therefore what so euer ye would that mē should do to you, euen so do ye to thē: for this is the ^clawe and the Prophetes.

VII.

^a He comman-
deth not to be cu-
rious or malicio'
to trye out, & con-
demne our neigh-
bours fautes

^b Declare not
the Gospel to the
wicked contem-
ners of God, whom
thow seest left to
them selues and
forsaken.

^c The whole law
and the Scriptu-
res sett forth vn-
to vs, and commen-
de charitie.

^dWe most ouercome and mortifie our affectiōs, if we will be true disciples of Christ.

^eFor the mostpart of men seke their owne libertie and rune headlong to euill.

13 ^{*d}Enter in at the streict gate: for it is the wide gate, and broad ^eway that lea-
deth to destruction: and many there be
which go in ther at.

14 Because the gate is streict, and the way
narowe which leadeth vnto lyfe: and fe-
we there be that finde it.

15 Beware of false prophetes, whych co-
me to you in shepes clothyng, but inward
ly they are rauening wolues. False prophe-
tes.

16 Ye shal know them by their fruites.

^{*}Do men gather grapes of thornes? or fig
ges of thystels? Luk.5. f.

17 Euen so euery good tre bringeth forth
good fruit: and a corrupt tre bringeth
forth euyl fruit.

18 A good tre, can not bryng forth bad
fruit: nor yet a bad tre, can bryng forth
good fruit.

19 ^{*}Euery tre not bringing forth good
fruit, is hewen down, & cast into the fyre. Chap.3. b.

20 Then, by their fruites ye shal know
them.

^fHe meaneth
hirelinges & hy-
pocrites who ra-
ther serue God
with their lippes
then with their
hart.

21 ^{*}Not al they that say vnto me, ^fLord,
Lord, shal enter into the kingdome of
heauen: but he that doth my fathers wyl
whych is in heauen. Rom.2. b.
Iam.1. d.

22 Many ^{*}wyl say to me in that day, Lord,
Lord, haue we not by thy name prophe-
cied? and by thy name haue cast out de-
uilles? And by thy name haue done many
miracles? Luk.13. c. f.
Those that
serue God
from the mou-
the outwarde.
The vertue,
strength, and
autoritie of
the name of
God.

23 And then wil I professe to them, ^{*}I ne-
uer knewe you. Departe from me ye that
worke iniquitie. Luk.13. f.
Psal.6. b.
1. Tim.6. b.

24 Whosoeuer then heareth of me the-
se sayinges, & doth the same, I wil liken
him

The constan-
cie of the
faithfull.

him to a wise man, which hath builded
his house on a rocke:

25 And the rayne fel, and the floudes came, and the wyndes blew, & beat vpon that same house, and it fel not: for it was grounded on a rocke.

The incon-
stancie of the
wicked.

26 But whosoeuer heareth these woordes which I speake, and doth them not: shalbe lykened vnto a folyshe man, whych hath buylded his house vpon the sand:

27 And the rayne fel, and the floudes came, and the windes blewe, and beat vpon that house, and it fel, and great was the fall of it.

Mar. 1. c.
Luk. 4. c.

28 *And it came to passe, when Iesus had ended these sayinges, the people were astonied at his doctrine.

29 For he taught them as one hauyng^e autoritie, and not as the Scribes.

^e The mightie power of Gods sprit appeared in him, wherby he declared him self to be God, and caused others to belieue in him.

THE. VIII. CHAPTER.

Christ healeth the Leper, the Captaynes seruant, Peters mother in lawe, and many other diseases, sheweth what it is to followe hym, stilleth the sea and the wynde, and dryueth the deuils out of the possessed, into the swyne.

A **V**When he was come downe from the mountayne, great presse of people folowed him.

Mar. 1. d.
Luk. 5. c.

2 *And lo, there came a leper and worshipped him, saying, Maister, If thou wylt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, sayyng, I wil, be thou cleane: and immediatly his^a leprosie was clensed.

^a It was not like that leprosie that is now, but was a kynde therof which was incurable.

4 And Iesus sayed vnto him, se thou tel

^b He wolde not yet be throwly knowen, but had his tyme & howre appointed.

^c Our sauour wolde not contēne that which was ordeyned by the law, seing as yet, it was not abolished.

^d To condemne them of ingratitude, whē theyshal see the whole.

^b no man, but go, and shewe thy self vnto the ^c Priest, and offer the gift that ^{*} Moses commanded, for ^d a witnes to them.

Leuit. 14. a.
luk. 7. a.

5 ^{*} When Iesus was entred into Capernaum, there came vnto him a "Centurion, beseching him,

Luk. 7. a.
iohn 4. g.
"A Capitayne ouer an 100. fotemen, who was also an heathē man.
" Or, some.

6 And said, Master, my "seruant lieth sycke at home of the palsy, and is greuously payned.

7 And Iesus sayed vnto him, I wil come and heale him.

8 And the Centurion answered, saying, Syr, I am not worthy ȳ thou sholdest come vnder my rofe: but speake the worde only, and my seruant shalbe healed.

9 For I am a man subiect to the autoritie of another, and haue souldiers vnder me: and I say to one, Go: and he goeth, and to an other, Come: and he commeth, and to my seruant, Do this: and he doeth it.

10 When Iesus heard that, he merueiled, and said to them that folowed him, Verely I say vnto you, I haue not founde so great fayeth: no, not in Israel.

The Capitaynes faithe.
The calling of the Gentiles.

^e Strange people, to whom the couenant of God dyd not properly apperteyne.

11 ^{*} I say therefore vnto you, ȳ ^e many shal come from the east and west, and shal sitt doune with Abraham, Isaac, and Iacob in the kingdome of heauen.

Luk. 13. f.
The refusing of the Iewes, who contemned the Gospel, and therefore lost their inheritance.
Chap. 22. b.

12 And ȳ children of the kingdome shal be cast out into vtter^{*} darknes: there shalbe weping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the self same houre.

14 ^{*} And Iesus comming to Peters house, sawe his wyues mother liyng, and sycke

Mar. 1. c.
luk. 4. f.

of

of a feuer.

15 And he touched her hand, & the feuer left her: so she arose, & ministred vnto thē.

*Mar. 1. c.
luk. 4. f.*

16 * When ȳ euen was come, they brought vnto him many that were possessed with deuils: And he cast out the spirites with a

C worde and healed all that were sicke.

*Esai. 53. a.
1. pet. 2. d.
Luk. 9. g.*

17 To fulfil that w̄ was spoken by * Esai the Prophet, saying, f He toke on him our infirmities, and bare our sicknesses.

18 * And when Iesus saw much people about him, he commanded them to go ouer the water.

A Scribe fol-
lowed Christ.

19 And there came a certayne Scribe and sayed vnto him, Master, I wil folow thee whether soeuer thou goest.

20 And Iesus saied vnto him: The g foxes haue holes, & the byrdes of the ayre haue neastes, but ȳ sonne of mā hath not where on to rest his head.

"Lukemaketh
mencion of
three which
were hindered
by worldely
respects from
comming to
Christe.

*Mar. 4. d.
luk. 8. d.*

21 And another that was of his disciples sayed vnto him: master, suffer me first to go and h bury my father.

22 But Iesus sayed vnto him, Folow me, & let the i dead bury their dead.

23 * And when he was entred into the shyp, his disciples folowed him.

24 And beholde, there arose a great tempest in the sea, in so much ȳ the shyp was couered with waues, but he was a slepe.

25 And his disciples came, and awoke him, saying, Master saue vs, we peryshe.

Christe rebu-
keth the wyn-
des.

26 And he said vnto them, Why are ye fearefull, O ye of litle fayeth. Then he arose, and rebuked the windes and the sea: & there folowed a great calme.

27 And the men marueyled, saying, What

f The Prophete speaketh chiefly of the feblenes & disease of our soules which Ies' Christe hath borne, therfore he setteth his great mercie and power before our eyes by healing the bodie.

g He thought by this meanes to courry fauour with the worlde: but Iesus sheweth him that he is farre wyd from that he loketh fore, for in stede of welthe, ther is but pouer- tie in Christ.

h To succor and helpe him in his olde age till he dye, and then I wil folowe thee wholly.

i No dutie or pietie is to be preferred to Gods calling, therfore Ies' calleth them dead which are hindered by any worldely thing to folowe Christe.

man is this, that both windes and seas obey him?

28 *And when he was come to the other syde, into the countrey of the Gergesites, there met him two possessed of deuills which came out of the graues, and were out of measure fearce: so that no man myght go by that same way.

D

Mar. 5. a.

Luk. 8: d.

The two possessed with deuilles

29 And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue we to do with thee? Art thou come hyther to torment vs ^k before the tyme?

^kThe wicked wolde euer differ their ponishemēt, thynking all correctiō to come to sone.

30 And there was a good way of frō thē, a great heard of swyne feedyng.

^l The deuill desireth euer to do harme, but he can do no more then God doth appoynt.

31 Then the deuyls besoght him, sayng, if thou cast vs out, ^l suffer vs to go our way into the heard of swyne.

32 And he sayd vnto them, go your wayes. Then they went out, ād departed into the heard of swine. And beholde, the whole heard of swyne was caried with violence frome a stiepe downe place into the sea, and died in the water.

The deuills enter into the swyne.

33 Then the heardmen fled, and wēt their wayes into the citie, ād tolde euerything, and what had fortunēd vnto the possessed of the deuyls.

34 And beholde all the citie came out, and met Iesus, and when they saw him, ^m they besoght him to departe out of their coastes.

^m These Gergesites esteemed more their hogges then Iesus Christ.

THE. IX. CHAPTER.

He healeth the palsy, called ād visiled Matthew, answered the Pharises and Iohns disciples, healeth the woman of the bloudy issue, raiseth Iairus daughter, geueth two blinde men

men their sight, maketh a domme man to speake. preacheth ād healeth in diuerse places, and exhorteth to prayers for thaduancement of the gospell.

A Then he entred into a shyp, ād passed ouer and came into his own citie.

Mar. 2. a. 2 And *lo, they broght to him a man syc-
Luk. 5. d. ke of y palsy, lying in his bed. And Iesus

The Palsye
healed.
Remission of
synnes.

seyng their ^afayeth, sayed to the sicke of the palsie: sonne be of good cheare, thy ^bsynnes be forgeuen thee.

^a And also his faith that had the palsie, for except we haue faith, our synnes can not be forgeuen.

"Or speaketh
wickedly a-
gainst God.

3 And beholde, certaine of the Scribes sayed with them selues, this man " blasphemeth.

^b Iesus toucheth the principall cause of all our miseries, which is synne.

4 And when Iesus saw their thoghtes, he sayed, Wherefore thynke ye euil thinges ^cin your hartes?

5 For whether is it ^deasier to say, thy synnes are forgeuen thee: or to say, arise and walke?

^c Because they dyd maliciously refuse God who offered him self vnto them.

6 And that ye may know that the sonne of man hath power to forgeue synnes in earth: (then sayed he vnto the sycke of the palsy), Arise, take vp thy bed, and go home to thyne house.

^d Christ speaketh according to their capacitie: for they more esteemed miracles, thē the vertue and power of Iesus Christ.

7 And he arose, and departed to his own house.

8 And when the people saw it they marueyled, and glorified God whych had geuen such power to men.

Luk. 5. f.
Mar. 2. b.

9 *And as Iesus passed forth from thence, he saw a man syttyng at the receyte of custome named Matthew, and said to him Folow me. And he arose, and folowed hym.

B 10 And it came to passe as Iesus sate at meat in his house, beholde many Publi-

cās & sinners that came thither, sate down also wyth Iesus and his disciples.

11 When the Pharises saw that, they sayed to his disciples, Why eateth your master with Publicans and sinners?

12 And when Iesus heard that, he saied vnto them, The ^ewhole nede not a physition, but they that are sicke.

^e He reproveth the vaine persuasio of them which thought thē selues whole, and contemned the poore sicke synners which sought Ies' Christe to be their phisition.

^f God requireth not ceremonies, but brotherly loue one towardes another.

^g Christ wold spare his disciples a while, not burdening them to muche for feare of discouraging them.

13 "Go ye rather and learne what that meaneth: *I^f wil haue mercie, and not sacrifice. For I am not come to call the righteo' but the *sinners to repentance.

"Which are puffed vp with vayne confidence of your owne righteousness.

Ose. 6. b.

1 Tim. 1. c.

Mar. 2. c.

luk. 5. f.

14 *Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft: and thy disciples fast not?

15 And Iesus sayed vnto them, can the ^gwedding children mourne as long as the brydegrome is with them? But the dayes wil come when the brydegrome shalbe taken from them, and then shal they fast.

16 No man peceth an olde garment with a pece of new clothe and vndressed. For [†]y same piece taketh away something frō the garment, and the cutte is made worse.

17 Nether do men put new wine into ^holde "vessels: for then the vessels breake, and the wyne runneth out, and the vessels perishe: but they powre new wine into new vessels, and so are both preserued together.

^h The mynde which is infected with the dregges of superstitious ceremonies, is not meete to receyue the pleasant wyne of the Gospel.

"Bottells or bagges of leather wherin wyne was carried on asses or Camells.

18 *While he thus spake vnto them, behold ther came a certaine ruler, and worshipped him, saying, my daughter is euen now deceased, but come and lay thy hand on her, and she shal lyue.

C

Mar. 5. b.

luk. 8. f.

19 And

Mar. 5. c.
Luk. 8. f.
The bloudie
issue.

19 And Iesus arose and folowed him and his disciples.

20 *(And behold a woman which was diseased wyth an issue of bloud. 12. yeres, came behind him, and touched the heme of his vesture.

21 For she sayd in her selfe, If I may touche but euen his vesture onely, I shalbe safe.

22 Then Iesus turned him about, and seeyng her, did say, Daughter, be of good confort, thy faith hath made thee safe. And the woman was made whole euen that same houre.)

Mar. 5. d.
Luke. 8. g.
The great
mans dau
ghter raised
from death.

23 * Now when Iesus came into the rulers house, and saw the ⁱmynstrels and the people making noyse,

24 He sayed vnto them, Get you hense, the mayde is not dead, but sleapeth. And they laughed him to scorne,

25 And when the people were put forth he went in, and toke her by the hand, and the mayde arose.

26 And this was noysed through out at that lande.

D 27 As Iesus departed thence, two blynd men folowed him crying, and saying, O thou sōne of Daud, haue mercie vpō vs.

28 And when he was come into the house, the blynde came to him: and Iesus said vnto them, ^kBeleue ye that I am able to do this? And they sayd vnto him, yea Lord,

29 Then touched he their eyes, saying, According to your fayth be it vnto you.

30 And their eyes were opened: and Iesus charged them, saying, See that no man

ⁱ Players vpō flutes or pipes or other instruments which in those dayes they vsed at burialls.

Two blinde are cured.

^k He wolde proue whether they bare him that reuerence which was due to Messias.

knowe of it.

31 But they as sone as they were departed, spred abroad his name throughout all the lande.

32 *As they went out, beholde, they *E* brought to him a domme man possessed of *Marke. 7. d.*
Luke. 11. c.
a deuyl.

33 And as sone as the deuyl was cast out, the dōme spake : then the people marueyled, saying, The like was neuer sene in Israel.

¹ This blasphemie procedeth of extreme impiete, seing all the people confessed the contrary.

34 But the Pharises sayd, he ¹casteth out deuiles, through the prince of deuiles. *Domme.*
The pharisees blasphemé me.

35 And Iesus went about al cities and townes, teaching in their Synagoges, and preaching the glad tidynges of the ^mkyngdome, and healyng all maner of sycknes and disease among the people.

^m Wherby God gathereth his people to gather, that he may raigne ouer them.

36 * But when he saw the people, he had *Mar. 6. d.*
Luk. 13. c.
compassion vpon them, bicause they were destitute and scatered abroad, euen as sheepe hauing no shepherde.

37 Then saied he to his disciples, *The *Luke. 10. g.*
Ioh. 4. d.
ⁿharuest is great, but the labourers are fewe.

ⁿ He meaneth the people are ripe and ready to receyue the gospel, comparing the number of thelect to a plentifulfull haruest.

38 Wherefore, pray the Lord of the haruest to send forth labourers into his haruest.

THE. X. CHAPTER.

Christ sendeth out his 12. Apostles to preach in Iurie, he geueth them charge, teacheth them, and conforteth them agaynst persecution and trouble, exhorting men to receyue the preachers of the gospel.

ANd he called his twelue disciples, & *A*
gaue them power agaynst vncleane *Mar. 3. b. 6.*
spirites *Luke. 6. c. 9.*
a. 10. a.

spirites, to cast them out, and to heale all maner of sicknesse, and disease.

2 The names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother: Iames the sonne of Zebede, and Iohn his brother.

3 Philip and Bartlemew: Thomas, and Matthew which had bene a Publican: Iames ^y sonne of Alphe, and Lebbeus whose surname was Thaddeus:

4 Simon of Canan, and Iudas Iscariote, which also betrayed him.

5 These twelue did Iesus send, and commanded them, saying,

The Apostles
are sent to
preach.

Act 13. *g.*

Luk. 10. *b.*

Marc. 6. *b.*

Luk. 9. *a.*

22. *d.*

Luk. 10. *b.*

Luk. 10. *b.*

1. *Tim.* 5. *e.*

Act. 8. *d.*

6 Go not into the way of the Gentils, and into the cities of the Samaritans, enter ye not: But go rather* to the ^a lost shepe of the house of Israel.

7 * Go and preach, saying, the kyngdome of heauen is at hand.

8 Heale the sycke, clense the lepers, rayse the dead, cast out the deuiles: Freely ye haue receaued, ^b freely geue.

9 * Possesse not ^c golde, nor siluer, nor bras se in your ["]gyrdels

["]or, purses.

10 Nor yet scrip toward your iorney, neither two cotes, nether shoes, nor a staffe.

* For the workman is worthy to haue his meat.

B 11 And into what so euer citie or towne ye shal come, enquire who is worthy in it, and there abide tyl ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it. But if it be not worthy, let your peace returne to you againe.

^a For the kingdome of God most first be preached vnto them, because Christ was especially promised vnto them.

^b He commandeth them to offer them selues freely without respect of gaine or lucre.

^c Because he sendeth them not for a longe tyme, but onely for one iourney, he defendeth the thynges that might let them: neither is it a perpetuall commandement.

14 * And whosoeuer shal not receaue *Mar. 6. b.*
you, nor wil heare your preachyng : *act. 13. g.*
When ye departe out of that house, or *Against them*
that citie, ^d shake of the dust of your *that reiect*
fete. *the gospel.*

^d To signifie
that their lande is
polluted, and that
you consent not to
their wickednes

^e Who were not
so lyuely taught
and aduertised.

15 Truly I say vnto you, it shalbe ea-
sier for the land of ^e Sodoma and Go-
morrha in the day of iudgment, then for
that citie.

16 Beholde I send you as shepe among
wolues : Be ye therfore wise as serpentes,
and ^h innocent as doues.

17 But beware of men, for they shal
deliuer you vp to the Councils, & shal
scourge you in their Synagoges.

^h Not reuen-
ging wronge,
much lesse
doing wronge.
wisdome,
with simplici-
tie.

^f To take from
me them all pre-
tence of ignoran-
ce & to make
them inexcusable.

18 And ye shal be broght to the head ru-
lers and kynges for my sake, in ^f wytnes
to them, and to the Gentils.

19 * But when they deliuer you vp, take
no thoght how or what ye shal speake :
for it shalbe geuen you, euen in that sa-
me houre, what ye shal say.

^C
Mar. 13. b.
Luk. 12. a.
The spirite
speaketh.

20 For it is not ye that speake, but the
spirit of your father which speaketh in
you.

21 And the brother shal betray the bro-
ther to death, and the father the son-
ne, and the children shal arise against
their fathers and mothers, and shal cau-
se them to dye.

^g To profit
and do good, and
not to be idell.

^h And wil con-
fort you & gyue
manifest eviden-
ce of his presence,
he speaketh not of
their first send-
ing, but of the who-
le tyme of their
Apostelshipp.

22 And ye shalbe hated of al men for my
name : * but he that endureth to the ende,
shalbe saued.

Luk. 12. d.

23 * When they persecute you in one ci-
tie, flye ^g into an other : for verely I say
vnto you, ye shal not finish all the
cities of Israel, tyl the ^h sonne of man
be

Luk. 21. d.

become.

Luk. 6. f. 24 * The disciple is not aboue his master :
Ioh. 13. b. & nor yet the seruant aboue his lord.
15. c.

Disciple. 25 It is inough for the disciple to be as
Chap. 12. b. his master is, and that the seruant be as
 his Lord is. * If they haue called the Lord
 of the house ⁱ Beelzebub, how muche
 more them of his houshold ?

Mar. 4. c. 26 Fear them not therfore : * for there
Luke. 8. b. is nothyng so hid, that shal not be dis-
& 12. a. closed, and nothing so secret, that shal
 not be knowen.

27 What I tel you in darknes, that spea-
 ke ye in lyght. And what ye heare in
 the eare, that preach ye on the " house
 toppes.

28 And feare ye not them whych kil
 the body, but are not able to kyl the
 soule : but rather feare hym, which is
 able to destroy both soule and body in
 hel.

29 Are not two sparrowes solde for an
 halfe pennye ? and one of them shal not
 fall on the ground without your fa-
 ther.

1. Sam. 14. g. 30 * Yea, and al the heares of your hea-
 de are numbred.

31 Feare ye not therfore, ye are of more
 value then many sparrowes.

Mar. 8. d. 32 * Whosoeuer therfore shal " confesse
Luk. 9. c. me before men, him wil I confesse also be-
2. Tim. 2. b. fore my father which is in heauen.

33 But whosoeuer shal deny me befor-
 re men, him wil I also deny before my fa-
 ther which is in heauen.

D 34 * Thinke not that I am come to send
Luk. 12. f. ^k peace into the earth. I came [not] to send

ⁱ It was the name
 of an idole which
 signified the God
 of flyes, and in dis-
 pite therof was at-
 tributed to the de-
 uill. 2 kyn. 1. a.

^k He gyueth
 vs inwarde peace
 in our conscien-
 ces, but vtwardly
 we must haue warre
 with wicked word-
 delinges.

" which in tho-
 se countreis
 are so made
 that men may
 walke vpon
 them.

To depend
 on the proui-
 dence of God

¹ Which thing cōmeth not of the propertie of Christe, but is as it were an accessorie proceeding of the malice of men.

peace, but the sword.

35 For I am come to set a man at ¹ variance against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe.

Dissention
for the gos-
pells sake.

36 And a mans foes, shalbe they of his own housholde.

37 * He that loueth his father or mother more then me, is not mete for me. And he that loueth his sonne, or daughter more then me, is not mete for me.

Luke. 14. e.
Mich. 7. a.

38 * And he that taketh not is crosse and foloweth after me, is not mete for me.

chap. 16. d.
Mar. 8. d.
luke. 11. b.
and 14. l.

^m Also they that imment any other way to honor God then that he hath prescribed by his worde, follow not Christ, but go before him.

39 He that will saue his ⁿ life, shall lose it: and he that loseth this life for my sake, shall saue it.

ⁿ He that doth preferre his lif before my glorie.

40 He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me.

^o We moste reuerence Christe in his seruantes, and receyue them, as sent from him, and honour them for their office sake.

41 * He that receaueth a ^o prophet in the name of a prophet, shal receaue a prophetes rewarde: and he that receaueth a ryghteous mā, in the name of a righteous man shal receaue the reward of a righteous man.

1. ky. 18. c.

42 * And who so euer shal geue vnto one of these litle ons to drinke a cup of colde water onely, in the name of a Disciple: verely I say vnto you, he shal not lose his rewarde.

Matth. 9. f.

THE XI. CHAPTER.

Iohn Baptist sendeth his disciples vnto Christe, which geueth them their answeere, he rebuketh the vnthankfull cities, and louingly exhorteth men to take hys yoke vpon them.

A ND it came to passe that when Iesus had made an ende of commanding his twelue disciples, he departed thence to teach and to preach in their cities.

John prisoner sendeth two disciples to Christe.
Luk. 7. e.

2 *And when Iohn beyng in pryson heard the workes of Christe, he ^asent two of his disciples,

^a Not be cause Iohn was ignorant, but that he might teach his disciples that his office was to leade them to Christe.

3 To saie vnto him, Art thou he that ought to come, or shall we loke for another?

4 And Iesus answeyng, sayed vnto them, Go and shewe Iohn what ye haue heard, and sene.

5 The blinde see, the halt go, the lepers are clensed, and the deafe heare, the dead ryse agayne, and the poore receaue the Gospell.

That take no occasion by Christe to be hindered from the Gospell.

6 And blessed is he that shal not " be offended in me.

7 And as they departed, Iesus began to speake vnto the people of Iohn: What went ye out into the wildernes to see?

A ^b reede shaken with the wynde?

^b A man inconstant.

8 But what went ye out for to see? A man clothed in soft rayment? Behold, they that weare soft clothing are in kinges

Christes testimonie of Iohn Baptist.

houses.

9 But what went ye out for to see? A Prophet? Yea, I say vnto you, and ^c more then a Prophet.

^c For the Prophetes declared Christe long before he came, but Iohn as it were pointed him with his finger.

Malta. 3. a.
Mar. 1. a.

10 For this is he of whom it is written, * Beholde, I send my messēger before thy face, which shal prepare thy way before thee.

11 Verily I say vnto you, among them ^w are begotten of women, arose ther not a greater then Iohn the Baptist:

^d The lest of them that shal preache the Gospel in the newe estate of Christes church, shal haue more cleare knowlege then Iohn, and their message shall be more excellent.

^e Mens zeles are inflamed with desire to receaue Gods mercies offered.

^f They prophesied thinges to come which now we see present and more cleare.

^g They that are wise in deed, acknowlage the wisdom of God in him whome the Pharises contemne. Luk. 7. e.

Notwithstandyng, he that is lesse in the ^d kingdome of heauen, is greater then he.

12 From the tyme of Iohn Baptist hitherto, the kingdome of heauen ^e suffereth violence, and the violent plucke it vnto them.

Iohn. 1. e.
Iohn hath the vertue and sprite of Elias.

13 For all the Prophetes and the law, ^f prophecied vnto the time of Ihon.

14 And if ye wil receaue him, this is *Elias which was to come.

Rom. 16. a.
Mala. 4. d.
Luke. 7. c.

15 He that hath eares to heare let him heare. *But wher vnto shal I lyken this generation?

16 It is lyke vnto children which syt in the markets, and call vnto their felowes saying,

17 We haue pyped vnto you, and ye haue not daunced: We haue songe mourning songes vnto you, and ye haue not wept.

18 For Ihon came nether eatyng nor dryncking, and they say, he hath the deuyl.

^C
Iohn lyued austerely.

19 The sonne of man came eatyng and drynckyng and they say, Behold a glutton and drincker of wine, a friende vnto publicans and synners, not with standing ^g wysedome is iustified of her children.

20 * Then began he to vpbrayde the cities, in which moste of his miracles were done, because they repented not.

Luke 10. e.
what curse falleth vpon vngodlie townes.

21 Wo be to thee Chorazin: Wo be to thee Bethsaida: for if the miracles which were shewed in you, had ben done in

Tyre

^h Tyre and Sidon, they had repented longe ago in sackcloth and ashes.

ⁿ Cities of great merchandise ful of dissolution and wantones.

22 Neuertheles I say to you: It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lyfted vp vnto heauen, shalt be broght downe to hel: For yf the miracles which haue bin done in thee, had bin shewed in Sodome, they had remayned to this day.

D 24 Neuertheles I say vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, then for thee.

Luk. 10. d. 25 * At that tyme Iesus answered, and sayed, I prayse thee, O father, Lorde of heauen and earth, because thou hast hid these thynges from the wise and men of vnderstanding and hast opened them vnto babes.

The Gospel is reueiled to the litel ones.

26 Verely father, euen so it was thy good ⁱ pleasure.

Ioh. 3. d.
Ioh. 9. c.

27 * All thynges are geuen vnto me of my father: And * no man knoweth the sonne but the father: nether knoweth any man the father, saue the sonne, and he to whome the sonne wil open him.

ⁱ Faith cometh not of mans wil or power, but by the secret illumination of God.

28 Come vnto me all ye that ^k are wearie and laden, and I wil ease you.

^k Which fele the waight, and grief of your bourden.

E 29 Take my ^l yoke on you, and learne of me that I am meke and lowly in heart: and ye shal finde * rest vnto your soules.

^l To be gouerned by my Sprite, and to tame your fleshe.

Ier. 6. c.

1 Ioh. 5. a.
rom. 8. a.

30 * For my yoke is easy, & my burden is lyght.

THE. XII. CHAPTER.

Christe excuseth his disciples which pluke the eares of corne, he healeth the dried hand, helpeth the possessed that was blinde and demente, rebuketh the vnfaithful that would nedes haue tokens, & showeth who is his brother, sister, and mother.

AT that tyme Iesus went on the Sabbath daye through the corne, and his disciples were an hongred, and began to plucke the eares of corne and to eate.

*A
Mar. 2. d.
Luk. 6. a.
Deut. 23. d.
The disciples plucke the eares of corne on the day of rest.*

2 But when the Pharises sawe that, they sayed vnto him, Beholde, thy disciples do that which is not lawful to do vpon the Sabbath day.

a Necessitie maketh that lawful, which is prohibited for a certeyn respect, in thinges apparteyning to ceremonies.

3 And he sayed vnto them, * *a* Haue ye not read what Dauid did when he was an hongred, and they also which were with him?

*1 Sam. 21. b.
Dauid.*

4 How he entred into the house of God, & ate y^e shewe loues, which were not lawful for him to eate, nether for thē which were with him, but only for the *prie-
stes.

*Exod. 29. f.
Leu. 8. g. 24. b.*

5 Or haue ye not read in the lawe how that on the Sabbath dayes the prestes in the temple *break the Sabbath, and are blamelesse?

Nom. 28. b.

6 But I say vnto you, that here is one greater then the temple.

Mercie, and not sacrifice.

7 Wherfor if ye wist what this meaneth,

* I require mercie and not sacrifice: ye would not haue comdempned innocētes.

Ose. 6. b.

b Christe hath power to exempt his from keping of the Sabbath.

8 For the sonne of man is *b* Lord euen of the Sabbath day.

9 And

Mar. 3. c. 9 *And he departed thence, and went
Luke. 6. b. in to their Synagoge :

10 And behold there was a man which had his hand dried vp. And they asked him, saying, Is it lawful to heale vpon the Sabbath dayes? that they myght accuse him.

Luke. 14. a. 11 And he sayed vnto them, * What man
Deu. 22. a. shalbe among you, that shal haue a shepe, and if it fall on the Sabbath day
To do good on the Sabbath day. into a pyt, wil not he take it and lift it out?

B 12 How much more then is a man better then a shepe? Wherefore, it is lawful to do a good dede on the Sabbath dayes.

13 Then sayed he to the man, Stretch forth thy hand: And he stretched it forth, and it was made whole agayne as the other.

Marc. 3. a. 14 * Then the Phariseis went out, and con-
Iohn. 10. g. sulted against hym, how they myght destroy him.

15 But when Iesus knewe that, he departed thence, and moche people folowed hym, and he healed them all.

16 And charged them that they should not make hym knowen.

17 That it myght be fulfilled, which was spoken by Esai the Prophet, which sayeth.

Esai. 42. a. 18 * Beholde my seruant whome I haue
The great humblenes and mekenes of Iesus Christe. chosen, my beloued in whom my soule delyteth: I wyl put my Spirit on hym, and he shal shewe ^c iudgement to the Gentils.

19 He shal not ^d stryue, nor cry, nether

^c The right trade of gouerne-
 ment not onely to
 the Iewes, but also
 to strange natiōs.

^d He shal not
 make great noise
 nor seeke outwar-
 de pompe and glo-
 rie.

shal any man heare his voyce in the strea-
tes.

^e He wil beare
with them that
be infirme.

^f Christe shal
ouercome al letts
which hinder the
course of the Gos-
pel, and then shal
gyue sentence as a
conquerer against
all his ennemies.

20 A ^e brused rede shal he not breake, &
smokyng flaxe he shal not quenche, til he
bring forth iudgement ^f vnto victorie.

21 And in his name shal the Gentiles
trust.

22 * Then was broght to hym, one pos-
sessed with a deuyl, which was both *Mar. 3. c.*
Luke. 11. b.
blynde, and domme, and he hea-
led hym, in so moche that he which
was blynde and domme, both spake and
sawe.

23 And all the people were amased,
and sayd, Is not this the sonne of
Dauid?

24 But when the Pharises heard
that, they sayd, * This fellow dryueth *Chap. 9. d.*
the deuils no otherwyse out, but through *Mar. 3. e.*
Beelzebub the prince of the deuyls. *Luke. 11. c.*

25 But when Iesus knewe theyr thogh-
tes, he sayd to them, Euery kyng-
dome deuided agaynst it selfe, shal-
be broght to naught: And euery citie
or house, deuided agaynst it self, shal
not stand.

*Blasphemie
of the Phari-
ses.
A kyngdome
deuided.
C*

26 If Satan cast out Satan, then he
is deuided agaynst him self: How shal
then his kingdome endure?

27 Also if I through Beelzebub cast
out deuyls, by whose helpe do your
chyl dren cast them out? Therfore they
shalbe your iudges.

^g which coniured
deuells by the ver-
tue of Gods name
albeit, it was ex-
presly against the
lawe of God.

28 But if I cast out the deuyls by the Spi-
rite of God, then is the kyngdome of
God come to you.

Or els

29 Or els, how can a man enter into a
Luk. 11. c. stronge mans house, & spoyle his iewels,
 except he fyrst bynd the stronge man, and
 then spoyle his house.

30 He ^hthat is not with me, is against me :
 and he that gathereth not with me, scat-
 thereth abroad.

^h He declareth
 to the Pharises
 that they were in
 two sorts his enne-
 mies, not only be-
 cause they did for
 sake him, but also
 make open warre
 against him.

Mar. 3. d.
luk. 12. b.
iohn 5. d.

31 * Wherefore I say vnto you, all maner
 of synne and blasphemie shalbe forgeuen
 vnto men : but the blasphemie against the
 holy Gost, shal not be forgeuen vnto
 men.

Synne against
 the holy Gost
 can neuer be
 forgyuen.

32 And whosoever shal speake agaynst
 the Sonne of man, it shalbe forgeuen him.

But whosoever shal speake agaynst the
ⁱholy Gost, it shal not be forgeuen him,
 nether in this world, nether in the world
 to come.

ⁱ He that shal
 stryue against the
 trueth which he
 knoweth, & do con-
 trarie to his own
 cōscience, for such
 one cā not retour-
 ne to repentance.

33 Ether make the tree good, and hys
 fruit good : or els make the tree euyl, and
 his fruit euyl. For the tree is knowen by
 his fruyte.

Luk. 6. g.

34 O generations of vipers, how can you
 speake good thynges, when ye your sel-
 ues are euyl ? For of the * abundance of the
 hart, the mouth speaketh.

35 A good man out of the good treasure
 of his hart, bryngeth forth good thynges.
 And an euyl man out of his euyl treasu-
 re, bryngeth forth euyl thynges.

36 But I say vnto you, that of euery ^kydel
 worde that men shal speake, they shal ge-
 ue acounte, at the day of iudgement.

^k Muche more
 they shal gyue a-
 counte of their bla-
 sphemies.

37 For by thy wordes thou shalt be ⁱiusti-
 fied : and by thy wordes thou shalt be con-
 demned.

ⁱ Their wicked
 wordes shal be a
 sufficient proffe to
 condemne the vn-
 godely, if ther we-
 re no other thing.

- 38 * Then answered certayne of the Scribes and of the Pharises, saying, Master, *Chap. 16. a. mar. 8. b. luk. 11. b. 1. Cor. 1. c.*
- ^m This was to fynde some newe shift or pretext to resist his doctrine ^m we wil see a sygne of thee.
- 39 But he answered, and said to them, The euil and "aduouterous generation seeketh a signe, but there shal no sygne be geuen to them, saue the signe of y^e Prophet Ionas.
- ⁿ He taketh part of the day for the whole day. 40 * For as Ionas was three dayes, & three nyghtes in the whales belly: so shal the Sonne of man be three ⁿ dayes and three nyghtes in the hart of the earth. *John. 2. a. Christs resurrection was a sufficient signe. D*
- ^o Who was a poore stranger, & yet these knowe not the Messias which was promised them. 41 The Niniuites shal ryse in iudgement with this nation, and condemne them: for they * amended at the preaching of ^o Ionas. And behold, a greater then Ionas is here. *John 3. b.*
- ^p It is ment as touchig her fact in comming to see Solomon, and not her personne. 42 * " The Quene of y^e south shal ryse in iudgement wth this generation, and shal ^p condemne it: for she came, from the vtmost parties of the world to heare the wysedome of Solomon. And beholde a greater then Solomon is here. *1. Kyn. 10. a. 2. chr. 9. a. "The quene of Saba which was not instructed in the lawe of God.*
- 43 * When the vnclene sprite is gone out of a man, he walketh throughout " dry places, seekyng rest, and findeth none. *Luk. 11. c. "Or, wilderness.*
- 44 Then he sayeth, I wil returne into my house, from whence I came out. And whē he is come, he fyndeth it empty, swept, & garnyshed.
- ^q Yf Satan be cast out, we must watche stil, that he enter not againe, for since he was once mans olde gest, he knoweth euerie hole & corner of our house. 45 Then he goeth hys way, & taketh vnto hym " seuen other ^q spirites worse then hym selfe, and so entre they in, and dwel there: * and the ende of that man is worse then the begynnyng. Euen so shal it be wth this euil nation. *"Meaning an infinite number. 2. Pet. 2. d. heb. 6. a. and 10. c. Mar. 3. d. luk. 8. a.*
- 46 * Whyle he yet talked to the people, beholde

beholde his mother, and his ^r brethren stode without, desyryng to speake with him. ^r The worde in Hebrewesignifieth euery kynsman.

47 Then one said vnto hym, Beholde thy mother and thy brethren stand without, desyryng to speake with thee.

48 But he answered, and said to hym that told him, Who is my mother? And who are my brethren?

49 And he stretched forth his hand toward his disciples, and sayd, Beholde my ^s mother and my brethren.

50 For whosoever shal do my fathers wyl which is in heauen, the same is my brother and syster, and mother, ^s Christe preferreth the spiritual kynred, to the carnal.

THE XIII. CHAPTER.

The state of the kingdome of God sett furth by the Parable of the seed of the tares, of the mustard seed, of the leuen, of the treasure hyd in the fielde, of the perles, and of the nette, the Prophet is contemned in his owne countrie.

^{Mar. 4. a.}
^{luk. 8. a.} **A** The same day went Iesus out of ^y house, and sate by the sea side.

2 And ^a muche people resorted vnto him, so that he went, and sate in a ship, and all the people stode on the shore. ^a All desired to heare his doctrine, but there was not like affection in all.

3 And he spake many thynges to them in similitudes, saying, Beholde, a sower went forth to sowe.

The similitude of the seed.

4 And as he sowed, some fel by the wayes syde, and the foules came and deuoured them vp.

5 And some fel vpon stony ground, where they had not much earth, & a none they sprōg vp, because they had no depth of earthe.

6 And when the sonne was vp, they were

parched, and for lacke of rotynge, wythred away.

7 And some fel among thornes, and the thornes sprong vp, and choked them.

8 Some agayne fel in good ground, and broght forth frute: one corne an hundred folde, some syxty folde, and another thyrty folde.

^b He sheweth that all men can not vnderstād these mysteries, & also maketh his disciples more attentive.

9 Whosoeuer ^b hath eares to heare, let B hym heare.

10 And the disciples came, and sayd to hym, Why speakest thou to them in parables?

11 He answered and sayd vnto them, because it is geuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them it is not ^c geuen.

Why Christ speaketh by similitudes.

^c The Gospel is hid to them that perishe.

^d Christ increaseth in his childrē his graces.

^e Euē that which he semeth to haue.

12 *^d For whosoeuer hath, to hym shalbe geuen, and he shal haue abundance. But whosoeuer hath not, from hym shalbe taken away, euen ^e that he hath.

Mar. 4. a.
luk. 7. d.
Chap. 25. c.

13 Therefore speake I to them in similitudes, because they seiying, do not see: & hearing, they heare not, nether vnderstand.

14 And in them is fulfilled the Prophecie of Esai, which prophecie sayth: * with the eares ye shal heare, and shal not vnderstand: and with the eyes ye shal see, & shal not perceauē.

Esa. 6. c.
mar. 4. b.
luk. 8. b.
iohn. 12. f.
act. 18. f.
roma. 11. b.

^f That which the Prophet referreth to the secret counsel of God is here attributed to the hard stubbernes of the people for thone can not be separated frome thother.

15 ^f For this peoples hart is waxed fatt, and their eares are dul of hearyng, and with their eies they haue wynked, lest they shuld see, with theyr eyes, and heare with theyr eares, and shuld vnderstand with their hartes, & shulde returne, that I myght heale them.

16 But

C 16 But blessed are your eyes, for they see :
 ⁊ and your eares, for they heare.

Luk. 10. d.
Prophetes &
iuste men.

17 * Verely I say vnto you, that many Pro-
 phetes, and perfect men haue desired to
 see those thynges which ye see & haue not
 seene them: and to heare those thynges
 which ye heare, & haue not heard them.

⁊ To witt, the
 glorie of the Sōne
 of God, to acknow-
 ledge him their
 Sauour.

Mar. 4. b.
luk. 8. b.
 The meaning
 of the para-
 ble.

18 * Heare ye therfore the similitude of
 the sower.

19 When soeuer a man heareth the wor-
 de of the kyngdome, and vnderstandeth
 it not, there commeth that euyl one, and
 catcheth away that which was sown in
 his heart. And this is the corne which was
 sown by the way syde.

20 But he that was sown in ȳ stony gro-
 unde, is he which heareth the worde, and
 anone with ioye receaueth it.

21 Yet hath he no rotes in hym selfe, and
 therfore dureth but a season: for as sone
 as tribulatiō or persecutiō ariseth becau-
 se of the worde, by & by he is offended.

22 And the *corne* that was sown among
 thornes, is he that heareth the worde: but
 the care of thys world, and the deceitful-
 nes of riches choke the worde, and so is
 he made vnfruteful.

23 But he which is sown in the good
 ground, is he that heareth the worde, &
 vnderstandeth it: w̄ also beareth frute, &
 bringeth forth, some an hundred folde,
 some syxty folde, and some thyrtye fold.

24 Another similitude put he forth vnto
 them, saying, The kyngdome of heauen
 is like vnto a man which sowed good se-
 ed in his field.

The similitu-
 de of the se-
 ed & tares.

25 ^h But while mē slept, there came his fo,
 & sowed tares among ȳ wheat, and went

^b He teacheth
 that the good and
 the bad shal be
 mixte together in
 the church to
 thende that the
 faithful may ar-
 me them selues
 with patience and
 constancie.

his way.

26 And when the blade was sprong vp, & broght forth frute, then appeared the tares also.

27 Then came the seruantes of the holder, & sayd vnto him, Syr soweddest D not thou good seed in thy close, frō when ce then hath it tares?

28 And he sayd to them, the enuious man hath done this. Then the seruantes sayd vnto hym, Wylt thou then that we go and wede them out?

29 But he said, Nay, lest while ye go about to wede out the tares, ye plucke vp also with them the wheat.

ⁱ Christe meaneth onely that the Church shall neuer be without some wicked men: although they be neuer so sharpely punished by suche meanes as he hath left to purge his Church.

30 ⁱ Let both growe together tyl haruest come, and in tyme of haruest, I wyl say to the repers, gather ye fyrst the tares, & bynd them in sheues to be burned: but gather the wheat into my barne.

31 *Another parable he put forth vnto them, saying, The kyngdome of heauen is lyke vnto a grayne of mustard seed, w^{ch} a man taketh and soweth in his field:

Mar. 4. d. luk. 13. d.
The similitude of the grayne of mustard seed:

32 Which in deed is the least of al seedes. But when it is growen, it is y^e greatest amōge herbes, and it is a tree, so that the byrdes of the ayre come & buylde in the branches of it.

This teacheth vs not to be astonished at the smalle begynnings of the Gospel.

33 Another similitude sayd he to them, The kyngdome of heauen is lyke vnto leuen which a woman taketh and hydeth in three peckes of meale, ^k til all be leuenned.

^E The similitude of leuen.

^k By this he admonisheth them to waite tyl the fruit of the gospel appeare.

34 *All these thynges spake Iesus vnto the people by similitudes, & without similitudes spake he nothyng to them.

Mar. 4. d.

35 That

35 That it might be fulfilled which was
Psal. 77. a. spokē by the Prophet, saying, *I wil open
 my mouth in ¹ similitudes, and wil speake
 of the thynges whych haue ben kept se-
 crete from the begynning of the world.

¹ The Hebrew
 worde signifieth
 graue and senten-
 tious prouerbes, to
 thende that the do-
 ctrine might haue
 the more maiestie.

36 Then sent Iesus the people away, and
 came home : And his disciples came vnto
 him saying, Declare vnto vs the similitu-
 de of the tares of the felde.

37 Then answered he, and sayd to them,
 He ^y soweth the good seed, is the sonne
 of man.

38 And the feilde is the world. And the
 chyldren of the kyngdome, they are the
 good seed.

39 And the tares are the chyldren of the
 wycked. And the ennemie that soweth
Apo. 14. d. them, is the deuil. * The haruest is the ende
ioel 3. c. of ^y world. And the repers be ^y Angels.

40 For euen as the tares are gathered &
 burned in the fyre, so shal it be in ^y ende
 of this world.

F 41 The sonne of man shal send forth his
 Angels, and they shal gather out of his
 kyngdome all thynges that "offend, and
 them which do iniquitie.

" The wiked
 which hurt
 others bi the-
 ir euil exam-
 ple.

42 And shal cast them into a furnesse of
 fyre. There shalbe waylyng & gnasshyng
 of teeth.

Dan. 12. a. 43 * Then shal the iust men shyne as the
wisd. 3. b. sunne in the kyngdome of theyr father.
1. Co. 15. f. Whosoeuer hath eares to heare, let hym
 heare.

The similitu-
 de of the tre-
 asure hid.

44 Agayne, the kyngdome of heauen is ly-
 ke vnto a treasure hyd in the felde, the
 which a man fyndeth and hideth and for
 ioye therof, departeth and selleth al that

he hath, and byeth that fielde.

45 Agayn, the kyngdome of heauen is like to a marchant y seeketh good pearles.

The similitude of the pearles.

46 Which when he had found one of great price, went and solde all that he had, and boght it.

47 Agayn, the kyngdome of heauen is like ^m vnto a drawe nette cast into y sea, that gathereth of all kindes of thinges.

The similitude of the drawe nette.

^m It is a kynde of nette that gathereth in all things that come in the waye.

48 Which when it is ful, men drawe to land, and syt & gather the good into vessels, and cast the " bad awaye.

"The Greke worde signifieth rotten-things.

49 So shal it be at the ende of the world. *The Angels shal go forth, & seuer the bad from the good.

G
Matth. 22. b.
25. c.

50 And shal cast them into a furnes of fyre, there shal be wayling, and gnashyng of teeth :

51 Iesus sayd vnto them, Vnderstand ye all these thynges? They sayd vnto him, ye Lord. Then sayd he vnto them,

ⁿ Because the Scribes office was to expound the Scriptures, he meaneth him that doth interpret the aright and according to the Spirit.

52 Therfore euery ⁿ Scribe which is taught vnto the kyngdome of heauen, is like vnto an householder, which bringeth forth out of his " treasure, thynges both newe and olde.

Of the learned Scribe.

53 And it came to passe, when Iesus had ended these similitudes, that he departed thence.

"The preachers of Gods worde most haue store of sondrie and ample instructions.

54 *And came into his own country, and taught them in theyr Synagoge, in so muche y they were astonyed, and sayd, whence commeth this wysedome and power vnto this man?

Mar. 6. a.
luk. 4. c.

55 Is not this the Carpenters sonne? Is not his mother called Marie? * and his " brethren be called Iames and Ioses, and Simon

Mar. 9. a.
iohn 6. a.
" Cousins.

Simon and Iudas ?

56 And are not his systers al here with vs
Whence then hath he al these thynges ?

*Mar. 6. a.
luk. 4. d.
iohn. 4. f.*

57 And they were offended by hym. Thē
Iesus sayd to them, a *Prophet is not with-
out honour, °saue in his own country, and
in his own house.

58 And he did not many miracles there,
for theyr vnbeleifes sake.

° Men common-
ly neglect them
whome they haue
known of chil-
dren, also they do
enuie them of the
same countrie: &
such is the ingra-
titude that they
take light occasiō
to contemne the
graces of God in
others.

THE XIII. CHAPTER.

*Iohn is taken and headed. Christ fedeth fyue
thousand mē with fyue loues and two fyskes, &
appeareth by nyght vnto his Disciples vpon the
sea, saueth Peter, is confessed to be the sonne of
God, and healeth many.*

*" Or kynge,
who ruled the
fourth part
of the coun-
trie.*

A T that tyme Herode the " Tetrarche
heard of the fame of Iesu,

2 And sayed vnto his seruantes, this is
Iohn the Baptist. ° He is rysen agayne frō
death, & therefore are ° miracles wrought
by hym.

*Mar. 6. b.
luk. 9. a.*

3 * For Herode had taken Iohn, and bon-
de him, and put hym in pryson for Hero-
dias sake, his brother Philips wyfe.

*Luk. 3. d.
Leui. 18. b.*

4 For Iohn sayd vnto hym, it is not *^c law-
ful for thee to haue her.

Mat. 21. b.

5 And when he wolde haue put hym to
death, he feared the people, because they
counted hym a * Prophet.

Mar. 6. k.

6 * But whē Herodes byrth day was kept,
the daughter of Herodias daunced befo-
re them, and pleased Herode.

7 Wherefore he promised with an othe,
that he wolde geue her what soeuer she
woulde aske.

8 And she beyng before instructed of her

XIII.

° He spake after
the cōmon errour,
for mē thoght the
soules of thē that
were departed en-
tered into an other
bodie.

° To approue his
resurrection, & to
gett him greater
autoritie.

° Aswel because
nature abhorreth
such horrible in-
ceste, as also that
he had taken her
by force frome his
brother.

° The promesse
was wicked, but
yet it was more vi-
le to be obstinate
in the seme, that
he might seme
constant.

mother, sayed, geue me here Iohn Baptist head in a platter.

9 And the kyng sorowed: neuertheles for his othes sake, and for theyr sakes which sate also at the table, he commanded it to be geuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was broght in a platter and geuen to the mayde, & she broght it vnto her mother.

12 And his disciples came, and toke vp his " body, and buried it: and went & tolde "Or, karkeys. Iesus.

13 * And when Iesus heard that, he departed thence by shyp into a ^e desert place out of the way. And when the people had heard therof, they folowed him a fote out of the cities.

^e To thintent that his disciples now after their im bassade might somewhat rest them, or els that he might instruct thē to greater enterprises.

14 * And Iesus went forth and saw much people, and was moued wyth compassion vpon them, and he healed their sycke.

Ihon. 6. a.
Christ healeth the sicke & feedeth the hōgrie which followed him into the wilderness.

15 When euen was come, his Disciples came to him, saying, This is a deserte place, and the houre is already paste: let the people departe, that they may go into the townes, and bye them vitayles.

16 But Iesus sayed to them, They haue no ^f nede to go away: Geue ye them to eat.

^f Christ lea- ueth them not destitute of bodily nourishment, which seeke the fode of the soule.

17 Then sayed they vnto him: * we haue here but fwe loues, and two fyshes.

Mar. 6. e.
luk. 9. b.
iohn 6. a.

18 And he sayed, bring thē hyther to me.

19 And he commanded the people to syt downe on the grasse, & toke the fwe loues and the two fyshes, and loked vp to heauen and "blessed, and brake, and gaue the loues to his disciples, and the disci-
ples

"Prayed, and gaue thanks to God.

ples gaue them to the people.

5000. & mo-
fed with fi-
ue loues &
two fishes.

20 And they did all eat, and were suffi-
sed. And they gathered vp of the fragmē-
tes that remained twelue baskets ful.

21 And they that did eate, were in num-
bre about, fiue thowsand men, beside wo-
men and yong children.

" The disci-
ples were lo-
the to depart
from Christ:
but yet the
shewed their
obedience.

22 And strayght way " Iesus cōpelled his
disciples to enter into ashyp, and to go
ouer before him, while he sent the peo-
ple away.

Iohn. 6. b.
mar. 6. f.
Luk. 6. c.

23 And as sone as he had sent the people
away, he went vp into a mountayne alone
to pray. *And when the euening was co-
me, he was there alone.

24 And the shipe was now in the middes
of the sea, and was tossed with waues: for
it was a contrary wynde.

D 25 And in the ^s fourth watche of y^e night,
Iesus came vnto them walkyng on the
sea.

^s The night was
deuided into 4.
watches, wherof e-
uery one cōteyned
3. houres.

26 And when his disciples sawe him wal-
kyng on the sea, they were troubled, say-
ing, It is some spirite, and cryed out for
feare.

The presence
of Christe ma-
keth his bol-
de.

27 And streyght way Iesus spake vnto
them, saying, Be of good chere: It is I, be
not afrayed.

28 Peter answered hym, and sayd, Master,
yf thou be he, ^h byd me come vnto thee on
the water.

^h His zeles was
great, but he had
not sufficiently cō-
sidered the measu-
re of his faith.

Peter walketh
on the water.
His infideli-
tie bringeth
him into dā-
ger.

29 And he said, comme. And when Peter
was come downe out of the shype, he wal-
ked on the water, to go to Iesus.

30 But when he saw a myghty wynde, he
was afrayde. And as he ⁱ begane to sync-
ke, he cryed, saying, Master saue me.

ⁱ His enterpri-
se was to great &
therefore he must
neades fall in dan-
ger.

^k Christe correcteth his faute, & also geueth remedie both at once.

31 And immediatly Ies' stretched forth his hand, & caught hym, and sayd to him, ^k O thou of lytle fayth, wherfore dyddest thou dout?

32 And assone as they were come into the shyppe, the wynde ceased.

33 Then they that were in the shyp, came and worshypped him, saying, Of a truth thou art the Sonne of God.

34 *And when they were come ouer, they went into the land of Gennezareth. *Mar. 6. g. luk. 5. d.*

35 And when the men of that place had knowledge of him, they sent out into al that country rounde about, and broght vnto hym all that were sycke.

^l It semeth they were led with a cer teyne superstition, not with standing our Sauour wolde not quenche the smoking flaxe, and therefore dyd beare with them.

36 And besoght hym, that they myght touche the hemme of his ^lvesture only: and as many as touched it, were made whole.

THE XV. CHAPTER.

Christe excuseth his Disciples, and rebuketh the Scribes and Pharises, for transgressynge Gods commandement, through theyr own traditiōs. He delyuereth the woman of Canaan's daughter, healeth the multitude, and feedeth foure thousand men, besyde women and chyldren.

THen come to Iesus certeyn Scribes & A Phariseis of Ierusalem, saying,

^a Men are more rigorous to obserue their own traditions then Gods commandement.

2 * Why do thy Disciples transgresse the tradition of the Elders? for they ^a washe not their handes when they eat " bread. *Mar. 7. b.* " or, meat.

3 But he answered, and sayd vnto them, Why do ye also transgresse the commandement

dement of God, through your traditions?

Exo. 20. b.
mar. 7. b.
deut. 5. c.
ephe. 6. a.
Leuit. 20. b.
exod. 21. b.
pro. 20. c.

4 * For God hath commanded, saying, Honour thy father and mother, * And he that curseth father or mother, let him die the death.

5 But ye say whosoever shall say to his father or mother: ^b by every gyft that *procedeth* from me, thou shalt be holpen:

" The worde signifieth to deprive of his title and autoritie.

6 Thogh he honour not his father, or his mother: and thus haue ye made, that the commandement of God is without " effect, through your traditions.

7 Hypocrites, wel prophecied of you Esai, saying,

Esa. 29. c.
" To professe God with mouthe only, & outward signes.

8 * This people draweth nye vnto me w^t their " mouthes, and honoureth me with theyr lyppes, how be it, their hartes are farre from me:

9 But ^c in vayne they worshyp me, teaching *for* doctrines, *which are but* mens precepts

Mar. 7. b.
Mans hart is the fountein of all corruption, and filthe.

10 * And he called the people vnto him, and sayd to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man: but that which cometh out of the mouth, defileth the man.

12 Then came his disciples, and sayd vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

Iohn 15. a.
luk. b. f.
What plante shalbe weeded out.

13 But he answered and sayd, * ^d Al plantes which my heauenly, father hath not planted, shalbe plucked vp by the rootes.

14 ^e Let them alone, they be the blynde leaders of the blynde. If the blynde

^b The Scribes dispensed with them that dyd not their deutes to their own parents: so that they wolde recompence the same to their profit.

^c God wil not be honored according to mans fantasie, but detesteth his good intentions.

^d Al they which are not grafted in Iesus Christe by free adoption.

^e They are not worthie to be cared fore.

lead the blynde, both shal fall into the ditch.

15 * Then answered Peter, and sayd to *Mar. 7. b.* hym, Declare vnto vs this parable.

16 Then sayd Iesus, Are ye yet without vnderstandyng?

17 Perceiue ye not, that what soeuer go- C
eth in at the mouth, descendeth downe into the belly, and is cast out into the draught?

18 But those thynges which procede out of the mouth, come from the hart, & they defile the man.

^f All vices procede of the corrupt affection of the hart.

19 For out of the hart come euyl^f thog-
tes, murder, breakyng of wedloke whore-
dome, thefte, false wytnes bearing, slan-
ders. These are the thynges which defyle
a man.

What thinges pollute a mā.

20 But to eat with vnwashen handes, defyleth not a man.

21 * And Iesus went thence, and departed *Mar. 7. c.*
into the coastes of Tyre and Sidon.

22 And beholde a woman whych was a
Cananite came out of the same coastes,
& cryed, saying vnto him, Haue mercie on
me Lord, thou sonne of Daud, my daugh-
ter is piteously vexed with a deuil.

The Canani-
te.

23 And he answered her neuer a worde.
Then came to him his disciples, & besoght
him, saying, Send her away, for she crieth
after vs.

The disciples
were offēded
at her impor-
tunate.

24 But he answered, and sayed, I am not
sent but vnto the * lost shepe of the house
of Israel.

Chap. 10. a.
Luk. 19. b.

25 Then she came and worshypped him,
saying, Lord helpe me.

26 But he answered, and sayed, It is not
good

The bread of
the children.

good to take the childrens bread, and to cast it to ^gwhelpes.

27 And she saied, Trueth Lord, for in deed the whelpes eat of the crommes, which fall from their masters table.

^g Christe calleth them dogges or whelpes which are strangers from the house of God.

28 Then Iesus answered, and sayed vnto her, O woman great is thy ^h faith, be it to thee, euen as thou desirest. And her daughter was made whole euen at that same houre.

^h Christe graunted her petitiō, for her faythes sake: and not at the requeste of his disciples.

The lake of
Galile.

^D 29 Then Iesus went away from thence, & came nye vnto the sea of Galile, & went vp into a mountayne & sate downe there.

Esa. 35. a.

30 And muche people came vnto him, ^{*} hauyng broght with them, halt, blynde, domme, maymed, and many other, and cast them downe at Iesus fete, and he healed them.

31 In so muche that the people wondred, to see the dōme speake, the maymed whole, the halt to go, & the blynde to see: And they glorified the God of Israel.

Mar. 8. a.

32 ^{*} Then Iesus called his disciples, and sayd, I ⁱ haue compassion on the people, because they haue continued with me already three dayes, and haue noght to eat: and I wil not let them depart fastyng, lest they faynt in the way.

ⁱ Christe can not forgett those that folow him.

33 And his disciples sayed vnto him, whēce should we get somuche bread in the wildernes, as should suffice so great a multitude?

34 And Iesus sayd vnto them, how many loues haue ye? And they sayd, Seuen, and a fewe lytel fishes.

35 And he commanded the people to sit downe on the ground.

36 And toke the seuen loues, and the fyshes, and gaue thankes, brake them, and gaue to his disciples, and the disciples gaue them to the people.

37 And they dyd all eat, and were suffised: and they toke vp the broken meat y^e was left seuen baskets ful.

38 And yet they that dyd eat, were foure thousand men, beside women, & children.

39 And Iesus sent away the people, and toke shyp, and came into the partes of Magdala.

THE XVI. CHAPTER.

The Pharises require a token. Iesus warneth his disciples of the Pharises doctrine. The confession of Peter. The keyes of heauen. The faithful must beare the crosse after Christe.

^a Although they dyd not agre in doctrine, yet they ioynd together to fight against the trueth.

^b Men tempt God either by their incredulitie, or curiositie.

^c The which apperteyne to the heauenly and spiritual life.

T^{*}Hen came the ^a Pharises and Sadduces, and dyd ^btempt hym, desiring him to shewe them some signe from heauen.

2 But he answered and sayd vnto them, At euen ye say, Fayre wether: for the skye is red.

3 And in the mornyng ye say, To day shal be a tempeste, because the skye is red and cloudy. O ye hypocrites, ye can discern the fashion of the skye, and can ye not discern ^c the signes of the tymes?

4 ^{*}The frowarde nation, and aduoute-rous seketh a signe, and ther shal no signe be geuen vnto them, but that ["]signe of the Prophet ^{*}Ionas. And he leuyng them, departed.

5 And when his disciples were come to the other syde of the water, they had ^{*}forgotten

A
Chap. 12. c.
mar. 8. b.
iohn 6. d.
luk. 12. g.

A signe frome heauen.

Chap. 12. c.
Ioan 2. a.
"Christe shal be to them as a Ionas raised yp frome death.

B
Luk. 12. a.

gotten to take bread with them.

The leuen of
the Phari-
ses.

6 * Then Iesus sayd vnto them, Take hede and beware of the leuen of the Pharises and Sadduces.

7 And they reasoned with them selues, saying, It is because we haue broght no breade with vs.

" A token of
Christes diui-
nitie, to
knowe mens
thoghtes.

8 When Iesus " vnderstode that, he sayd vnto them, O ye of litle fayth, why are your myndes cumbred because ye haue broght no bread?

Chap. 14. b.
iohn. 6. a.

9 Do ye not yet perceaue, nether remem-
ber fyue loues, when there were * fyue thou-
sand men, and how many baskettes toke
ye vp?

Chap. 15. d.

10 Nether the seuen loues whē there we-
er * fyue thousand men, and how many bas-
kettes toke ye vp?

11 Why perceaue ye not then that I spa-
ke not vnto you of bread, when I sayd, be-
ware of the leuen of the Pharises, & Sad-
duces?

12 Then vnderstode they, how that he bad
not them beware of the leuen of bread:
but of the ^d doctrine of the Pharises, and
Sadduces.

Mar. 8. c.
luk. 9. 6.

C 13 * When Iesus came into the coastes of
Cesarea Philippi, he asked his disciples,
saying, Whome do men say that I am the
Sonne of man?

^d We muste be-
ware erronious do-
ctrine and mans
inuentions, onely
cleauing to the
worde of God.

14 And they sayed, Some say that thou art
Iohn Baptist: and some Elias: and some Ie-
remias, or one of the Prophetes.

Diuerse opi-
niōs touchin
ge Christ.

15 He sayd vnto them, But whome say ye
that I am?

16 Simon Peter answered, and sayd,
d. iiii.

*Thou art Christe the Sōne of the lyuyng God. *John. 6. g. Peters confession.*

17 And Iesus answered, and sayd to him, happy art thou Simon the sonne of Ionas, for "flesh & bloud hath not opened vnto thee y, but my father which is in heauen. *"He meaneth any thyng that is in mā.*

18 And I say also vnto thee, that thou art

* Vpon that faith wherby thou hast confessed & acknowllaged me: for it his grounded vpon an infallible trueth.

^f The preachers of the Gospel opē the gates to heauē with the word of God, which is the right kaye: so that where this word is not purely taught, ther is nether kay, nor autoritie.

^g He wolde plucke out of their hartes that false opinion, which they had of his temporal kyngdome.

*Peter, and vpon ^e this rocke I wil builde my congregation. And the "gates of hel shal not ouercome it. *John. 1. f. "The power of Satan which standeth in policie & strēgth. John 20. e. esa. 22. d. apoc. 3. b.*

19 ^f And I * wil geue vnto thee, the keyes of the kyngdome of heauen: & what soeuer thou shalt "bynde vpō earth, shalbe bound in heauen: and what soeuer thou shalt "lowse on earth, shalbe lowsed in heauen. *"Condēne by Gods woord. "Absolue.*

20 Then he sharpelye charged his disciples, that they shuld "tel no man that he was Iesus the Christ. *"Because he wolde instruct them, and not preuent his tyme.*

21 ^g From that tyme forth Iesus began to shew vnto his disciples, how that he most go vnto Ierusalem, and suffer many thynges of the Elders, and of the hye Priestes, and Scribes, and must be killed, and ryse agayn the thyrd day.

22 But Peter toke hym asyde, and began to rebuke him, saying, Master looke to thy self, this shal not be vnto thee.

^h Which signifieth an aduersarie, who resisteth the wil of God, either of malice, as dyd Iudas: or of rashe-nes & arrogancie as Peter.

23 Then turned he about, and sayd vnto Peter, Away from me ^h Satā: thou offēdest me: because thou sauourest not the thynges that are of God, but the thynges that are of men. *What inconuenience may come of a rashe zeale and without knowlage*

24 Iesus then sayd to his disciples, * If any man wyl folow me, let him forsake hym self, and take vp his crosse, and folowe me. *D Chap. 10. d. iohn 12. d. mar. 8. d. luk. 9. c. § 14. f.*

25 For

To carie the
crosse, and fo
lowe Christ.

25 For whosoever wil ⁱsaue his lyfe, shal lose it. And whosoever shal lose his lyfe for my sake, shal fynde it.

ⁱ by forsaking Ie-
sus Christe.

26 For what is a man the better thogh he should wyne all the whole worlde, if he be condemned to paye his soule? Or els what shal a man geue to redeme his soule agayn with all?

Christ shal
be iudge.

27 For ^e Sonne of man shal come in the glorie of his father, with his Angels: and ^{*}then shal he reward euery man accor- dyng to his deedes.

Psal. 62. b.

Rom. 2. a.

mar. 9. a.

luk. 9. a.

28 ^{*}Verely I say vnto you some there be standing here, which shal not tast of de- ath, ^k tyl they shal see the Sonne of man come in his kyngdome.

^k This was ful-
filled in his resur-
rection which was
as an entrie into
his kyngdome &
was also cōfirmed
by sending the ho-
ly Gost, wherby he
wrought so great &
sondrie miracles.

THE XVII CHAPTER.

*The transfiguration of Christe vpon the mou-
taine of Thabor. He healeth the lunatike, and
payeth tribute.*

A And after six dayes, Iesus toke Peter, & Iames, & Iohn his brother, & brought them vp into an hye mountayne out of the way.

Mar. 9. a.

luk. 9. d.

The transfigu-
ration of
Christ.

2 And was ^a transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the light.

"By these two
witnesses are
represented
the lawe and
the Prophe-
tes, which le-
ad vs to Chri-
ste.

3 And behold they saw ["] Moses, and Elias, talking with hym.

4 Then answered Peter, and sayd to Ie- sus, Master, here is ^b good beyng for vs: If thou wylt, let vs make here three taber- nacles, one for thee, and one for Moses, & one for Elias.

['] earthely houses, which were receyued in glorie.

XVII.

^a Christ shewed
them his glorie
that they might
not thinke that he
suffred through in-
firmities, but that
he offered vp him-
self willingly to
dye.

^b After Moses &
Elias departure
Peter fearing he
shuld lose that io-
yful sight, spea-
keth as a man di-
stract & wold ha-
ue loged them in

- 5 Whyle he yet spake, behold a bright B
 cloude shadowed them: And beholde,
 there came a voyce out of that cloude,
 saying, *This is my deare sonne, ^c in who- *2Pet.1.d.*
 me I delyte, "Heare him. *Chap.3.d.*
 6 And when the disciples heard that, *mar.1.a.*
 they "fel on theyr faces and were afrayed. *9.b.*
 7 But Iesus came and touched them, and *luk.3.e.9.a.*
 sayd, Arise and be not afrayd. "Christ is our
 8 And when they loked vp, they saw no chief schol-
 man, saue Iesus onely. *maister.*
 9 And as they came downe from the mo- "And so wor-
 untayne, Iesus charged them, saying, See shipped.
 that ye shewe the vision to no man, ^d vn-
 til the Sonne of man be rysen agayne frō
 death.
 10 *And his disciples asked hym, say- *Mar.9.b.*
 ing, Why then say the Scribes, that *Elias *Of Elias*
 must fyrst come? *that should*
 11 Iesus answered, and sayd vnto them, *come.*
 Certeynly Elias must fyrst come, and re- *Chap.11.b.*
 store all thynges. *mal.3.d.*
 12 But I say vnto you, that Elias is come
 already, and they knewe him not, but ha-
 ue done vnto hym what soeuer they lu-
 sted: In like wyse shal also the Sonne of
 man souffer of them.
 13 Then the disciples perceaued that he C
 spake vnto them of Iohn Baptist.
 14 *And when they were come to the peo *Mar.9.c.*
 ple, there came to him a certayne man, & *luk.9.c.*
 kneled downe to him,
 15 And sayd, Master haue mercie on my
 sonne, for he is lunatike, and is sore ve-
 xed: For oft tymes he falleth into the fy-
 re, and oft into the water.

16 And I broght him to thy disciples, and they could not heale hym.

He repro-
ueth the ma-
litious naugh-
tines of the
Scribes.

17 Iesus answered and sayd ^e O genera-
tion faithles & croked: How longe shal
I be with you, how longe shal I suffre
you? Bring hym hyther to me.

^e He speaketh
to the Scribes, who
began to bragge
as if they had now
gotten the victo-
rie ouer Christe
because his disci-
ples were not ha-
ble to do this mi-
racle.

18 And Iesus rebuked the deuyll, and he
came out of hym. And the childe was
healed euen that same houre.

19 Then came the disciples to Iesus se-
cretly, and sayd, Why could not we cast
him out?

D
Luke. 17. b.

20 Iesus sayd vnto them, Because of
your vnbeliefe. For ^{*} verely I say vnto
you, if ye had fayth as muche as is a gray
ne of mustard seed, ye should say vnto
this mountayne^f, Remoue hence to yon-
der place, and it should remoue: neither
should any thyng be vnpossible for you
to do.

Christe requi-
reth a pure,
stronge, & a
constant fai-
the.

^f By this ma-
ner of speache is
signified, that they
shuld do thinges
impossible.

21 How be it this kynde goeth not out,
but by ^g prayer and fastyng.

22 As they passed the tyme in Galile,
Iesus sayd vnto thē, The sonne of mā shal
be betrayed into the handes of men.

^g The best reme-
die to strengthen
the weake faith is
prayer, which hath
fasting added to,
as a helpe to the
same.

23 And they shal kyl hym, and the thyrd
day shal he ryse agayne. And they soro-
wed greatly.

^h Didrach-
ma, which
was of value
about. 10. pen-
ce of olde
sterling mo-
nye.

24 And when they were come to Caper-
naū, they that were wont to gather^h pol-
le money, came to Peter, and sayd, Doth
not your master pay tribute?

The Israeli-
tes payed it
once by the
lawe Exo. 30.
and at this
tyme they
payed it to
the Romains.

25 He sayd, yeas. And when he was come
into the house, Iesus spake fyrst to hym,
saying, What thinkest thou Simon? Of
whō do the kynges of the earth take tri-
bute, or polle mony? of their chyldren, or
of

of strangers?

26 Peter sayd vnto hym, of strangers. Then ^f sayd Iesus vnto hym: Then are the children free.

27 Neuerthesse, lest we should ["] offend them: go to the sea, and cast in thyne angle, and take the fyshe that fyrst cometh vp, and when thou hast opened his

["] Or gyue occasion to forsake the trueth.

^h The worde is (Statera) which cōteyneth two Didrachmas, and is valued about 5. grotes of olde sterling.

mouth, thou shalt fynd a ^h pece of twenty pence, that take, and pay for me and thee.

He teacheth hys disciples to be humble and harmeles: to auoyde occasions of euil: of thauthoritie of the churche, and comendatiō of prayer and godly assembles, and of brotherly forgyuenes.

XVIII.

THE XVIII. CHAPTER.

^a They strue for the rewarde before they haue taken any payne: and wher as they shoulde haue holpen and reuerenced one an other, they were ambitious and dispicers of their brethren.

^b Not in lacke of discretion, but in that they be not vayne glorious, sekeing to aduāce them selues to worldely honours.

^c He calleth them litell children now, which humble them selues with all humilitie & subiectiō.

THE same tyme the disciples came vn ^Δ to Iesus saing, ^a Who is the greatest in the kyngdome of heauen? ^{Mar. 9. e. Luke 9. f.}

2 Iesus called a younge childe vnto hym, and set him in the middes of them.

3 And sayd, Verely I say vnto you, except ye* turne, and become as litel ^b children, ye shal not enter into the kyngdome of heauen. ^{Chap. 19. b. 1 Cor. 14. d.}

4 Whosoeuer therefore shal humble him selfe as this litel childe, the same is the greatest in the kyngdome of heauen. ^{The greatest in the kingdome of heauen.}

5 ^c And whosoeuer shal receaue such a litel child in my name, receaueth me. ^{" A greate myllestone which an asse tourneth, and is spoken in respect of that which is tourned with mans hand.}

6 But whosoeuer shal offēde one of these lytelons which beleue in me: it were better for hym, that a ["] mylstone were hanged about his necke, and that he were

drow

drowned in the depth of the sea.

7 ^dWo be vnto the woorld because of offences. For it can not be * auoyded but that offences shalbe geuen, Neuerthelesse wo be to that man, by whom the offence cometh.

1. Cor. 11. d. ^B 8 * Wherefore, if thy hand or thy fote cause thee to offende, cut them of, and cast them from thee. It is better for thee to enter into lyfe, halt, or maymed, rather then thou shouldest, hauing two hādes or two fete, be cast into euerlastyng fyre.

To cut of all thinges that let or hinder vs to serue God.

^d Christe warneth his to take heed they shrink not backe from him for any euell example or offence that a man can gyue.

9 And if thyne eye cause thee to offende plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hel fyre.

10 ^eSee that ye despice not one of these lytleones, for I say vnto you, That in heauen their ^fAngels alwayes beholde the face of my father which is in heauen.

^e Christe toucheth the cause of this offence, which is pride and disdeyne of our inferiours.

["] we may not lose by our offence that which God hath so dearly bought. *Luke. 15. a.* 11 For the sonne of man is come to ["]saue that which was lost.

12 How thinke ye? * If a man haue an hundred shepe, and one of them be gone astray, doth he not leue nynty and nyne in the mountaynes, and go and seke that one which is gone astray?

^f Seeing God hath commanded his Angells to take the charge of his children, the wicked may be assured that if they despice them, God wil reuenge their cause.

13 If it happen that he finde it, verely I say vnto you: he reioyceth more of that shepe, then of the nynty & nyne which went not astray.

^C 14 Euen so it is not the wil of your father in heauen, that one of these lytle ones should perishe.

Luk. 17. a.
leu. 19. d.
Ecceli. 19. b.
Iam. 5. d. 15 * Moreouer, if thy brother trespase

^g Wherwith
thow mayst be of
fended. he speketh
of secret or parti-
cular synnes, and
not of open or
knownen to others.

^h He meaneth
according to thor-
der that was emō-
ges the Iewes, who
had their concil
of auncient and
expert men to re-
forme maners, &
execute discipli-
ne. This assemble
represented the
Church, which
had appointed thei
to this chardge.

ⁱ In the 16 chap.
he ment this of do-
ctrine, and here of
ecclesiasticall disci-
pline, which is a
dependance of the
doctrine.

agaynst ^g thee. Go and tel him his faut
betwene him & thee alone. If he heare
thee, thou hast wonne thy brother.

of Brotherly
correction.

16 But if he heare thee not, then take
yet with thee one or, two: That by the *
mouth of two or three witnesses, all the
matter may be confirmed.

Deu. 19. c.
Ioh. 8. b.
hebr. 10. c.
2 Cori. 13. a.

17 And if he wil not vouchesaue to heare
them, tel it vnto the ^h congregation. And
if he refuse to heare the congregation, let
him be vnto thee as an heathen man, and
as a Publican.

Of excōmuni-
cation.

18 Verely I say vnto you, * whatsoeuer
ye ⁱbynde on earth, shalbe bound in hea-
uen. And whatsoeuer ye lowse on earth,
shalbe lowsed in heauen.

1. Cor. 15. c.
2. Thes. 3. d.
Ioh. 20. c.

19 Agayne, verely I say vnto you, that if
two of you shal agre in earth vpon any
maner thyng, whatsoeuer they shal desi-
re, it shal be geuen them of my father
which is in heauen.

20 For where two or three are gathered
together in my name, there am I in the
myddes of them.

21 Then came Peter to hym, and sayed,
Master how oft shal I forgeue my brother
if he sinne against me? * shal I euen seuen
times?

Luke. 17. a.

22 Iesus sayd vnto him: I say not vnto
thee seuen tymes, but seenty tymes se-
uen tymes.

We muste
be contynu-
ally ready to
forgyue and
be forgyuen.

23 Therfore is the kyngdome of hea-
uen lykened vnto a certayne kyng, which
would take acountes of his seruantes.

24 And when he had begon to reckon, ^D
one was brogth vnto him, which oght
him

"A common talent was valued at two hundred pound.

hym ten thousand " talentes.

25 Whom because he had nought to paye, his maister commanded to be solde, & his wyfe, and his children, and all that he had and payement to be made.

26 The seruant, therfore fel downe and besoght hym, saying, Syr appease thine anger towards me and I wyl pay it euery whyt,

27 Then had the Lord pitie on that seruant, and lowsed him, and forgaue hym the dette.

28 And the sayd seruant went out, and founde one of his felowes which oght him an hundred ^k pence, and layed handes on hym, and toke hym by the throte, saying, Pay me that thou owest.

29 And his fellow therfore fel downe at his fete, and besoght hym, saying, Appease thyn anger towards me, and I wyl pay thee all thinges.

^k Which amounteth of our monye to the some of 25. shillings or verie nere, and was nothing in respect of the former, which his maister forgaue him.

30 And he would not, but wēt & cast hym into prison, tyl he should pay the dette.

31 And when his other felowes saw what was done, they were very sory, and came and tolde plainely vnto theyr Lord that had hapened.

32 Then his Lord called him, and sayid to hym, O euil seruant, I forgaue thee all that dette, because thou prayedst me

33 Was it not mete also that thou shouldest haue had compassion on thy fellow, euen as I had pitie on thee?

34 And his Lord was wroth, and deliuered hym to the iaylers, til he should pay al that was due to hym.

35 So lykewise shall my heauenly fa-

ther do vnto you, except ye forgeue " with *Mar. 11. d.*
 your hartes, eche one to his brother their *" God e-*
 trespaces. *stemeth one-*
ly the hart
and affectiō.

THE. XIX. CHAPTER.

Christe sheweth for what cause a woman may be diuorced, and that continence is a gyft of God, he receyueth litle babes, and confirming the lawe of God, sheweth that riche men can scarcely be saued : Finally he promeseth his disciples which haue left all to folowe him, lyf euere lasting.

AND it came to passe, when Iesus had A finished those sayinges, he gate him from Galile, and came into the coastes of Iewrie beyond Iordan.

2 And much people folowed hym, and he healed them there. *The sicke healed.*
Mar. 10. a.

3 Then came vnto him the Pharisies tempting him, and saying to hym, Is it lawful for a man to put away his wife for euerie faute ?

4 And he answered and sayed vnto them Haue ye not reade, * how that he which *Gene. 1. d.*
 made man at the begynning, made them man and woman ?

5 And sayd, * for this thyng, shal a man *Gen. 2. d.*
 leaue father and mother, and cleue vnto *1. Cor. 6. d.*
 his wyfe, and they twayne shalbe made *Ephe. 5. g.*
 one " flesshe. *" Or, person-*
ne.

6 Wherefore they are no more twayn, but one flesshe. Let not mā therefore put a sundre, that which God hath coupled together.

7 Then sayd they to hym, Why did then * Moses command to geue a testimonial of diuorcement, and to put her away ?

8 He sayd vnto them, Moyse because of the

the ^a hardnes of your heartes, suffered you to put away your wyues: But ^{''} frō the begynnyng it was not so.

Chap. 5. e. mar. 10. b. luk. 16. d. 1. cor. 7. b. 9 I say therfore vnto you, * that whosoeuer shal put away his wyfe (except it be for whoredome) and marye another, ^b committeth aduoutrie. And whosoeuer marieth her which is diuorced, doth commit aduoutry.

B 10 Then sayd his disciples to him, If the matter be so betwene man & wyfe, then is it not good to mary.

11 And he sayd vnto them, All men receyue not this speeche, saue they to whome it is geuen.

^{''} The worde signifieth gelded. 12 For ther are ^c some ^{''} chaste, which were so borne of their mothers belly. And there be some chaste, which be made of men. And there be some chaste, ^d which haue made them selues chaste, for the kingdome of heauens sake. He ^e that can take this, let hym take it.

Chap. 18. a. mar. 10. b. luke. 18. c. 13 * Then were broght to hym yonge chyl- dren, that he shoulde put his handes on them, and pray: And the disciples rebuked them.

14 But Iesus sayd, Suffre the litle chyl- dren, and forbyd them not to come to me: for of suche is the kingdome of heauen.

Laying on of the handes. 15 And when he had put his handes on them, he departed thence.

Mar. 10. b. luke. 18. d. **C** 16 * And beholde one came, and sayd vnto hym, Good Master what good thyng shal I do, that I may haue eternal lyfe?

17 He sayd vnto him, ^f Why callest thou me good? there is none good but one, and that is God. But if thou wylt entre into

XIX.

^a It was to auoyde the crueltie that men wolde haue vsed towardes their wiues, if they had bene forced to reteyne thē in their displeasur furie and malice.

^b For this bande can not be broken at mans pleasure.

^c Some by nature are vnhabie to marye, and some by arte.

^d Which haue the gyft of continence, and vse it to serue God with more free libertie

^e This gyft is not common for all men, therefore men may not rashely absteine frome mariage.

^f Because this yonge man knewe nothing in Iesus Christ but his māhode, he leadeth him to higher thinges, to thintent his doctrine might better take place.

life," kepe the commandementes.

18 He sayd to hym, Which? And Iesus sayd, Kil not: Breake not wedlocke: Steale not: Beare not false wytnes:

" That he might learne to knowe him selfe.

19 * Honour father and mother, and loue thy neighbour as thy selfe.

Exod. 20. d.
deut. 5. c.
roma. 13. c.

20 The yonge man sayd vnto him, I haue obserued al these thiȝes from my youth: what lacke I yet?

" He boasteth moche because as yet he knewe not him selfe.

21 And Iesus sayd vnto him, yf thou wylt be perfecte, go, ^h sel that thou hast, and gyue it to the " poore, and thou shalt haue treasure in heauen, and come and folowe me.

^h Christ here by discouered his hypocrisie, and caused him to feeble his own weakenes, not generally commanding all to do the like.

" Or beggars.

" To lay vp treasure in heauen.

22 And when the yonge man heard that saying, he went away mourning: For he had great " possessions.

"What hindrance men haue by riches.

23 Then Iesus sayd vnto his disciples, Verely I say vnto you, that it shalbe hard for a ryche man, to enter into the kyngdome of heauen.

24 And moreouer I say vnto you, It is easier for a " camell to go throughe the eye of a nedle, then for a riche man to entre into the kyngdome of God.

" Or cable rope,

25 And when his disciples heard that, they were exceedingly amased, saying, Who then can be sauēd?

26 Iesus behelde them, and sayd vnto them, With men this is vnpossible, but wth God ⁱ al thynges are possible.

ⁱ Who can frame mens hartes, so that they shall not sett their myndes on their riches.

27 * Then answered Peter, & sayd to hym, Beholde, we haue forsaken al, and folowed thee, what shal we haue?

Mar. 10. d.
luk. 18. f.

28 Iesus sayd vnto them, Verely I say to D you, when the sonne of man shal syt in the throne of his maiestie, ye which folowed

Luke 22. c. wed me, in the ^k regeneration, * shal syt
" Or thrones. also vpon twelue ["] seates, and iudge the
 twelue tribes of Israel.

29 And whosoever shal forsake houses,
 or brethren, or systers, or father, or mo-
 ther, or wyfe, or children, or landes, for
 my names sake, the same shal receaue an
¹ hundreth folde, and shal inherite euer-
 lasting life.

Mat. 20. b. 30 *And many that are fyrst, shalbe last,
iohn. 13. c. and the last shalbe fyrst.

^k In this worke
 wher by the worlde
 is chāged, renewed
 and regenerat: or
 to ioine this wor-
 de with the sen-
 tence following,
 and so take rege-
 neration, for the
 day of iudgement
 whē the elect shall
 in soule and bodie
 enioye their inhe-
 ritance. to thende
 they might knowe
 that it is not suf-
 ficient to haue be-
 gone once.

¹ The ioye of
 conscience which
 Gods children
 feelee euen in their
 afflictions is a 1000
 folde more worthe
 then all wordely
 treasures.

THE. XX. CHAPTER.

*Christ teacheth by a similitude, that God
 is detter vnto no man, and how he is alway
 calling men to his labour. He teacheth his to
 flie ambition, and geueth two blynde men their
 syght.*

Worke men
 are hired in-
 to the vyne-
 yard.

FOR the kyngdome of heauen is like
 vnto an house holder, which went out
 at the dawning of the day to hyer labou-
 rers into his vineyard.

2 And he agreed with the labourers for
 a ^a peny a day, and sent them into his vi-
 neyard.

3 And he went out about the ^b third
 houre, & sawe other standing ydle in the
 market place.

4 And sayd vnto them, Go ye also into
 my vineyard, and whatsoeuer is ryght, I
 wyl geue you: And they went theyr way.

5 Agayne he went out about the syxt,
 and nynth houre, and dyd likewyse.

6 And he went out about the eleuenth
 houre, and found other standyng ydle, &
 sayd vnto them, Why stand ye here all

XX.

^a Which is of
 value about foure
 pence halfe penny
 of olde monnoye,
 and was commun-
 ly a workemans
 hier.

^b They deuided
 the day into twel-
 ue houres: so that
 the third was the
 fourth part of the
 day, syx of the
 clocke was none:
 nyne, was three of
 the clocke after
 dynner & the ele-
 uenth houre, was
 an houre before
 sunne sett.

the day ydel ? They sayd vnto hym, because no man hath hyred vs.

7 He sayd to them, go ye also into my vineyard, and whatsoeuer is ryght, that shal ye receaue.

8 And when euen was come, the Lord of the vineyard sayd vnto his steward, Call the labourers, and geue them theyr hyer, begynnyng at the last, tyl thou come to the fyrst.

9 And they which were hyred about the eleuenth houre, came and receaued euery man a peny.

10 Then came the fyrst, supposyng that they should receaue more, and they lykewyse receaued euery man a peny.

11 And when they hadd receaued it, they murmured agaynst the good man of the house.

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burthen, & heate of the day.

13 And he answered to one of them, saying, " Friend I do thee no wrong: Dyddest thou not agre with me for a peny ?

14 Take that which is thy duety, and go thy way, I will geue vnto this last, as much as to thee.

15 Is it not lawful for me to do as me lysteth with mine own goods ? Is thyne eye " euyl because I am good ?

^c Therefore enuie man in his vocation as he is called fyrst ought to go forward and encouradge others seing the hyer, is indifferent for all.

16 *So ^c the last shalbe fyrst, and the fyrst shalbe last. For many are called, and fewe be chosen.

17 *And Iesus ascended to Ierusalem, & toke the twelue disciples aparte in the

" Or enuious because of my liberalitie.
Chap. 19. d.
luk. 13. f.
mar. 10. c.
Chap. 22. b.
mar. 10. c.
luke. 18. f.

way

way, and sayd to them.

C 18 Beholde we go vp to Ierusalem, and the Sonne of mā shalbe betrayed vnto the chief Priestes, and vnto the Scribes, and they shal condemne him to death.

19 And shal deliuer hym to the Gentiles, to be mocked, to be scourged, and to be crucified: and the thyrd day he shal ryse agayne.

20 Thē came to hym the mother of Zebedes chyldren with her sonnes, worshyp- pyng him, and desiryng a certayne thing of him.

21 And he sayd vnto her, what wylt thou haue? She sayd to him, Grant that these my two sonnes may syt, the one at thy ryght hand, & the other at thy lyft hand in thy kyngdome.

22 And Iesus answered and sayd, Ye wot not what ye aske. Are ye able to drincke of the ^d cup that I shal drincke of: & to be baptized with the baptisme that I shalbe batized with? They sayd to hym, we are able.

23 And he sayd vnto them, Ye shal dryn- ke in deed of my cup, and shalbe bapti- zed with the baptisme, that I am bapti- zed with. But to syt at my ryght hand, and at my lyft hand, is ^e not myne to geue: but it shall be geuen to them for whome it is prepared of my father.

Mar. 10. f. 24 *And when the other ten heard this,
luke. 22. c. they disdayned at the two brethren.

D 25 But Iesus called them vnto him, and sayd, Ye know that the lordes of the Gen- tiles haue domination ouer them.

26 And they that are great, exercise po-
c.iii.

^d He setteth the crosse before the- ir eyes to drawe them frome am- bition, calling it a cuppe, to signifie the measure of the afflictions which God hath ordeyned for eue- rie man, the which thing also he cal- leth baptisme.

^e God my fa- ther hath not ge- uen me charge to bestowe offices of honour here.

wer ouer thē. It shal not be so among you. But whosoever wyl be great among you, let him be your minister.

27 And whosoever wyl be chief among you, let him be your seruant.

28 *Euen as the Sonne of man came, not *Phil. 2. a.* to be ministred vnto, but to minister, and to geue his lyfe for the " redemption of " Or price of many. *the ransom.*

29 * And as they departed from Iericho, *Mar. 10. g.* *luke 18. g.* muche people folowed him.

30 And behold two blynde men syttyng by the way syde : When they heard Iesus passe by, cryed saying, Thou Lord the sonne of Daud, haue mercie on vs.

31 And the people rebuked them, because they should holde their peace. But they cried the more saying, Haue mercie on vs thou Lord, which art the sonne of Daud. *Two blynde receyue their sight.*

32 Then Iesus stode styl, and called them, and sayd, What wyl ye that I should do to you ?

33 They sayd to hym, Lord that our eyes may be opened.

34 And Iesus had compassion on them, and touched their eyes, and immediatly their eyes receaued syght, and they folowed hym.

THE XXI. CHAPTER.

He rydeth into Ierusalem, dryueth the marchantes out of the temple, healeth the sick, curseth the fygge tre, and rebuketh the Pharisees, with the similitude of the two sonnes, and of the housbandmen that slewe suche as were sent vnto them.

And

Mar. 11. a.
luk. 19. d.

A Nd when they drew nye to Ierusalē,
& were come to Bethphage, vnto the
mount of the Oliues, then sent Iesus two
of his disciples.

2 Saying to them, Go into the towne that
lyeth ouer agaynst you, and anone ye shal
fynde an ^a asse bound, and her colt with
her: lose them, and bryng them vnto me.

3 And if any man say oght vnto you, say
ye, that the Lord hath nede of them: and
streight way he wyl let them go.

4 All this was done to fulfil that ^w was
spoken by the Prophet, saying,

Esa. 62. b.
zacha. 9. b.
luk. 19. f.
iohn. 12. b.
"That is, the
Citie of Siō.

5 *Tel ye the " daughter of Sion, Behold
thy kyng cometh vnto thee, meke & syt-
ting vpon an asse, and a ^b colte, the fole of
an asse vused to the yocke.

6 The disciples went & dyd as Iesus cō-
manded them.

7 And broght ^y asse & ^y colte, and put on
" them theyr clothes, and set him theron.

"He rydde on
the fole and
the dāme wēt
in cōpagnie.

8 And many of the people spread theyr
garmentes in ^y way: & other cutte doune
branches frō the trees, and strawed them
in the way.

What inter-
teynement
Christ had of
the people.

9 Moreouer, the people that went befo-
re, and they also that came after cryed,
saying, ^c Hosanna the sonne of Dauid.
Blessed be he that cōmeth in the name of
the Lord, Hosanna thou which art in the
^d hiest *heauens*.

Mar. 11. b.
luk. 19. g.

10 *And when he was come into Ierusa-
lem, all the citie was moued, saying, Who
is this?

11 And the people sayd, this is IESVS
the Prophet of Nazaret a citie of Ga-
lile.

^a By this entrie
Christe would
shewe the state &
condition of his
kyngdome, which
was farre contra-
rie to the pompe
and glorie of the
worlde.

^b It is a maner
of speeche called
synechdoche, wher
by two are taken
for one.

^c Saue I pray
thee, desiring God
to prosper & sen-
de good successe
to the Messias.

^d For God which
is in heauen must
onely saue.

^e In the porche or entrie into the temple.

^f Vnder the pretence of religion hypocrites spoile God of his true worships.

^g Yf God reueile his glorie and might by babes that can not as yet speake, is it maruell if they that can speake do sett fourth, and magnifie the same?

12 * And Iesus went into the tēple of God, & cast out all them that * sould & boght in the ^e temple, and ouerthrew the tables of ^g y many changers, and the seates of thē that solde doues.

13 And sayd to them, It is written, * My house shalbe called the house of prayer.

^f But ye haue made it a denne of theues.

14 And the blynd and the halt came to him in the temple, and he healed them.

15 And when the chiefe Priestes & Scribes saw the marueiles that he dyd, and ^g y children crying in the tēple, and saying, Hosanna the sonne of Daud, they disdain.

16 And said vnto him, Hearest thou what these say? Iesus sayd vnto thē, yea, read ye

neuer, * By the ^g "mouth of babes and sucklinges, thou hast " made parfit the praise?

17 And he left them, and went out of ^g y citie vnto Bethanie, and had his abyding there.

18 And * in the morning as he returned into the citie agayne, he hungred.

19 And spyed a fygge tree in the way, and came to it, and founde nothyng theron, but leaues only, & sayd to it, Neuer frute grow on thee henceforwardes. And anon the fygge tree wythered away.

20 And whē his disciples sawe that, they marueiled, saying, How sone is the fygge tree wythered away?

21 Iesus answered and sayd vnto them, c Verely I say vnto you, if ye shal haue fayth, and shal not doubt, ye shal not onely do that which I haue done to the fygge tree: but also If ye shal say vnto this mountaine

Mar. 11. b.
luk. 19. g.
iohn. 2. c.
Deut. 14. c.

Esa. 56. b.
iere. 7. d.
The byears chased out of the temple.

Psal. 8. a.
" Or, voyce.
" In Heb. hast grownded the strength.

Mar. 11. c.
luk. 13. c.

taine, ^b Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

^b Which thing semeth to be impossible.

Chap. 7. a.
mar. 11. c.
ioh. 15. b.
Mar. 12. d.
luk. 20. a.
The Priestes
aske questiōs
of Christe.

22 * And what soeuer ye shal aske in prayer, if ye beleue, ye shal receaue it.

23 * And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him as he was teaching, and sayd, By what auctoritie doest thou these thynges? and who gaue thee this power?

24 Iesus answered and sayd vnto them, I also wyl aske of you a certayne question, which if ye assoyle me, I in lyke wyse wyl tel you by what auctoritie I do these thynges.

" of God.

25 The baptisme of Iohn whence was it, " from heauen, or of men? Then they reasoned among them selues, saying, If we shal say from heauen, he wil say vnto vs: why did ye not then beleue him?

Chap. 14. a.
matr. 6. c.

26 But & yf we shal say of men, then ⁱ feare we the people. * For all men held Iohn as a Prophet.

ⁱ The hypocrites feare mā more then God, and malice neuer iustifieth the trueth.

27 And they answered Ies', and said, We cā not tel. And he sayd vnto them, Nether tel I you, by what auctoritie I do these thynges.

The similitude of the two sonnes.

28 But what thinke ye? A certayne man had two sonnes, and came to the elder, & sayd, Sonne, go and worke to day in my vineyard.

29 He answered and sayd, I wil not: but afterward aduised him selfe, and went.

30 Then came he to the seconde, and sayd lykewise. And he answered, and sayd, I wyl syr, yet went not.

31 Whether of them twayne dyd the wyl

of y^e father? They sayd vnto him, The fyrst. Iesus sayd vnto them, Verely I say vnto you, that the ^k publicans and the harlotes shal come into the kyngdome of God before you.

^k So farre it is impossible for the to repent & be saued that stande in their owne cōceyte, that the greatest synners that are, shal more sone come to repentance.

32 For Iohn came vnto you in the way of righteousnes, & ye beleued him not. But the publicans, and the harlots beleued him. And yet ye, thogh ye sawe it, were not moued with repentāce, that ye myght afterward haue beleued him.

God taught by Iohn the way of righteousness, whose life was vpright & perfect.

33 * Herken another similitude. There was a certayne housholder, which planted a vineyard, and ^m hedged it round about, and made a wynepresse in it, and buylt a tower, and let it out to housbād men, and went into a strange countrey.

D
Mar. 12. a.
luk. 20. b.
esa. 5. a.
God compareth him selfe to a howsholder.

^l The vineyard is the people, which he had elected.

^m Vsed all meanes to preserue it & to make it fruitful.

ⁿ Which were the Priestes & rulers.

34 And when the tyme of the fruit drew nere, he sent his seruantes to y^e ⁿ housbādmen to receaue the frutes of it.

35 And the housbandmen caught his ^o seruantes, and beat one, killed another, and stoned another.

^o The Prophetes.

36 Againe he sent other seruantes, more then the fyrst, and they serued them likewise.

37 But last of all, he sent vnto them his owne ^p sonne, saying, They wyl feare my ^q sonne.

^q Ies' Christe.

38 But when the housbandmen saw the sonne, they sayd amōg them selues, * This is the heyre : come, let vs kyl hym, & let vs take his inheritance.

Chap. 26. a.
27. a.
iohn 11. g.

39 And they caught him, and thrust him out of the vineyard, and slewe him.

40 When therfore the Lord of the vineyard shal comme, what wil he do with those

those housbandmen ?

41 They sayd vnto him, He wil cruely destroy those euil persons, and wyl let out his vineyard vnto other housbandmen, which shal deliuer him the fruit at tymes conuenient.

Act. 4. b.
psal. 117. c.
rom. 9. g.
1. pet. 2. b.
Christ is the
corner stone.

42 Iesus sayd vnto them, Red ye neuer in the Scriptures, * The stone which the builders ^o refused, the same, is made the ^p head stone of the corner ? This was ^y Lordes doing, and it is merueylous in our eyes.

^o As not mete or fitt.

^p To fasten and ioyn the buylding together.

43 Therefore say I vnto you, the kyngdome of God shalbe taken from you, & shalbe geuen to a people, which shal bryng forth the fruites of it.

Esa. 8. c.

44 * And whosoever shal fal on this stone he shalbe broken : but on whom soever it shal fal vpon, it wyl grynde him to powder.

45 And when ^y chiefe Priestes and Pharises heard these similitudes, they perceaued that he spake of them.

46 And they seekyng to lay handes on him, feared the people, because they toke him as a Prophet.

THE XXII. CHAPTER.

He describeth the state of Christs Church. Tribute to be geuen to the magistrat, of the resurrection, the Scribes question, and Christes diuinitie.

Luk. 14. d.
reuel. 19. b.

AND Iesus answered, and spake vnto them agayne in similitudes, saying,

2 The kyngdome of heauen is like vnto a certayne kyng which married his sonne.

3 And ^a sent forth his seruantes, to call them that were byd to the weddyng, and

^a Christe reprocheth the Iewes of their ingratitude and obstinate malice in that they reiect the grace of God which was so plentifully offered vnto them.

they would not come.

4 Agayne he sent forth other seruantes, saying, Tel them which are bydden, Beholde I haue prepared my dinner, mine oxen and my fatlinges are killed, and all thinges are ready, come vnto y^e mariage.

The similitude of the mariadge.

5 But they made light of it, and went their wayes, one to his ferme place, another about his marchandise.

6 And the remnant toke his seruantes, and intreated them sharpely, and slewe them.

7 But when the " king heard that, he was wroth: and sent forth his warriors, and destroyed those murtherers, and burnt vp their citie.

" God punishethextremely such ingratitude.

8 Then sayd he to his seruātes, Truly the weddyng is prepared: But they which were bidden, were not worthy.

9 Go ye therfore out into the hye wayes, and as many as ye fynde, byd them to the mariage.

The calling of the Gentiles.

" The ingratitude of thē which are byd, cā not cause the holy meates to perishe which God hath prepared for his.

10 And ^b the seruantes went out into the hie wayes and gathered to gether as many as they coulde fynd, both " good and bad: and the weddyng was furnyshed with geastes.

" Inthechurch the hypocrites are mixed with the good.

11 Then the king came in, to see the geastes, and spyed there a man which had not on a ^c weddyng garment.

" He had not a pure affection, and vpright consciēce.

" Thogh God suffre for a tyme hypocrites in the Church: yet he knoweth how to trye them.

12 And sayd vnto hym, friend, how ^d comest thou in hyther, and hast not on a wedding garment? And he was euen speechlesse.

13 Then sayd the king to the ministres, B Take and bynde hym hand and fote, and cast hym into vtter darcknes, * there shal be

Chap. 8. b. 13. f. 25. c.

be wepyng and gnasshyng of teeth.

14 For many are^e called, & fewe be chosē.

*Mar. 12. a.
luk 20. d.*

15 * Then went the Pharises and toke counsel how they myght tangle him in hys wordes.

^e By the outward & general calling.

16 And they sent vnto hym their disciples with Herodes seruantes, saying, Master we knowe that thou art true, and teachest the way of God truly, nether carest for any man, for thou^f considrest not men nes estat.

^f As touching the outwarde qualitie, as whether he be riche or poore.

17 Tel vs therfore, how thynkest thou? Is it lawful to geue tribute vnto Cesar or not?

To pay tribute.

18 Iesus perceaued theyr wyckednes, and sayd, Why tempte ye me ye hypocrites?

C 19 Let me see the tribute mony. And they broght him a ^g peny.

^g Which was of value about foure pence halfe peny.

20 And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cesars.

Rom. 13. b. 21 Then sayd he vnto them, * Geue therfore to Cesar, that which is Cesars, and geue vnto God, that which is Goddes.

22 When they heard that, they merueyled, and left him, and went theyr way.

*Mar. 12. b.
luk. 20. e.
act. 23. b.*

23 * The same day the Sadduces came to him (which say that there is no resurrection) and asked hym,

Deut. 25. a.

" Or sonnes.

" By the title of alyauce.

24 Saying, Master, * Moses bad, if a man dye, hauynge no " chyldren, that his brother " mary his wyfe, & rayse vp seede vnto his brother.

25 There were with vs seuen brethren, & the fyrst maryed a wife, and decessed without yssue, and left his wyfe vnto his brother.

26 Likewise also the second, & the thyrd, vnto the seuenth.

27 Last of all the woman dyed also.

28 Now in the resurrection, whose wyfe shal she be of the seuen? For all had her.

29 Iesus answered and sayd vnto them,

^h Wher Gods worde is not preached & vnderstād, ther muste needes raigne blyndenes and errours.

Ye ^h are deceaued, not vnderstandyng the Scriptures, nor the power of God.

ⁱ For asmoche as they shal be exempted from the infirmities of this present life.

30 For in the resurrection, mē nether marry wiues, nor wiues are bestowed in mariadge: but are as the ⁱ Angels of God in heauen.

31 As touchyng the resurrection of the dead, haue ye not read what is sayd vnto you of God, which sayth,

32 * I am Abrahams God, and Isaacs God, *Exod. 3. c.* and the God of Iacob? God is not the God ^D of the dead, but of the lyuing.

33 And when the people hearde that, they were astonied at his doctrine.

34 * When the Pharises had heard, how ^y he had put the Sadduces to silence, vpon that they drewe together, *Mar. 12. c.*

35 And one of them which was an expounder of the lawe, asked him a question, tempting him, and saying,

36 Master, which is the chiefe commandement in the law?

37 Iesus sayd to him, * Loue the Lord thy God, with all thy hart, & all thy soule, and with all thy mynde. *Deut. 6. b. luk. 10. c.*

38 This is the fyrst and the chiefe commandement.

39 And the secōd is like vnto this. * Loue thine neyghbour as thy selfe. *Rom. 13. c. leui. 19. d.*

40 In these two commandementes, hangeth all the Lawe and the Prophetes. *gal. 5. b. iam. 2. b.*

41 * While

Mar. 12. d. 41 * While y Pharises were gathered together, Iesus asked them,
luk. 20. g.

"Of what stocke or familie 42 Saying, What thynke ye of Christe? Whose sonne is he? They sayd vnto him, the sonne of Dauid.

43 He sayd vnto the, How then doth Dauid in ^k spirit cal him Lord, saying,

Psal. 109. a. 44 * The Lord sayd to my Lord, syt on my right hand ^m tyl, I make thyne enemyes thy fote stole?

Christ is Dauids sonne touching his manhode, & his Lord, concerning his Godhead. 45 If Dauid call hym Lord, how is he the his sonne?

46 And none could answer him agayne one worde, nether durst any from that day forth, aske him any mo questions.

^k By the spirit of prophecie, speaking of the kyngdome of Christe.

^l By the right hand is signified thauthoritie and power which God gyueth his Sonne Christ in making him his lieutenant & gouernour ouer his Church.

^m Not that his kyngdome shalthe ende, but thoffice of his humanitie shal cease, and he with the father and holy Gost shal raigne for euer as one God all in all.

THE XXIII. CHAPTER.

Christe condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises and their persecutions against the seruantes of God. He prophecieth the destruction of Ierusalem.

A Then spake Iesus to the people, and to his disciples,

2. Esd. 8. a. 2 Saying, The * Scribes and the Pharises
deut. 18. c. " syt in Moses seat.

" Teaching that which Moses saith. 3 All therfore what soeuer they ^a byd you obserue, that obserue and do: but after their workes do not: For they say, and do not.

^a Accordyng to Moses whome they reade: but not that which they teache of them selues.

Esa. 10. a. 4 * For they bynde heauy burthens, and
luk. 11. f. greuous to be borne, and lay them on
act. 15. b. mens shoulders, but they them selues wyl
deut. 6. b. not heaue at them with one of theyr fin-
g. 21. b. gers.

^b They were scrolles of parchment wherein the commādemētes were written, and to this day the Iewes vse the same, and closethē in a peece of leather, and so bynde thē to their browe, arme &c. to thintent they might haue continual remembrance of the lawe.

^c Christ forbydeth not to gyue iuste honour to Magistrates, and Masters, but condemneth ambition & superioritie ouer our brothers faith, which office apparteyneth to Christe alone.

^d The highest dignitie in the Church is not Lordshippe or dominion, but ministerie and seruice.

^e They soght all meanes they coulde inuent to make of a Gentile a Iewe.

5 Al theyr workes they do for to be sene of men. For they make theyr ^bPhylacteries broade, and make longe the " skirtes of their garmentes.

6 *And loue to syt in the worthiest place at feastes, and to haue the chiefe seates in the assembles.

7 And gretynge in the markettes, and to be called of men " Rabbi, Rabbi.

8 *But be not ye called " ^cmasters : For one is your " master, that is to wyt, Christe, and *all ye are brethren.

9 And *call noman your father, vpō the earth, for ther is but one your Father, and he is in heauen.

10 Be not called Doctors, for ther is but one your Doctor, and he is Christe.

11 But *he that is ^dgreatest among you, let him be your seruant.

12 For whosoeuer will exalte hym selfe, shalbe broght low. And he that wil humble hym selfe, shalbe exalted.

13 Wo therfore be vnto you Scribes and Pharises, hypocrites, because ye shut vp the kyngdome of heauen " before men : for ye your selues go not in, nether suffre ye them that " enter in.

14 *Wo be vnto you Scribes and Pharises, hypocrites: For ye deuour widowes houses, and that vnder a coloure of longe prayers. Wherefore ye shal receaue the greater damnation.

15 Wo be vnto you Scribes and Pharises, hypocrites, for ye compasse ^e sea and land to bryng one into your beliefe : and when he is broght, ye make him two folde more the childe of hell, then ye your selues

Nom. 15. d. deut. 22. b. " edges or hemmes.

Mar. 12. d. luk. 11. f. 20. g.

" Master. Iam. 3. a. " Rabbi. " teacher.

Esa. 54. a. iere. 31. f.

Mat. 1. a. The Pharises were called masters or fathers and the Scribes Doctors.

Luk. 14. e & 18. e.

B

" When they are ready to enter.

" Which haue now their fote with in the dore.

Mar. 12. d. luk. 20. g.

selues are.

16 Wo be vnto you blynde guydes, which say, Whosoeuer sweareth by the temple, it is nothyng : but whosoeuer sweareth by ^e golde of the temple, he offendeth.

"And maketh it to be taken as a holy thing because of the vse. Mans doctrine doth not onely obscure the doctrine of God, but is contrary to it.

17 Ye fooles and blynde, whether is greater, the gold, or the temple that " sanctifieth the golde ?

18 And whosoeuer sweareth by the aulter, it is nothing : but whoso euer sweareth by ^e offering that lyeth on the aulter, offendeth.

19 Ye fooles and blynde : whether is greater, the offeryng, or the aulter which sanctifieth the offering ?

20 Whosoeuer therfore sweareth by the aulter, sweareth by it, and by all that thereon is.

1. *Kyn. 8. b.*
2. *chro. 6. a.*

21 * And whosoeuer sweareth by the temple, sweareth by it, and by hym that dwelleth therein.

Chap. 5. f.

22 * And he that sweareth by heauen, sweareth by the seate of God, & by hym that sytteth thereon.

Luk. 12. b.

23 * Wo be to you Scribes, and Pharises, Hypocrites, which tyeth mynt, annyse, and commyn, and leaue the wayghtyer matters of the lawe vndone : iudgement, mercie, and " faith. These ought ye to haue done, and not to haue left the other vndone.

"The parfoure māce of ones promesse.

24 Ye blynde guydes, which ^f strayne out a gnate, and swallow a cammel.

25 * Wo be to you Scribes and Pharises, hypocrites, ^g for ye make cleane ^e vtter side of the cup, & of the platter : but with-

f. i.

^f Ye staye at that which is nothing, and let passe that which is of greater importance.

^g Yeseke how to gett estimation with men & passe not whether ye haue a good conscience or no.

in they are ful of brybery and excesse.

26 Thou blynde Pharise, clense fyrst the insyde of the cup & platter, that the out syde of them may be cleane also.

27 Wo be to you Scribes, and Pharises, hypocrites, for ye are lyke vnto paynted tōbes, which appeare beautiful outward: but are with in ful of dead mens bones, and of al fylthines.

28 So are ye, for outward ye appere ryghteous vnto men, whē with in, ye are ful of hypocrisie and iniquitie.

^b For a remembrance of them, & in the meane season they passed not for their doctrine.

29 Wo be vnto you Scribes, and Pharises, D hypocrites, For ye buylde the tombes of the ^b Prophetes, & garnish the sepulchres of the righteous,

30 And sayd, If we had bene in the dayes of our fathers, we would not haue bene parteners with them, in " the bloud of " or, killing the Prophetes.

ⁱ It is not now onely that your nation hath begone to be cruel against the seruantes of God, and therefore it is no maruel thogh the childrē of suche murthers handel roughly the Prophetes.

31 So then ye be wytnesses vnto your selues, that ye ⁱ are the chyldren of them w̄ kyllled the Prophetes.

32 Fulfil ye lykewyse the measure of your fathers.

33 Ye serpētes, ye generations of vipers, how should ye escape ȳ damnatiō of hel?

34 Wherefore, behold I send vnto you

" Prophetes, & Wyse men, and Scribes, & of them ye shal kyl and crucifie: and of them shal ye scourge in your Synagoges, "To conuince you of greater ingratitude.

^k Christ meaneth that all their race shal be ponished, so that the iniquitie of the fathers shal be powred into the bosome of the childrē which resemble their fathers.

& persecute from citie to citie:

35 That vpon ^k you may come all ȳ righteous bloud that was shed vpō the earth,

* from the bloud of ryghteous Abel, vnto the bloud of Zacharias the sonne of Barachias, * whome ye slew betwene the temple

Gen. 4. b.
hebr. 11. a.
2. Par. 24. d.

ple

ple and the aulter.

36 Verely I say vnto you, all these thyn-
ges shal lyght vpon this generation.

Luk. 13. g. 37 * Ierusalem, Ierusalem which kyllest y^e
Prophetes, & stonest them which are sent
to thee: How oftē would I haue gathered
4. Esdr. 1. e. thy chyldren together, * as the henne ga-
thereth her chyckens vnder her wynges,
and ye woulde not.

Psal. 68. e. 38 * Beholde your habitation shalbe left
vnto you desolate.

Psa. 117. c. 39 * For I say vnto you, ye shal not see me
luk. 19. f. ¹ henceforth til that ye say, * Blessed is he
that commeth in the name of the Lord.

¹ He wil retourne
no more to them
as a teacher, but as
a iudge, when as
they shal be com-
pelled to confesse
(althogh to late)
that he is the ve-
rie Sonne of God.

THE XXIIII. CHAPTER.

*Christe sheweth hys disciples the destruction
of the temple, the ende of the worlde, and the to-
kens of the latter dayes, and warneth thē to wa-
ke, for the world shal sodenly perishe.*

Mar. 13. a. *luk. 21. a.* **A** Nd Iesus went out and departed frō
y^e tēple, & his disciples came to him,
for to shewe him the ^a buyldyng of y^e tēple
2 And Ies' sayd vnto them, See ye not all
these thinges? Verely I say vnto you, * the-
luk. 14. g. *The destru-* re shal not be here left one stone vpon a-
ction of the nother, that shal not be cast downe.
temple.

3 And as he sate vpon the mount of Oli-
ues, his disciples came vnto him thē sel-
ues alone, saying, Tel vs when these thyn-
ges shalbe, & what signe shalbe of thy cō-
myng, ^b and of the ende of the worlde?

4 And Iesus answered, and sayd vnto
Ephe. 5. b. them, * ^c Take hede y^e no mā deceaue you.
colos. 2. c.

5 For many shal come in my name, say-
ing, I am Christe, and shal deceaue many.

6 And ye shal heare of warres, & of the
rumors of warres: but see y^e ye be not trou-

XXIIII.

^a Whose excellē-
cie appeareth in
that that Herode
for the space of 8.
yers kept 10000
men in worke, the
stones were 15 cu-
bites longe, in he-
ight 12, in breadth
8. as Iosephus
writeth.

^b They thoght the
worlde shulde be
at an ende, whē Ie-
rusalem were de-
stroyed.

^c He answereth
them not accor-
ding to their myn-
des, but admonis-
sheth thē of that
which is necessarie
for them.

bled : For all these thynges must come to passe, but the ende is not yet.

7 For nation shal ryse against nation, and realme against realme : & there shalbe pestilence, hunger, and earthquakes, in certayne quarters.

^d Great & cruel warreshaue ensued since emongs the heathen for the cōtempt of the Gospel.

^e As yf you were the cause of these troubles.

8 All these are y^d begynnyng of sorowes.

9 * Then shal they put you to trouble, & shal kyl you, and ye shalbe ^e hated of all nations for my names sake.

*Chap. 10. b.
mar. 13. b.
luk. 21. c.
iohn 15. c.
& 16. a.*

10 And then shal many be offended, and shal betray one another, and shal hate one another.

11 And many false prophetes shal aryse, and shal deceaue many.

^f Many wil kepe backe their charitie, because they are vnthankful & cruel, vpon whom they shulde bestowe it.

12 And because ^f iniquitie shal haue y^g vpper hand, the loue of many shal abate.

13 * But he that endureth to the ende, the same shalbe safe.

*B
2. Thes. 3. d.
2. tim. 2. a.
He armeth
his against tē
tations.*

14 And this glad tidinges of the kyngdome, shalbe preached through the whole world, for a witnes vnto all nations : & then shal the ende come.

^g When the tēple shal be polluted, it shal be a signe of extreme desolation, the sacrifices shal ende and neuer be restored.

15 Whē ^g ye therefore shal see the ^h abomination of desolation spoken of by * Daniel the Prophet, standyng in the holy place : let him that readeth it, take hede.

*"The horrible
destructiō of
the temple, &
the corruptiō
of Gods pure
religion.
Dan. 9. f.*

16 Then let them which be in Iurie, flye into the mountaynes.

17 And let hym which is on y^h house top, not come downe to fet any thing out of his house.

18 Nether let him which is in the felde, returne backe to fetch his clothes.

19 Wo shalbe in those dayes to them that are with chylde, and to them that geue sucke.

20 But

- 20 But pray that your flyght be not in
Act. 1. b. the wynter, nether on the * Sabbath day.
 21 For thē shal be great tribulation, such
 as was not frō the begynning of the worl-
 de to this tyme, nor shalbe.
 22 Yea, and except those dayes should be
 shortened, there should no " fleshe be sa-
 ued, but for the ^h chosens sake those dayes
 shalbe shortened. ^h God prouideth
 for his childrē in
 the middes of trou-
 bles.
- Mar. 13. c.* 23 * Then if any man shal saye vnto you :
 Lo, here is Christe, or there is Christe : be-
 leue it not.
- Luk. 17. c.* 24 For there shal * aryse false Christes, &
 false prophetes, and shal do great mira-
 cles, and wonders : In so muche, that yf it
 were possible, the very electe should be
 deceaued.
 25 Behold, I haue tolde you before.
 26 Wherefore if they shal saye vnto you :
 Beholde he is in the ⁱ desert, go not forth :
 Beholde he is in the secrete places, bele-
 ue not. ⁱ Whither the
 false Christes and
 deceauers lead the
 people, hiding thē
 selues in holes as
 if they were asha-
 med of their pro-
 fession.
- C 27 For as the lyghtnyng commeth out of
 the East, and shyneth in to the West : so
 shal the commyng of the Sōne of man be.
- Luk. 17. g.* 28 * For where soeuer a dead ^k carkas is,
 euen thyther wyl the Egles resort. ^k In despite of
 Satan the faithful
 shal be gathered
 and ioyned with
 Christe, as the E-
 gles assemble to a
 dead carkas.
- Mar. 13. c.* 29 * Immediatly after the " tribulations
 of those dayes, shal the sunne ^l be darke-
 ned : & the mone shal not geue her lyght,
 and the starres shal fal from heauen, and
 the powers of heauen shal be tossed. ^l He meaneth a
 horrible trēbling
 of the worlde, and
 an alteratiō of the
 ordre of nature.
- luk. 21. c.*
esu. 13. c.
ezech. 32. b.
ioel. 2. b.
dani. 7. c. 30 And then shal appeare the signe of ȳ
 Sonne of man in heauen. And then shal
 all the kynreds of the earth mourne, and
 they shal see the Sonne of mā come in the
 f.iii.

cloudes of heauen with power and great glorie.

31 * And he shal send his Angels with the great voyce of a trompet, & they shal gather together his chosen, from the four windes, and frō the one ende of the world to the other. *Reue. 1. b. dan. 12. a. 1. cor. 15. g. 1. thess. 4. d.*

32 Learne a similitude of the fygge tree, when her branches are yet tēder, and her leaues sprong, ye knowe that sommer is nye.

33 So like wyse ye, when ye see all these thinges, be ye sure that *the kyngdome of God* is neare, euen at the dores.

^m For with in 50 yeres Ierusalē was destroyed, the godly were persecuted, false teachers seduced the people, religion polluted, so that the worlde seemed to be at an ende.

34 Verely I say vnto you, that this ^m generatiō shal not passe, tyl all these be fulfilled.

35 * Heauen and earth shall passe awaye: *Mar. 13. d.* but my wordes shal not passe awaye.

36 But of that day and houre knoweth no D man, no not the Angels of heauen, but my Father only.

37 * But as the tyme of Noe *was*, so like *Luk. 17. f.* wyse shal the comming of the Sonne of man be.

38 * For as in the dayes *before* the floud, *1. Pet. 3. c. gen. 7. a.* they dyd eat and drinck, mary, and gyue in mariage, euen vnto ȳ day that Noe entered into the Arke:

39 And knewe of nothing, tyl the floud came and toke them all away: So shal also the commyng of the Sonne of man be. *" Because of their incredulitie.*

ⁿ This teacheth euery man to walke warely not respecting his companion, although he be neuer so close vnto him.

40 * ⁿ Then two men shalbe in the fieldes, *Luk. 17. g. 1. thess. 4. d.* the one shalbe receaued, and the other shalbe refused.

41 Two women shalbe gryndyng at the mil,

myl, the one shalbe receaued, and the o-
ther shalbe refused.

Mar. 13. d. 42 * Wake therfore, because ye know not
what houre your master wil come.

Luk. 12. a. 43 Of * this be sure, that if the good man
2 thess. 5. a. of the house knewe at what watche the
reuel. 16. c. thefe woulde come, he would surely
watch, and not suffre his house to be bro-
ken vp.

44 Therfore be ye also ready, for in the
houre that ye thinke not, wyl the Sonne
of man come.

45 Who is a faythful seruant and wyse,
whome his master hath made ruler ouer
his householde, to geue them meat in sea-
son conuenient?

46 Happy is that seruant whome his ma-
ster (whē he cōmeth) shal fynde so doying.

47 Verely I say vnto you, he shal make
him ruler ouer al his goodes.

48 But and if that euyl seruant shal say in
his hart, My master doth deferre his com-
myng,

49 And begyn to smyte his folowes, yea,
and to eat and to drincke with the dron-
ken,

50 That seruantes master wyl come in a
day, when he loketh not for him, and in
an houre that he is not ware of:

51 And wyl cut hym of, and geue hym
Chap. 13. f, his portion with hypocrites. * there shal-
and 25. c. be wepyng, and gnasshyng of teeth.
iob 20. c.
reuel. 21. c.

THE XXV. CHAPTER.

*By the similitude of the virgins and talēts, Ic
sus teacheth euery man to follow his vocation,
f.iiii.*

next he describeth the last iudgement, and exhorteth all men to charitie.

^a This similitude teacheth vs, that it is not sufficient to haue once geue our selues to follow Christe, but that we must continue.

Then the ^a kingdome of heauen shalbe likened vnto ten virgins: which toke their lampes & went to ^b mete the brydegrome.

^A The virgins that wait for the bridegrome.
^b To do him honor as the maner was.

2 And fife of them were folysh, and fife were wyse.

3 The folyshe toke theyr lampes, but toke none oyle with them.

4 But the wise toke oyle in their vessels with their lampes.

5 Whyle the brydegrome taryed, all slōbred and slepte.

6 And euen at mydnyght, there was a crye made: Beholde the bridegrome cometh, Go out against him.

7 Then all those virgins arose, & trymmed their lampes.

^b Many seke that which they haue contemned, but it is to late.

8 And ^ƿ folysh sayd to the wyse, ^b Geue vs of your oyle, for our lampes go out.

9 But ^ƿ wise answered, saying, We feare least there wil not be ynough for vs and you: but ^c go ye rather to them that sel, & bye for your selues.

^c This was spokē in reproche, because they made not prouision in tyme

10 And whyle they went to bye, ^ƿ brydegrome came: & they that were redie went in with him to the wedding, and the gate was shut vp.

11 Afterwardes came also the other virgins, saying, Master, Master, open to vs.

^d I wil not open to you because you haue fayled in the mydde way.

12 But he answered, & sayd, Verely I say vnto you, I ^d know you not.

^e How we ought to cōtinewe in the knoweledge of God, and do good with those graces that God hath geuen vs.

13 * Watche therfore: for ye knowenether B the day, nor yet the houre, when the Sōne of man wil come.

Chap. 24. d.
mar. 13. d.

14 * ^e For certeynly the kyngdome of hea-

Luk. 19. b.

uen

uen is like as when a man taking his iorney to a strange countrey, called his seruantes, & deliuered to them his goodes.

" Euery talēt
cōmonly ma
de 200 poun
de.

15 And vnto one he gaue five " talentes, to another two, & to another one, to euey man after his habilitie : & strayght way departed.

16 Then he that had receaued the five talentes, went and bestowed them, and gayned other fyue talentes.

17 Like wyse, he that receaued two, gayned other two.

18 But he that receaued that one, went & dygged in the earth, & hyd his masters monye.

19 But after a longe season, the Lord of those seruantes came, and rekened with them.

20 Then came he that had receaued five talentes, and broght other five talentes saying, Master, thou delyueredst vnto me fyue talentes : beholde I haue, gayned with them five talentes mo.

21 Then his master sayd vnto hym, It is wel done good seruant and faithful : Thou hast ben faithful in lytle, I wil make thee ruler ouer muche : " Entre in, into thy masters ioye.

" The master
receaueth
him into his
house, to gy
ue him part
of his goods
and commo-
dities.

22 Also he that receaued two talētes, came & sayd, Master thou delyueredst vnto me two talentes : beholde, I haue wōne two other talents with them.

23 And his master sayd vnto him, Wel good seruant, and faithful. Thou hast ben faythful in lytle, I wyl make thee ruler ouer muche, Go in, into thy masters ioye.

24 Then he which had receaued the one talent, came and sayd, Master, I considered that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst not :

25 I was therefore afrayd, and went and hyd thy talent in the earth : beholde thou hast thyne owne.

26 And his master answered, & sayd vnto him, Thou euil seruant, and " slothfull, " Or, lynger.
Thou knewest that I reap where I sowed not, and gather where I strawed not:

27 Thou oghtest therefore to haue put my monye to the exchangers, and then at my commyng, should I haue receaued myne owne with vantage.

28 Take therefore the talent from him, & geue it vnto him which hath ten talentes.

29 * For vnto euery man that hath shalbe geuen, and he shal haue abundance : and
from him y^e hath not, shalbe taken away, euen that he hath.

^f The graces of God shal be takē awaye frome him that doth not bestowe them to Gods glorie & his neighbours profit.

30 And cast that vnprofitable seruāt into vtter * darcknesse, there shal be wepyng, & gnasshing of teeth.

31 When the Sonne of man commeth in his glorie, and all the holy Angels with him, then shal he syt vpon y^e throne of his glorie.

32 And before hym shalbe gathered all nations, and he shal separate them one from another, as a shepeherde deuideth the shepe from the goates.

33 And he shal set y^e shepe on his ryght-hand, and the goates on the left.

^g For our saluation commeth of the blessing and fauor of God.

34 Then shal the kyng say to them on his ryght hand, Come ye ^g blessed of my Father

*Chap. 13. b.
luk. 8. c,
19. d.
mar. 4. c.
Chap. 8. b,
and 22. b.*

ther, inherite ye the kingdome prepared for you from before the^h foundations of the world wer layed.

Esai. 58. b.
ezech. 18. a.

35 * Forⁱ I was an hungred, & ye gaue me meat. I thirsted, and ye gaue me drinke. I was herbourlesse, and ye lodged me.

Eccle. 7. d.
" Or infirme.
D

36 I was naked, and ye clothed me. I was sicke, and ye visited me. I was in prison, and ye came vnto me.

37 Then shal the righteous answer him, saying, Lord, when sawe we thee an hungred, and nourished thee? or a thirst, and gaue thee drinke?

38 And whē sawe we thee herbourlesse, & lodged thee? or naked, and clothed thee?

39 Or when sawe we thee sycke, or in pryson, and came vnto thee?

40 And the king shal answer & say vnto them, Verely I say vnto you, In as muche, as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

The accursed
Psal. 6. b.
matth. 7. d.
luk. 13. f.
esai. 30. f.

41 Then shal the king say vnto them that shalbe on the lyfte hand, * Departe from me ye coursed, into euerlastyng fyre whych is prepared for the deuyl and his Angels.

42 For I was an hungred, and ye gaue me no meat. I thirsted, and ye gaue me no drinke.

43 I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sycke & in prisō, & ye visited me not.

44 Then shal they also answer hym saying, Sir, when sawe we thee an hungred, or a thirst, or herbourlesse, or naked, or syck, or in pryson, and dyd not minister vnto thee?

^h Hereby God, declareth his loue which he bare to-wardes vs before we were borne.

ⁱ Christe meaneth not that our saluation dependeth on our workes or merites, but teacheth what it is to lyue iustely according to godlynnes and charitie, and that God recompenceth his, of his free mercie, likewise as he doth elect them.

45 Then shal he answer them, and say,
Verely I say vnto you, in as much as ye
dyd it not to one of the least of these, ye
dyd it not to me.

^k We muste therfore onely do that which God requirith of vs, and not folowe mēs folishe fantasies.

46 ^{*} And these ^k shal go into euerlastyng payne, & the ryghteous into life eternal. *John. 5. c.*

THE XXVI. CHAPTER.

Conspiracie against Christ. He excuseth Magdalnee. The institution of the Lordes supper. The disciples weakenes. The trayson of Iudas. And because Christ calleth him selfe the Sonne of God, he is iudged worthie to dye. Peter denyeth, and repenteth.

*Mar. 14. a.
Luk. 22. a.*

AND it came to passe, when Iesus ^A had finished all these sayinges, he sayd vnto his disciples,

2 Ye know that within two dayes is Easter, and the Sonne of man shalbe deliuered to be crucified.

3 ^{*} Then assembled together the chief *John. 11. f.* Priestes, and the Scribes, and the Elders of the people in to the hall of the hye Priest, called Caiáphas.

4 And consulted how they myght take Iesus by subteltie, and kyl hym. *"The priestes conspire against Christe*

5 But they sayd, Not on the feast day, lest any vprore aryse among the people.

6 ^{*} And when Iesus was in Bethanie, in the house of Simon the leper, *Mar. 14. a.
Luk. 7. a.
John. 12. a.*

XXVI.

^a He sheweth what occasion Iudas toke to committ his trayson.

7 There came vnto him a woman, which had an alabaster boxe of verie costely oyntment, and ^a powred it on his head, as he sat at the bourd. *The ointmēt powred on our Sauour.*

^b This was through Iudas motiō to whome they gaue credit.

8 And when his disciples saw that, they had ^b indignation, saying, What neded this waste?

9 For this ointment myght haue bene wel solde, and geuen to the poore.

10 And Iesus knowinge that, sayd vnto them, Why trouble ye the womā? She hath wrought a good worke vpon me.

Deut. 15. b. 11* For ye shal haue the poore alwayes with you: but me shal ye not ^c haue alwayes.

" To honour my buryall withall. 12 For in that she powred thys oyntment on my body, she dyd it to " bury me.

B 13 Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout al the world, there shal also this that she hath done, be spoken of for a memorial of her.

Marc. 13. b.
luke 22. a,
Iudas con-
spireth with
the priestes.

14 * Then one of the twelue called Iudas Iscariot, went vnto the chiefe priestes,

15 And sayd, What wil ye geue me and I wyl deliuer him vnto you? And they ap-
poynted vnto him thyrty ^d peeces of syl-
uer.

16 And from that tyme, he soght opportu-
nitie to betraye hym.

Exod. 12. d. 17 * Now on the fyrst day of the feast of vnleuened bread, the disciples came to Iesus, saying vnto him, Where wylt thou that we prepare for thee to eat the passeouer?

" He maketh haste to a more worthie sacrifice. 18 And he sayd, Go into the citie, to a certayne man, and say to hym, The Master sayeth, " my time is at hand. I wyl kepe myne Easter at thy house with my disciples.

Marc 14. c.
luk. 22. b.
ioh. 13. c. 19 And the disciples dyd as Iesus had gyuen them charge, and made ready the passeouer.

20 * When the euen was come, he sate
downe

^c This fact was extraordinarie, neither was left as an example to be followed: also Christ is not present with vs bodely or to be honoured with any outwarde pompe.

^d Eucry one in value was about 1111. pēce halfe-penny of olde sterling.

downe with the twelue.

21 And as they did eat, he sayd, Verely I say vnto you, that one of you shal betraye me.

22 And they were exceding sorowful, & began euery one of them to say vnto him, Is it I Master?

23 He answered and sayd, He that " dip-
peth his hand with me in the dysshe, the
same shal betraye me.

" To thintent
his disciples
might knowe that
al this was appoin-
ted by the proui-
dence of God.

24 The Sonne of mā goeth * as it is * wryt-
ten of him: But wo be to that man, by whō
the Sonne of man is betrayed. It had bene
good for that man, yf he had neuer bene
borne.

"He that is ac-
custumed to
eat with me
daily at the
table. *Psal. 41*
b.

C
Psal. 40. c.
iohn. 13. g.

25 Then Iudas which betrayed hym, ans-
wered, & sayd, Is it I Master? He sayd vnto
hym, Thou hast sayd.

The impudē-
tie of Iudas.

26 * And as they dyd eat, Iesus toke bred
and gaue thankes, brake it, and gaue it to
the disciples, and sayd, Take, eat, ^f this is
my body.

The Lordes
Supper
1. Cor. 11. e.
luk. 22. b.
mar. 14. c.

^f A true signe
& testimonie that
my bodie is made
yours, and by me,
your soules shal be
nourished.

27 And he toke the cup, gaue thankes, &
gaue it them, saying, Drincke ye euery one
of it.

g The wyne si-
gnifieth that our
soules are refre-
shed and satisfied
with the bloude
of Christ, so that
without him, we
haue no nouri-
shment.

28 For this is my g bloude of the newe
Testament, that is shed for many, for the
remission of synnes.

29 I say vnto you, I " wyl not dryncke hen-
ceforth of this frute of the vine, vntyl y
day, whē I shal dryncke it newe with you
in my Fathers kyngdome.

"You shal no
more enioye
my com-
panie til-
we mete toge-
ther in hea-
uen.

30 And when they had soonge a songe of
thākes geuing, they went out into the hil
of Oliues.

"Shal tourne
backe and be
discouraged.

31 Then sayd Iesus vnto them, Al ye shal-
be " offended by me this nyght. For it is
wrytten: I * wyl smyte the shepeherd, and

Zacha. 13. c.
marc. 14. c.
iohn. 16. d.
g. 18. b.

the shepe of the flocke shalbe scattered abroad.

32 But after I am rysen agayne, I wyl go before you into Galile.

Peter trusteth to muche to his owne strength

33 But Peter answered and sayd vnto hym, Thogh all mē should be offended by thee, yet would I neuer be offended.

34 Iesus sayd vnto him, Verely I say vnto thee, that this same nyght, before the cocke crowe, thou shalt deny me thryse.

35 Peter sayd vnto him, Thogh I should dye with thee, yet would I not deny thee.

D Lykewise also, sayd all the disciples.

Marc 14. d.
luk. 22. d.

36 * Then went Iesus with them into a place which is called Gethsemane, & sayeth vnto his disciples, Syt ye here, whyle I go and pray yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to waxe sorrowful, ^h and greuously troubled.

" For he sawe Gods angre kindeled towards vs.

38 Then sayd Iesus vnto them, my soule is verie heauy euen vnto the " death : Tary ye here, and watche with me.

^h He feared not death of it selfe, buttrembled for feare of Gods angertowarde synne, theburdenwher of he bare for our sakes.

" The angre of God for māsynnes

39 And he went a lytle aparte, & fel flat on his face, and prayed, saying, O my father, yf it be possible, let this " cup ⁱ passe from me, neuerthelesse, not as I wyl, but as thou wilt.

ⁱ He knewe well what his father had determined, and therefore was ready to obey, but he prayeth as the faithful do in their troubles without respect of the eternallcounsell of God.

40 And he came vnto the disciples, and found thē a slepe, & sayd to Peter, What, could ye not watch with me one houre?

" We moste continually fight against the fleshe.

41 Watch, and pray, that ye fall not into temptation. For the " spirit is wylling, but the fleshe is weake.

42 He went awaye once agayne & prayed, saying, O my father, yf this cup can not passe away from me, but that I drinke it, thy wyl be fulfilled.

43 And he came, and found them a slepe agayne. For their eyes were heauy.

44 And he left them and went agayne, & prayed the thyrd tyme, saying the same wordes.

^k He speaketh this in a contrary sense, meanīg they shulde a none be well waken.

45 Then came he to his disciples & sayd vnto them, ^k Slepe henceforth, and take your rest. Beholde the houre is at hand, and the Sonne of man is betrayed into the handes of synners.

^l Christe dyed willingly, and ther forepresented him selfe to his enemies.

46 ^l Ryse, let vs be goyng: beholde, he E is at hand that betrayeth me,

47 ^{*} Whyle he yet spake, lo, Iudas one of the twelue came, and with hym a great multitude with swordes and stauers, sent from the Priestes & Elders of the people. *Mar. 14. c. luk. 22. f. iohn. 18. b.*

48 And he that betrayed hym, had geuen a token, saying, Whomsoeuer I shal kisse, that same is he, lay handes on him.

49 And forthwith he came to Iesus, and sayd, " God saue thee Maister: & kyssed hym.

["]Or rest thee mery. Iudas kisse.

^m He rebuketh his vnkindenes vnder the cloke of pretensed friendship.

50 And Iesus sayd vnto hym, ^m Friend, wherfore art thou come? Then came they, and layd handes on Iesus and toke hym.

^{Peters} foolish hardi-
nes.

51 And beholde, one of them whych were with Iesus, stretched out hys hande and drue hys sworde, and stroke a seruāte of y^e hys Prieste, & smote of hys eare.

52 Then sayd Iesus vnto hym: Put vp thy sworde into his sheathe. ^{*} For all that laye ⁿ hand on the sworde, shal perishe w^t the sworde.

Gen. 9. a. reu. 13. c. iohn. 18. b.

ⁿ The exercising of the sworde is forbyd to priuate persones.

Also he would haue hindered by his vndiscret Zeale the worke of God.

53 Eyther thynkest thou, that I can not now pray to my father, and he shal geue me mo then twelue " Legions of Angells?

["] Euery legion conteyned communly 6000. footmē and 732. horsemen.

54 But how then should the Scriptures be

Esai. 53. c. be fulfilled * *which say*, that it must be so?

55 The same tyme sayd Iesus to the multitude, Ye be come out as it were against a thefe, with swordes, & staues, for to take me. I sate dayly teaching in the temple among you, and ye toke me not.

Lamen. 4. d. 56 But all this was done, that the * *matt. 20. d.* Scriptures of the Prophets might be fulfilled.

Mar. 14. f. * Then all the disciples forsoke hym, and *luk. 22. f.* fled. *iohn. 18. b.*

57 And they toke Iesus, and led him to Caiáphas the hye Priest, where the Scribes and the Elders were assembled.

F 58 And Peter folowed hym a farre of, vnto the hye Priestes place, and went in. & sate with the seruantes to see the ende.

59 Now the chiefe Priestes & the Elders, and all the whole Counsel, ° soght false witnes against Iesus, for to put him to death.

° He declareth how Iesus was wrōgfully accused, to thende that we may knowe his innocencie.

60 And they founde none: Insomuche, that when many false witnesses came, yet found they " none. At the last, came two false witnesses,

" Which could iustely witnes against him.

False witnesses.

John. 2. c.

61 And sayd, This fellow sayd, * I can destroy the temple of God, and buylde it in three dayes.

62 And the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witnes against thee?

" Or adiure thee by thyne alleageance towards God.

" Christ confesseth that he is the Sonne of God.

Chap. 16. d.

rom. 14. b.

1. thes. 4. d.

63 But Iesus p helde his peace. And the chiefe Priest answered, and sayd to him, I " charge thee in the name of the liuyng God, that thou tel vs, whyther thou be " Christe the Sonne of God.

p Christe dyd neglect their false reaportes, and more ouer he was not there to defende his cause, but to suffer condemnation.

64 * Iesus said to him, thou hast said *it*. Ne-

uerthelesse, I say vnto you, hereafter shal ye see the Sōne of mā, sittying at the right hand of the myghtie *God* & come in the cloudes of the skye.

^a The enemies of God call a true confession blasphemie.

65 Then the hye Priest rent his ["] clothes, saying, He hath ^a blasphemed: What nede we of any mo wytnesses? Beholde, now ye haue heard his blasphemie,

^G This was one of their owne traditions, yf they had heard any Israelite blaspheme.

66 What thinke ye? They answered, and said, He is worthy to dye,

67 * Then spat they in his face, and buffeted hym. And ["] other smote hym w^t their roddes,

Esai. 50. b.
["]The officers smite Christ with their roddes or little staues.

^r They mocked him after this sort, that he might not seme to be a Prophet, and so to tourne the peoples myndes frome him.

68 Saying, ^r Prophecie to vs Christ, Who is he that smote thee?

69 * Peter sate without in the hall. And a mayde came to hym saying, Thou also wast with Iesus of Galile.

Mar. 14. g.
luk. 22. f.
iohn. 18. c.

70 But he denied before them all, saying, I wot not what thou sayst.

71 And when he went out into the porche, another *mayde* sawe him, & sayd vnto them that were there, This fellow was also with Iesus of Nazaret.

^a An example of our infirmitie that we may learne to depende vpon God and not put our trust in our selues.

72 And ^s agayne he denyed wyth an othe, saying, I knowe not the man.

73 And after a whyle, came vnto him they that stode by, and sayd vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee.

74 Then began he to curse him selfe and to sweare, saying, I know not the mā. And immediately the cocke crewe.

75 And Peter remembred the wordes of Iesu, which sayd vnto him, Before the cocke crowe, thou shalt deny me thryse, and went out, and ^t wept bytterly.

^t He was lyuely touched with repentance.

THE XXVII. CHAPTER.

Christe is deliuered vnto Pilate. Iudas hangeth him selfe. Christe is prononced innocent & yet condemned, and crucified among theeues. He dyeth, and is buried. Vvatchmen kepe the graue.

A

*Mar. 15. a.
luke 23. a.
iohn. 17. c.*

V* When the mornynge was come, all the chief Priestes, and the Elders of the people tooke counsel agaynst Iesus, to put hym to death.

"For they had no autoritie to condemne him.

2 And broght him bound, & deliuered him vnto Pontius Pilate the Deputie.

"ouerlate repentāce bringeth to despaire.

3 Then whē Iudas whych betrayed hym, sawe that he was condemned, he repented hym self, and broght againe the thirtie peeces of syluer to the chief Priestes & Elders,

"These hypocrites, laye the whole faute vpon Iudas.

Actes. 1. c.

4 Saying, I haue ^a synned betraying the innocent bloud. And they sayd, What is that to vs? " See thou to that.

^a Although he abhorre his synne yet is he not displeased therwith, but dispiteth God and grudgeth against him.

5 And he cast downe the syluer peeces in the temple, and departed, and went * & hanged him self.

6 And the chiefe Priestes toke the syluer peeces, and sayd, It is not ^b lawful for vs to put them into the treasure, because it is the price of bloude.

^b The hypocrites are full of conscience in a matter of nothing, but to shede innocent bloude they make nothing at it.

The felde of bloude.

" For the Iewes thoght it a great offence to be buried in the same place that the strangers were.

Zach. 11. c.

7 And they toke counsel, & boght with them a potters felde, to bury " strangers in.

8 Wherfore, that felde is called the felde of bloude, vntyl this day.

9 (Then was fulfylled that which was spoken by Ieremie the Prophet, saying,

* And they toke thirtie syluer peeces, the price of him that was valued, whome they boght of the chyldren of Israel.

10 And they gaue them for the potters
felde, as the Lord appointed me.)

11 * And Iesus stode before the Deputie, & the Deputie asked him, saying, Art thou the kyng of the Iewes? Iesus sayd vnto hym, Thou sayest so.

B

*Mar. 15. a.
luk. 23. a.
iohn. 18. f.*

12 And when he was accused of the chief Priestes, and Elders, he answered nothyng.

13 Then sayd Pilate vnto him, Hearest thou not how many thinges they laye against thee?

14 And he answered him to neuer a worde in so much, that the Deputie merueyled greatly.

15 And at that feast, the Deputie was wont to deliuer vnto the people a " prysoner, whom they would desire.

"It was a tradition of the Iewes to deliuer a prisoner at Easter

16 They had then a notable prisoner, called Barabbas.

17 * When they were then gathered together, Pilate sayd vnto them, Whether wyl ye that I geue loose vnto you, Barabbas, or Iesus which is called Christe?

*Mar. 15. a.
iohn. 18. c.*

18 For he knewe wel, that for enuie they had deliuered him.

19 When he was set downe to geue iudgement, his wyfe sent to hym, saying, Haue thou nothing to do with that iuste mā. For I haue suffered many thynges thys day in my dreame by reason of him.

^c This was to the greater condemnation of Pilate, whome neither his owne knowledge could teache, nor counsell of others, to defende Christs innocencie.

20 * But the chiefe Priestes and the Elders, had perswaded the people, that they shulde aske Barabbas, and shulde destroy Iesus.

*Mar. 15. a.
luk. 23. c.
iohn. 18. g.
acte. 3. c.*

21 Then the Deputie answered, and sayd vnto

C vnto them, Whether of the twayne wil ye
that I let loose vnto you? And they sayd,

<sup>"The commō
people pre-
ferre the wic-
ked to the
rightuous</sup> " Barabbas.

22 Pilate sayd vnto them, What shal I do
then with Iesus which is called Christe?
They all sayd to him, Let him be crucifi-
ed.

23 Then sayd the Deputie, What euyl
hath he done? And they cried the more,
saying, Let him be crucified.

24 When Pilate sawe that he preuayled
nothing, but that more busines was made,
he toke water and wasshed hys handes
before the people, saying, I am innocent
of the bloud of thys ^d iuste person, take
heed what ye do.

^d Pilate bea-
reth witnes that
he is innocent, be-
fore he cōdemne
him.

25 Then answered all the people, and
sayd, His ^e bloud be on vs, & on our chyl-
dren.

^e Yf his death
be not lawfull, let
the punishment
fall on our heades
and our childrens.

26 Then let he Barabbas loose vnto them
and scourged Iesus, and deliuered hym
to be crucified.

Mar. 15. b. 27 * Then the souldours of the Deputie,
luk. 23. d. toke Iesus into the common hall, and
iohn. 19. a, gathered about him all the bande of *their
compagnie.*

28 And they stripped him, and put about
him a " purple robe.

<sup>" To deride
him because
he called him
selfe a king.</sup>

29 And platted a crowne of thornes, and
put vpon his head, and a rede in his ryght
hande: & bowed their knees before hym,
and mocked hym, saying, God saue thee
kyng of the Iewes.

30 And spitted vpon hym, and toke a re-
de, and smote hym on the head.

D 31 And when they had mocked him, they
toke the robe from hym, and put his owne

rayment on hym, and led hym away to crucifie hym.

32 * And as they came out, they founde a man of Cyren, named Simon : him they compelled to beare Iesus crosse. *Mar. 15. b. luk. 23. d.*

33 * And when they came vnto the place called Golgotha (that is to say, The place of *dead mens* Sculles :) *Ioh. 19. c.*

^f It was a kynde of drinke to open the waynes, and so to hasten his death, which was geuē him vpon the crosse.

34 They gaue him ^f vineger to drinke, mengled with gall. and when he had tasted therof, he would not dryncke.

35 When they had crucified him, they parted his garmentes and did cast lottes : to fulfyl that which was spoken by the Prophet. * They deuided my garmentes among them, and vpon my vesture dyd cast lottes. *Psal. 22. b. mar. 15. c.*

36 And they sate and watched hym there.

37 And they set vp ouer his head, the cause of his death written, ^g THIS IS IESVS THE KYNG OF THE IEWES.

^g The maner then was to sett vp a writing to signifie wherfore a man was executed: but here God gouerned Pilates hand to write otherwise then he thoght.

38 * And there were two thecues crucified with him, one on the ryght hand, & another on the lyft. *mar. 15. c. luke 23. c.*

39 And they that passed by, reuyled hym, waggyng theyr heades :

40 And saying, * Thou that destroyest the tēple, and buyldest it in three dayes, saue thy selfe, If thou be the Sonne of God, come downe from the crosse. *Iohn. 2. c.*

41 Likewyse also the hye Priestes mockyng him, with the Scribes, Elders, and Pharises, sayd,

42 He saued other, and can not saue hym selfe : If he be the king of Israel, let hym now come downe from the crosse, and we wil beleue him.

43 He

Psal. 21. b.
wisd. 2. c.

"Meaning by
this Synech-
doche thone
of the thee-
nes.

" Of Iewrie,
and the coun-
trye there a-
bout.

Mar. 25. c.
psal. 21. a.

" They moc-
ked at Chri-
stes prayer, as
if it had bene
in vayne.

" or, hyssope
stalke. Iohn.
19. c.

1. Cor. 3. c.

" Ierusalem.

43 * He ^h trusteth in God, let him deliuer
him now, if he wil haue " him: For he sayd,
I am the Sonne of God,

44 That same also the " theues which were
crucified with him cast in his teeth.

45 From the ⁱ syxt houre, was there darc-
kenes ouer all the " lande, vnto the nynth
houre.

46 And aboute ^y nynth houre, Iesus cry-
ed with a loude voyce, saying, * Eli, Eli, la
masabacthani? that is to say, ^k My God, my

F God, why hast thou forsaken me?

47 And some of them that stode there,
when they heard that, sayd, This man cal-
leth for " Elias.

48 And strayght way one of them ran, &
toke a sponge, and filled it ful of vineger,
and put it on a " rede, and gaue him to
drinke.

49 Other sayd, Let be, let vs see whether
Elias wyl come and deliuer him.

50 And Iesus cryed agayne with a loude
voyce, and yelded vp the ^l gost.

51 And beholde, * the ^m vayle of the tem-
ple dyd rent in twayne, from the top to
the bottome: and the earth did quake, &
the stones dyd rent,

52 And graues dyd open, and many bo-
dies of the saintes which slept, arose,

53 And came out of the graues after his
resurrection, and came into the " holy Ci-
tie, and appeared vnto many.

54 When the Centurion, and they that
were with him watchyng Iesus, sawe the
earthquake, and those thinges which hap-
pened, they feared greatly, saying, Of a su-
rety, ⁿ this was the Sonne of God.

g. iiii.

^b This was agre-
at tentation, to go
about to take fro-
me him his truste
in God, and so to
bringe him to de-
spaire.

ⁱ That was fro-
me none tyl three
of the clocke.

^k Not withstan-
ding that he fee-
leth him selfe as it
werewounded with
Gods wrathe & for-
saken for our syn-
nes: yet he ceaseth
not to put his con-
fidence in God, &
cal vpon him.

^l Voluntarely, af-
ter he had obeyed
his Father in all
thinges.

^m Which signifi-
ed an ende of all
the ceremonies of
the lawe.

ⁿ This iudgemēt
of an heathē man
was sufficient to
condēne the grosse
malice of the Ie-
wes.

55 And many women were there, beholding him a farre of, which folowed Iesus from Galile, ministring vnto hym.

56 Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedes sonnes.

57 * When the euen was come, there came

* And was so muche the more in danger by declaring him selfe to be Iesus disciple.

a^o riche man of Arimathea, named Ioseph, w^h man also had bene Iesus disciple.

G
Mar. 15. d.
luk. 23. g.
iohn. 19. g.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 And Ioseph toke the body, and wrapped it in a cleane linnen cloth :

p Christs burying doth so muche more verifie his death & resurrectiō.

60 And put it in his newe^p tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie sytting ouer against the sepulchre.

62 The next day that folowed, the day of the "Preparatiō of the Sabbath, the hye Priests, & Pharises gat them selues to Pilate.

" Which was the day before the Sabbath.

63 And sayd, Syr, we remember, that this deceauer sayd, whyle he was yet alyue, With in three dayes I wyl ryse.

64 Commande therefore, that the sepulchre be made sure vntyl y^e thyrday, lest peraduenture his disciples come, and steale hym away, & say vnto the people, He is rysen from the dead, & the last errour, shalbe worse then the fyrst.

¶ The more that men go aboute to subdue Christes power, the more shewe they their owne malice, and procure to them selues the greater condemnation.

65 Pilate sayd vnto them, Ye haue watche men : Go and make it as sure as ye can.

66 And they went, and made the sepulchre ¶ sure w^h a watche, & sealed y^e stone.

THE XXVIII. CHAPTER.

The resurrection of Christe. The hye Priestes bribe the souldiers. Christ appeareth to his disciples, and sendeth them forth to preache, and to baptize. Promessing to them continual assistance.

Mar. 16. b.
luk. 24. a.
iohn 20. c. **A** Bout y̅ later ende of the ^a Sabbath day, when the first day of the weeke began to dawne, Marie Magdalene, & the other Marie came to see the sepulchre.

2 And beholde, there was a great earthquake. For the ^b Angel of y̅ Lord descended from heauen, and came & rolled backe the stone frō the dore, and sate vpon it.

3 His countenance was lyke lyghtnyng, and his rayment whyte as snowe.

The watchmen were affrayed.

4 And for feare of hym, the kepers were astonyed, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not, for I know that ye seke Iesus which was crucified :

6 He is not here, for he is rysen, as he sayd : come, see the place where y̅ Lord was put.

B 7 And go quickly, and tel his disciples y̅ he his rysen from death : And beholde he goeth before you into Galile, there ye shal see him. " lo, I haue told you.

" He assureth them that it is so.

8 And they departed quickly from the sepulchre, with feare & great ^c ioye, & did runne to brynge his disciples worde.

9 And as they went to tel his disciples : Beholde, Iesus met them, saying, God saue you. And they came, & helde his feete and worshypped him.

10 Thē sayd Ies' vnto thē, Be not affraied. Go & tel my brethren, y̅ they go into Ga-

^a Here the Euāgeliste reckoneth the natural day frome the sunne rysing, to his rising agayne, & not as the Iewes dyd which began to count at the first houre after the sunne sett.

^b There were two, but it is a manner of speeche to vse the singuler nōber for the plural, and contrarie.

^c Their ioye was mixt with feare both because of the Angels presence, & also for that they were not assured.

lile, and there shal they see me.

11 When they were gone, beholde, some C of the kepers came into the citie, and shewed vnto the hye Priestes all the thinges that were happened.

12 And they gathered them together w the Elders, and toke counsel, & gaue large mony vnto the souldiers,

13 Saying, Say that his disciples came by nyght, & stole hym away whyle we slept.

14 And if this come before the Gouernour, we wyl pacifie him, & saue you harmelesse.

^d An extreme vengeance of God wherby the Iewes were the more hardened.

15 And they toke the monye, and dyd as they were taught. And this ^d saying, is noyed among the Iewes vnto this day.

16 Then the eleuē disciples went away in D to Galile, into a mountayne, where Iesus had appointed them.

17 And when they sawe him, they worshipped him : but some doubted.

18 And Iesus came and spake vnto them, saying, * All power is geuen vnto me in heauen, and in earth.

*Hebr. 1. b.
chap. 11. d.
ioh. 17. a.
Mar. 16. c.*

19 * Go therfore and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Gost.

20 Teaching them to obserue all thynges, whatsoeuer I ^e commanded you. And

^e Men may not teache their owne doctrine, but what soeuer Christ hath taught thē, for he reserueth this autoritie to him selfe.

lo, * I am with you alway, euen vntyl the ["] ende of the worlde.

*John. 14. b.
" By power, grace, & vertue of the holy Gost.*

THE



THE HOLY

GOSPEL OF IESVS

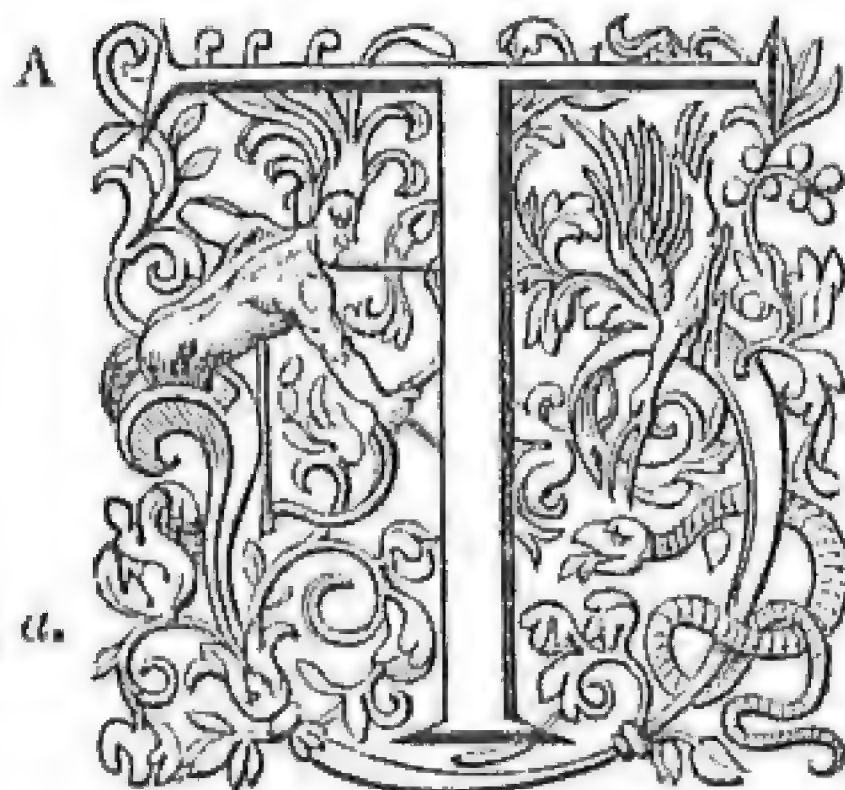
CHRISTE, VVRIT

by saint Marke.

* * *

THE FYRST CHAPTER.

The office, doctrine, and life of Iohn the Baptist. Christ is baptizyd and tempted, he preacheth, and calleth the fishers, Christe healeth the man wyth the vncleane spirite helpeth Peters mother in lawe, clenseth the leper, and healeth diuers others.



Malac. 3. a.

HE ^a BEGYNNYNG of the Gospel of Ies^e Christe, the Sonne of God.
 2 As it is writtē in the Prophetes,* Behold I send my messenger be-

^a Christe begynneth the Gospel by the preaching of Iohn Baptiste.

^b In Greke, Angel, or am bassador. fore thy face, w̄ shal prepare thy way before thee.

^b Take awaye all lettes which might hinder him to come to you.

^c He dyd both Baptize and preache, but preached first, and after baptized, as appeareth by Mat. 3. a. so that thordre is here inuerted, which thinge is common in the Scriptures.

^d He declareth how he is but the minister of the outward signe, and that it is Iesus Christ that geueth the force & vertue.

^e The father beareth witness that Christ is the verie Sonne of God.

^f Christ woulde be tempted to perswade vs that he wil helpe the that be tempted. Heb. 2. d.

- 3 * The voyce of one cryng in the wildernes ^{is}, ^b Prepare the waye of ^y Lord, make his pathes strayght. *Esa 40. a. iohn. 1. c. luk. 3. a. matth. 3. a.*
- 4 * Iohn dyd baptize in the wyldernes, & ^c preache the Baptisme of amendemēt of life, for the remission of synnes. *iohn baptizeth. Mat. 3. a.*
- 5 And all the land of Iurie, and they of Ierusalem, went out vnto hym, and were all baptized of hym in the ryuer Iordan, confessing their synnes.
- 6 And Iohn was clothed with camels heare, and with a gyrdel of askyn about his loynes. And he did eat * locustes & wylde hony, *Leui. 11. d. Mat. 3. c. luk. 3. c.*
- 7 And * preached, saying, A stronger the I cometh after me, whose shoes latchet I am not worthy to stoup downe, & vnlose. *iohn. 1. d.*
- 8 Trueth it is, I haue * baptized you with ^d water, but he shal baptize you with the holy Gost. *Act. 1. a. 2. a. 15. c. 19. a.*
- 9 * And it came to passe in those dayes, ^y Iesus came from Nazaret *a citie* of Galilee: and was baptized of Iohn in Iordan. *Mat. 3. d. luk. 3. d. iohn 1. c.*
- 10 And assone as ^h he was come out of ^y water, Iohn saw heauen ^h cleafte, in twaine, and ^y holy Gost descendyng vpon him lyke a doue. *h Iesus h Or open. This was done for the confirmation of Iohn & them that stode bye.*
- 11 And there came a voyce from heauen. Thou art my deare ^e Sonne in whom I de-lyte.
- 12 * And immediatly the ^h Spirite drieth him sodenly into wyldernes. *Mat. 4. a. luk. 4. a.*
- 13 And he was there in the wyldernes forty dayes, and was ^f tempted of Satan: he was also with the wylde beastes, and ^y Angels ministred vnto him. *h The holy Gost.*
- 14 And * after Iohn was committed to prison *lob. 4. f.*

prison, Iesus came into Galile, preaching the Gospel of the ^g kyngdome of God,

^g By the which Gospel he wil rule & raygne ouer all.

15 And saying, The tyme is fulfilled, and the kyngdome of God is at hand, Amen-
de your liues, and beleue the Gospel.

Luk. 5. a.
Simon & An-
drew.

16 * As he walked by the sea of Galile, he sawe Simon, and Andrew his brother, casting a nette into the sea, (for they were fyshers.)

17 And Ies' sayd vnto them, Folowe me, and I wyl make you to be ^h fyshers of mē.

^h To drawe the frome perdition.

C 18 And streight way, they forsoke their nettes, and folowed him.

James and
Iohn.

19 And whē he had gone a lytle further thence, he saw Iames the sonne of Zebede, and Iohn his brother, euen as they were in the shyppe mendyng their nettes.

20 And anone he called them: and they left their father Zebede in the shyp wth his hyred seruantes, and went their way after him.

21 And they entred into Capernaum, & streight way on the Sabbath daye, he entred into the Synagoge and taught.

Mat. 7. d.
luk. 4. c.

22 And they marueled at his learning: * For he taught them as one that had power, and ⁱ not as the Scribes.

ⁱ Whose doctrine was deade, and nothing sanored the spirite.

23 And there was in their Synagoge a mā vexed wth an vncleane spirite, & he cried,

24 Saying, Ah, what haue we to do with thee, thou Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, euen that * holy one of God.

Exod. 28. f.

25 And Iesus rebuked him, saying, ^k Hold thy peace, and come out of him.

^k Christ wolde not suffre the father of lyes to beare witnes to the trueth.

26 And the vncleane spirite tare him, & cried with a loude voyce, and came out

of hym.

¹ They referre the miracle to the kynd of doctrine, & so maruell at it as, a newe and strange thing.

27 And they were al amased, *in so muche* that they demanded one of another, saying, What thing is this? What ¹ new doctrine is this? For he commandeth the foule spirites with power, and they obey him.

28 And immediately his fame spred abroad, throughout all the region bordering on Galile.

29 * And forthwith, assone as they were come out of the Synagoge they entred into the house of Simon and Andrew, with Iames and Iohn. *Mat. 8. b. luk. 4. f.*

30 And Simons' mother in lawe, laye sycke of a feuer: and anone they tolde him of her. *" His wiues mother.*

31 And he came and toke her by the hād, and lyft her vp, and the feuer forsoke her by and by, and she ministred vnto them.

32 And at euen when the sunne was downe, they broght to hym all that were diseased, and them that were possessed with deuils.

33 And all the citie gathered together at the dore. *D*

34 And he healed many that were sycke of diuers diseases. And he cast out many deuyls, and ^m suffred not the deuyles to speake, because they knewe him.

²⁰ Christ woulde not haue such witnesses to preache him and his Gospel. So Paule was offended that the Pythonesse should testifie of him. Act. 16. d.

35 And in the mornyng very early, before daye Iesus arose and went out into a solitary place, and there prayed.

" Saye, that they knewe him.

36 And Simon, and they that were with him folowed after him.

37 And when they had founde him, they sayd

sayd vnto him, All men seke for thee.

38 And he sayd vnto them, Let vs go into the next townes, that I may preache there also : for I came out for that purpose.

39 And he preached in their Synagoges, throughout all Galile, and cast the deuyls out.

*Mat. 8. a.
luk. 5. c.*

40 * And there came a leper to him : bese chying hym, and kneled downe vnto hym, and sayd to hym, If thou wylt, thou canst make me cleane.

41 And Iesus had compassion on hym, & put forth his hand, touched him, and sayd to him, I wyl, Be thou cleane.

*The leper
healed.*

42 And assone as he had spoken, immediately the leprosy departed from him, & he was made cleane.

43 And after he had geuen hym a straytⁿ cōmandement, he sent hym away forthwith.

ⁿ Forbyddlig him to tel any man, because as yet his tyme was not come to be known.

44 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe, to the^{*} Prieste, and offer for thy clensyng those thinges which Moses commanded, for a^o testimonial vnto them.

*Leui. 14. a.
" It belonged to the Priest to knowe if a man were healed of the leprosie.*

^o To take all maner of excuse frome them, and to condemne them of ingratitude.

"The preasse was so great, that he should haue bene thronged to death. chap. 3. b.

45 But he assone as he was departed, began to tel many thinges, and to publishe the dede, *insomuche* that Iesus["] coulde no more openly entre into the citie, but was without in desert places. And they came to hym from euery quarter.

THE II. CHAPTER.

He healeth the man of the palsey, calleth Lewi the customer, eateth wyth open synners, and excuseth hys disciples, as touching

fasting, and keping the holy day.

After a fewē dayes, he entred into Capernaum agayn, & it was noysed that he was in the " house.

A *Mat. 9. n.*
luk. 5. d.
" Where he
was wont to
remayne

2 And anone, many gathered together, *insomuch*, that now there was no rowme to receaue them, no, not so much as about the dore. And he preached the worde vnto them.

3 And there came vnto him, that broght one sycke of the palsey, borne of foure men.

4 And because they coude not come nye vnto hym for prease, they vncouered the rofe of the house where he was. And when they had broken it open, they let downe the bed, wherin the sycke of the palsey laye.

^a By these wordes Christ shewed that he was sent of his father with autoritie to take awaye our synnes.

5 When Iesus saw theyr fayth, he sayd to the sick of y^e palsey, Sōne thy ^a synnes are forgeuen thee.

6 And there were certayne of the Scribes, syttyng there, & reasonyng in their hartes,

7 Why doth this felow so blaspheme? * Who can forgeue synnes, but God onely?

B *Iob. 14. a.*
esa. 43. c.

^b Christ speaketh according to their capacitie, who were so blynde that they wolde belieue nothing but that which they saw with their eyes, and therefore sheweth his autoritie ouer the soule, by the power which he hath ouer the bodie.

8 And immediately when Iesus perceaued in hys spirite, that thus they thoght with them selues, he sayd vnto them, Why reason ye these thinges in your hartes?

9 ^b Whether is it easier to say to the sicke of the palsey, Thy sinnes are forgeuen thee: or to say, Aryse, take vp thy bed, & walke.

10 And that ye may know, that the Sonne of man hath power in earth to forgeue sinnes,

sinnes, he spake vnto the sicke of the palsey.

11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house.

Theirowne cō-
sciences cau-
se them to
confesse the
trueth.

12 And by and by he arose, toke vp his bed, and went forth before them all: insomuche, that they were all amased, and glorified God, saying, We neuer sawe suche a thinge.

Mat. 9. a.
luk. 5. c.

13 * Then he went agayne vnto the sea, and all the people resorted vnto him, and he taught them.

" Matthew
called.

14 And as Iesus passed by, he sawe " Leui the *sonne* of Alpheus syt at the receyte of custome, and sayd vnto him, Folowe me. And he arose and folowed hym.

15 And it came to passe, as Iesus sate at meat in his house, many publicans and synners sate at meat also with Iesus, and his disciples: for there were many that folowed him.

C 16 And when the Scribes and Pharises saw him eat with publicans and synners, they sayd vnto his disciples, How is it, y he eateth & drincketh with Publicans & synners?

17 And whē Iesus heard that, he sayd vnto thē, The whole haue no nede of the phisition, but the sycke. * I came not to call y^c ryghteous, but the synners to repentance.

Mat. 9. b.
luk. 5. f.

18 * And the disciples of Iohn, and the Pharises dyd fast: and came & sayd vnto him, Why do the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

^h He speaketh of
suche as persua-
de them selues to be
iuste although they
be nothing lesse.

^d Christ sheweth that he wil spare his, and not burde them before it be necessarie.

19 And Iesus sayd vnto thē, Can the ^d chil drē of the weddyng fast, whiles the bridegrome is with them? as longe as they haue the bridegrome with them, they can not fast.

20 But the dayes wil come, when the brydegrome shalbe taken frō them, and then shal they fast in those dayes.

^e It properly signifieth newe clothe which as yet hath not passed the handes of the fuller.

21 Also no mā soweth a peece ^e of newe & vndressed cloth in an olde garment, for then that newe peece taketh away from y^e olde, and so is the breache worse.

22 In lykewyse, no man powreth new wyne into olde vessels. for if he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are lost. But new wyne must be powred into new vessels.

23 ^{*} And it chāced that he went through the corne fieldes on the Sabbath day: and his disciples as they went in their way, began to plucke the eares of corne. *Mat. 12. a. luk. 6. a.*

24 And y^e Pharises said vnto him, Beholde, why do they on the Sabbath dayes, y^e which is not lawful?

25 And he sayd to them, Haue ye neuer read what ^{*} Dauid dyd, whē he had nede, and was an hungred, bothe he, and they y^e were with him? *1. Sa. 21. b.*

^f He was also called Achimelech as his father was: so that bothe the father & the sōne were called by bothe these names. *1. Chro. 24. a. 2. Sa. 8. d. & 15. f. & 29. g. 1. kyn. 2. e.*

26 How he went into the house of God, in the dayes of ^f Abiathar the hye Priest, & dyd eat the Shewe loaues, w^h were not lawful to eat, but for the ^{*} Priestes onely: and gaue also to them w^h were with him? *Exod. 24. c. leui. 8. f. & 24. b.*

^g Seeing the Sabbath was made for mans vse, it was not mete it shoulde be vsed to his hinderāce and incommoditie.

27 And he sayd to them, The Sabbath was ^g made for man, and not man for the Sabbath.

28 Wherefore

28 Wherefore the Sonne of man is Lord,
euen of the Sabbath day.

THE III. CHAPTER.

*He helpeth the man wyth the dryed hand :
choseth his Apostles : and casteth out the vn-
cleane spirite, which the Phariseis ascribe vnto
the deuil. The brother, sister, & mother of Christ.*

*Mat. 12. a.
luk. 6. a.* **A**ND he entred agayne into the Syna-
goge, and there was a man which had
a wythered hand.

2 And they watched hym, whether he
would heale him on the Sabbath day, y^e
they might accuse him.

3 And he said vnto the man which had
the wythered hand, Arise, and stād in the
myddes.

4 And he sayd to them, Whether is it
lawful to do a good dede on the Sabbath
day, or an euyl? to saue the lyfe, or to kyl?

But they ^a held their peace :

*" Christ is in
such sort an-
grie with vs,
that he pi-
tieth vs & se-
keth to wyn-
ne vs.*

5 And he loked rounde about on thē " an-
gerly, mournyng also for the hardenes of
their hartes, & sayd to the man, Stretche
forth thyne hād: and he stretched it out: &
his hand was restored, euen as whole as
the other.

^a They helde
their tōges of ma-
lice, for they woul-
de nether confesse
nor denye.

6 And the Pharises departed, & strayght
waye gathered a council with them that
belonged to ^b Herode agaynst him, that
they might destroye him.

7 And Iesus auoyded with his disciples
to the sea. And a great multitude folowed
hym from Galile, and from Iurie,

^b Although they
hated one another
deadly: yet this
hindered them not
to ioyne their ma-
lice to resiste
Christe.

8 And from Ierusalem, & from Idumea,
and from by yonde Iordan, and they that
dwelled about Tyre and Sidon, whē they

had heard what thinges he dyd, came vnto him in great nomber.

9 And he commanded his disciples, that a shyp should wayte on him, because of the people: lest they should thronge hym to death.

10 For he had healed many, insomuche, that they preased vpon hym, for to touche hym as many as had " plagues.

" Or, scourges, meaning diseases.

11 And when the vnclene spirites sawe him, they fel downe before hym, and cryed, saying, Thou art the Sonne of God.

12 And he sharpely chyd them, to thende they should not vtter hym.

13 * Then he went vp into a mountayne, & called vnto hym whom he would, & they came vnto him.

Chap. 6. a.
mat. 10. a.
luk. 9. a.

14 And he appoynted twelue that they should be with hym, & that he might send them to preache.

15 And that they myght haue power to heale sickenneses, and to cast out deuyls.

16 And he named Simon, Peter.

17 And he called Iames *the sonne* of Zebede, and Iohn, Iames brother, and called

" Boanerges, (which is to say,) y^e sonnes of " thunder.

Banerges.

18 And Andrew, and Philip, and Barthelmew, and Matthew, and Thomas, and Iames, the sonne of Alpheus, and " Thaddeus and Simon of Cane.

" Lebbæus, or Judas.

19 And Iudas Iscariot, whych also betrayed hym: and they came " home.

" The disciples were now conuersant with Christ both at home and abroad

20 And somuche people assembled together agayne, that they had not leasure so-muche as to eat bread.

21 And when his kynesfolkes heard of it, they

they went out to ^c holde him : For they thought he had bene besyde him selfe.

*Mat. 9. d,
& 12. b.
luk. 11. b.*

22 * And the Scribes which came from Ierusalem, sayd, He hath * Beelzebub and through the chiefe of deuils casteth out deuyls.

23 And he called them vnto him, & sayd vnto them in similitudes. How can Satan dryue out Satan ?

24 For yf a realme be deuided against it selfe that realme can not endure.

D 25 Or if a house be deuided against it selfe, that house can not continue.

26 So yf Satan make insurrection agaynst himselfe, and be deuided, he can not cōtinue, but is at an ende.

27 No man can entre into a strong mans house, and take away hys goodes, except he fyrst bynde that stronge man, and then spoyle his house.

*Mat. 12. c.
luk. 12. b.
1. ioh. 5. d.*

28 * Verely I say vnto you, all synnes shal be forgeuen vnto the chyldren of men, & blasphemie, where with they blaspheme :

29 But he that ^d blasphemeth against the holy Gost, shal neuer haue forgeuenes, but is culpable of eternal damnation.

30 Because they said, He had an vncleane spirite.

*Mat. 12. d.
luk. 8. c.
" or cousins.*

31 * Then came his " brethern and mother, and stode without, and sent vnto hym, and called hym.

32 And the people sate about him, and they sayd vnto him, Beholde thy mother and thy brethern seke for thee without.

33 And he answered them, saying, Who is my mother and my brethern ?

34 And he loked round about on his di-

h. iii.

^c His kinsfolkes woulde haue shutt him with in doores, lest anyhar me should haue chanced vnto him, which thing might haue turned to their displeasure, if any tumulte had bene made. for some would haue made him a kinge. the Pharises with others soght his life.

^d Which is when a man fyghteth against his owne cōscience, and striceth against the trueth which is reueiled vnto him: for such one is in a reprobate sense & cā not come to repentance.

sciples, which sate in cōpasse about hym,
and sayd, Beholde my mother and my
brethern.

35 For whosoeuer doeth the wyl of God,
he is my brother, my syster, and mother.

THE IIII. CHAPTER.

*By diuers parables of the seed, the lāpe, & the
mustarde corne, Christ sheweth the stat of the
kyngdome of God, he styллеth the tempeste of the
sea which obeyed him.*

ANd he began agayn to teache by the ^A
sea side, and ther gathered vnto him ^{Mat. 13. a.}
much people, insomuch, that he entred ^{luk. 8. a.}
into a shyp, and sate in the sea, and all the
people was by the sea syde on the shore.

2 And he taught them many thynges in
similitudes, and sayd vnto them in ^a his ^{" Or, as he}
doctrine. ^{taught.}

^a It is called
Christes doctrine
either for that he
was accoustumed
to speake vnto the
by similitudes : or
els because it had
that vertue & ma-
iestie that men
could not denie
but it came from
heauen.

3 Hearken to, Beholde, there went out a
sower to sowe.

4 And it fortunēd as he sowed, ȳ some
fel by the way syde, and the fowles of the
ayre came and deuoured it vp.

5 Some fel on stony groundē, where it
had not much earth : and by & by sprang
vp, because it had not depth of earth.

6 But as sone as ȳ sunne was vp, it caught
heate, & because it had not rootyng, wy-
thered away.

7 And some fel among the thornes, and
the thornes grewe vp & choked it, so that
it gaue no frute.

8 And some fel in good groundē, and
dyd yelde frute that sprong and grew,
and broght forth, some thyrty folde, some
syxty folde, and some an hundred folde.

9 And

9 And he sayd vnto them, He that hath
^b eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the similitude.

Which are led
 by the Spirit
 of God.

11 And he sayd vnto them, To ^a you it is geuen to know ^e y^e mystery of the kyngdome of God: But vnto them that are ^c without, all thinges be done in similitudes.

^b For God doth not open all mens hartes tunderstand his mysteries.

Esa. 6. c.
mat. 13. b.
luk. 8. b.
iohn 12. f.
act. 28. f.
rom. 11. a.

B 12 * That they seeing, may see & not discern: and they hearing, may heare, and not vnderstand: lest at any tyme they should tourne, & their synnes should be forgeuen them.

^c And are not of the number of the faithful, nether atteyne to the pith and substance, but only staye in the outwarde rynde & barke.

13 And he sayd vnto them, Perceauce ye not this similitude? How then should ye vnderstand all other similitudes?

14 The sower soweth the worde.

15 And these are they that *receyue the seed* by the wayes syde, to whome the worde is sown: and when they haue heard it, Satan commeth immediatly and taketh away the worde that was sown in their hartes.

16 And lykewyse they that receyue the seed in stony ground, are they, which whē they haue heard the worde, at once receaue it with gladnes,

17 Yet haue no rootes in them selues, and so endure but a tyme: and anone as trouble and persecution aryseth for the wordes sake, immediately they be offended.

18 And they that receyue the seed anōg the thornes, are suche as heare y^e worde.

19 But the cares of this world, and the
1. Tim. 6. d. * disceitfulnesse of riches, & the lustes of
 h. iiii.

other thinges, entre in, & choke y^e worde, and is made vnfruteful.

20 And those that haue receyued seed in good grounde, are they y^e heare the worde and receaue it, and bryng forth frute, *for* one *corne* thyrty, *for* another syxtie, *for* some an hundred.

^d Christ setteth before their eyes the true patron of a Christian life.

21 Also he sayd vnto them, * Is ^d the candle " broght to be put vnder a busshel, or vnder the table, and not rather to be put on a candelsticke?

Mat. 5. b.
luk. 8. c.
& *11. e.*
C
" or, light.

^e We may not take occasion to do euil vnder colour to hyde our doyn- ges, for all shal be disclosed at the length.

22 * ^e For there is nothinge so hyd, that shal not be opened: nether so secret, but y^e it muste come abrode.

Mat. 10. c.
luk. 8. c.
& *12. a.*

23 If any mā haue eares to heare, let him heare.

24 And he sayd vnto thē, Take hede what ye heare, * With ^f what measure ye mete, it shalbe measured vnto you: & vnto you that heare, shal more be geuen.

^f Yf you do your endeuour faithfully, ye shal be recompensed iustely.

Mat. 7. a.
luk. 6. f.

25 * For vnto him that hath, shal it be geuen, & from him that hath not, shalbe taken away, " euen that he hath.

Mat. 13. b.
& *25. c.*
luk. 8. c.
& *19. d.*

^g These two similitudes following proue that although the kyngdome of God semeth to haue very litle appeareceor begynning: yet God doth increase it aboue mans reason.

26 And he sayd, So is the ^g kyngdome of God, euen as if a man should sowe seede in the grounde.

^h That which he thinketh him selfe to haue.
Yf the ministers do their duetie, God will gyue thincrease.

27 And should slepe and rise vp nyght and day: and the seede shulde spryng and grow vp, he not ware.

28 For the earth bryngeth forth frute of her selfe, fyrst the blade, then the eares, after that, ful corne in the eares.

29 And assone as y^e frute is broght forth, anon he thrusteth in the syckel, because the haruest is come.

30 * He sayd, Moreouer where vnto shal we lyken the kyngdome of God? or with what

Mat. 13. d.
luk. 13. d.

what comparison shal we compare it?

31 It is like a grayne of mustarde seede, which when it is sowed in the earth, is y^e least of all seedes that be in the earth:

32 But after that it is sowed, it groweth vp, and is greatest of all herbes, & bereth great branches. so that the foules of the ayre may dwel vnder the shadow of it.

33 And with many suche similitudes he preached the worde vnto them, as they were able to heare it.

34 And without similitude spake he nothing vnto them. But when they were aparte, he expounded all thinges to his disciples.

*Mat. 8. c.
luk. 8. c.*

35 * Now the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other syde.

D
*" And sett for
warde.*

36 And they left the people, & " toke him euen as he was in the shyp: and there were also with him other shyppes.

37 And there arose a great storme of winde, and dashed the waues into the shyp, so that it was ful.

38 And he was in the sterne a^b slepe on a pelowe: and they awoke him, and sayd to him, Master, carest thou not that we perishe?

^b Christ leaueth vs oftē tymes to our selues both aswel that we may learne to knowe our owne weacknes, as his mightie power.

39 And he rose vp, and rebuked the wynde, and sayd vnto the sea, Peace, and be styl. And the wynde alayed, and there followed a great calme.

*" Or, haue
you not yet
faith.*

40 Then he sayd vnto them, Why are ye so fearful? " How is it y^e ye haue no fayth? And they feared excedyngly, and said one to another, What fellow is this, that both wynde and sea obey him?

THE V. CHAPTER.

He chaseth the devils out of the man into the swyne. Healeth a woman frō the bloudy ysue. And rayseth the captaynes daughter.

ANd they came ouer to the other syde ^A of the sea into the country of the Gadarenites. *Mat. 8. d. luk. 8. d.*

2 And when he was come out of y^e ship, there met him out of the graues, a mā possessed of an vncleane sprite :

3 Which had his abyding amōg the graues : And no man coulde binde him, no, not, with cheynes. *The man possessed with a deuil.*

4 Because that whē he was often bound with fetters and cheynes, he plucked the cheynes a sondre, and brake the fetters in peeces : nether could any man tame him.

5 And alwayes bothe nyght and day he cried in the mountaynes, and in the graues, and stroke him selfe sore against ston-
nes.

6 And when he espyed Iesus a farre of, he ranne and worshypped him.

7 And cried with a loude voyce, and sayd, ^a What haue I to do with thee Iesus y^e Sonne of the moste hiest God ? " I require thee *in the name* of ^b God, that thou torment me not. *" Or adiure thee to sweare by God.*

^a The deuil is constrained to cōfesse Iesus Christ: & yet ceaseth not to resist him.

^b He abuseth the name of God, to maynteyn his tyrannie.

8 (For he said vnto him, Come out of the man thou foule sprite.)

9 And he asked him, What *is* thy name ? and *he* answered saying, My name *is* ^c Legion, for we are many.

^c A Legion conteyned aboue 6000 in number.

10 And he prayed him instantly, that he would not send them away out of the countrey.

11 And there was there in the mountaynes.

nes a great hearde of swyne, feedyng.

12 And all the deuyls besoght him, saying, Send vs into the hearde of swyne, that we may entre into them.

The deuyls
entre into the
swyne.

13 And anon Iesus gaue them leaue. And the vnclene spirits went out and entred into the swyne: and the hearde ran headlyng from the hye bancke into the sea.

(They were about, two thousand swyne)

" Or in the
lake.

and they were drowned in the " sea.

14 And the swynehardes fled & toulde it in the citie, and in the countrie: & they came out for to see what had happened.

15 And come to Iesus, & see him that was vexed with the fiende, & had the Legion, syt both clothed, and in hys ryght mynde, and were afraide.

16 And they that saw it tolde them, how it had happened to hym that was possessed with the deuyl: and also of the swyne.

" The worde-
linges more
esteme their
swyne, then
they do Iesus
Christ.

17 Then ^d they began to pray hym, that he woulde " depart from their coastes.

^d Marke how
goods and worlde-
ly respects let mē
to receyue Christ.

18 And when he was come into the shyp, he that had the deuyl, prayed him that he myght be with him.

19 Howbeit, Iesus would not suffre him, but sayd vnto him, Go home to thy house, and friendes, and ^e shewe them what gre-

C at thinges the Lord hath done vnto thee, and how he hath had compassion on thee.

^e We must de-
clare vnto others
the benefites which
God sheweth to-
wardes vs, that
therby they may
gyue him praise &
glorie.

" Or, in the
countrie of
the ten Ci-
ties.

20 And he departed, and began to publishe in " Decapolis, what great things Iesus had done vnto hym, and all men dyd marueyl.

21 And whē Iesus was come ouer agayne by shyp vnto y^e other syde, much people gathered to hym, & he was nye vnto the

sea.

22 * And beholde, there came one of the rulers of the Synagoge, whose name was ^{Matth. 9. c.} ^{luk. 8. f.} Iairus: and when he sawe him, he fel downe at is feete.

23 And besoght him greatly, saying, My litle daughter lyeth at poynt of death, *I praye thee* that thou wouldest come and laye thy handes on her, that she may be deliuered of her disease, and lyue.

24 Ther he went with him, & mucche people folowed hym, and thronged him.

25 (And there was a certayne woman, which was diseased of an yssue of bloud twelue yeres.

26 And had suffred many thinges of many phisitions, and had spent all that she had, & felt none amendement at all, but wexed worse and worse.

27 When she had hearde of Iesus, she came in the prease behynd hym, & ^f touched his garments: For she saide,

^f Her faith broght her to Christ and moued her to approche nere vnto him: and not a superstitious opinion, to attribute any vertue to his garment.

28 If I may but touche his clothes I shal be whole.

29 And strayght way " the course of her bloude was dried vp, and she " felt in her body, that she was healed of that " plague. ^{"Or, fountayne.} ^{" Or knewe.} ^{"Or, scourge.}

30 And immediately when Iesus dyd knowe in hym self, the vertue that went out of hym, he tourned him rounde about in the prease and sayd, Who hath touched my clothes?

31 And his disciples said vnto him, Thou secist the people thrust thee, & yet askest Who dyd touche me?

32 And he loked round about, for to see her

her that had done that thing.

33 The woman feared and trembled, for she knewe what was done with in her, and she came and fel downe before hym, and tolde hym the verie truth.

34 And he sayd to her, Daughter, thy fayth hath made thee whole, go in peace, and be whole of thy " plague.)

Or, scourge.
D 35 * Whyle he yet spake, there came from
Matt. 9. c.
luk. 8. g. the *same* ruler of the Synagoges house, *certayne* which sayd, thy daughter is dead why diseasest thou the Maister any further.

36 Assone as Iesus heard that worde spoken, he sayd vnto the ruler of the Synagoge, Be not afrayde, onely beleue.

37 And he suffered no man to folowe hym more then Peter and Iames, and Iohn, the brother of Iames.

38 And he came vnto the house of the ruler of the Synagoge, and sawe the wonder yng, and them that wept and wayled greatly.

39 And went in, & sayd vnto them, Why make ye this a do, and wepe? The childe is not ^s dead, but slepeth.

"For they had
no hope to see
her lyue a-
gayne.
" His three
disciples.
40 And they " laught hym to scorne: but he put them all out, and toke the father and the mother of the mayden, and " them that were with hym, and entred in where the mayden laye.

^s He ment she was not dead, because she shoulde incontynently be restored agayne to life.

41 And toke the mayden by the hand, and sayd vnto her, Talitha cumi, which is by interpretatiō, Mayden, I say vnto thee, aryse.

42 And strayght the mayden arose, and went on her fete: for she was of the age

of twelue yeres : and they were astonied at it out of measure.

43 And he charged them straytely that no man should knowe of it, and commanded to geue her meat.

THE VI. CHAPTER.

How Christ and his Prophetes are receyued in their owne Coutrie, Thapostles cōmission, Sondrie opinions of Christ, Iohn is put to death, and buryed, The five loues, & two fisshes Christ walketh on the water, & healeth many.

ANd * he departed thence, and came *Mat. 13. b.*
into his owne country, & his disciples *luk. 4. c.*
folowed him.

2 And when the Sabbath day was come, A
he began to teach in the Synagoge : and many that heard hym were astonied, & sayd, From whence hath he these thynges? and what wysedome is this that is geuen vnto him, y euen such vertues are wrought by his handes. *Christ is neglected of his friendes.*

3 Is not this the carpenter Maries sonne, the " brother of Iames and Ioses, and of Iuda and Simon? and are not hys systers here with vs? And they were ^a offended in hym. *Or cosyne.*

^a That which ought to moue thē to come to Christ, causeth them to go backe frome him.

4 And Iesus sayd vnto them, A * Prophet *Mat. 9. d.*
is not despised but in his owne countrey, *&. 10. a.*
and among his owne kynne, and in his *luk. 13. c. &*
owne house. *9. a.*
Chap. 3. b.

^b Lacke of faith maketh vs vnhabable to receyue Gods benefites.

5 And ^b he " could there shewe no miracles, but layd his handes vpon a fewe sycke folke, and healed *them.* *" That is, he wolde not.*

6 And he marueyled at their vnbeliefe : and went about by the townes that lay on euery syde, teachyng.

7 * And

B 7 * And he called the twelue, and began
Mat. 10. a. to send them two and two, and gaue them
Luk. 9. a. power ouer vnclene Spirits.
Chap. 3. b.

8 And cōmanded them, that they should take nothyng to carye in their iorney, saue a rod only: nether ^c scrip, nether bread, nether mony in their purses.

^a Which were a kynde of light shoes.

9 But should be shod with ^a sandales. And that they shoulde not put on two coates.

10 And he sayd vnto them, Whersoever ye shal entre into a house, there abyde tyl ye departe ^d thence.

Act. 12. b.
mat. 10. b.
Luk. 9. a.
act. 13. g.

11 * And whosoever shal not receaue you, nor heare you, when ye departe thence, ^e shake of the dust that is vnder your feete, for a witnes vnto them: Verely I say vnto you, It shalbe easier for Sodome, or Gomorrha at the day of iudgement, then for that citie.

12 And they went out and preached, that *men* should amende their lyues.

Iam. 5. c.

13 And they cast out many deuyls. And they * ānoynted many that were syck, with ^f oyle, and healed them.

14 And kyng Herode heard *of hym*, for hys name was spred abroad & sayd, Iohn Baptist is risen agayne frō death, & therefore miracles are wrought by hym.

^a Of the olde Prophetes.
Luk. 3. d.

15 Other sayd, It is Elias: & some sayd, It is a Prophet, or ^a one of the Prophetes.

16 * But when Herode heard of hym, he sayd, It is Iohn whom I beheaded, he is ^g rysen from death agayne.

Why Iohn is imprisoned.

C 17 For Herode him selfe had sent forth, and had taken Iohn, and bound him, and cast him into prison for Herodias sake, which was his brother Philippes wyfe,

^c Christ onely forbyddeth them to carie any thing which might be burdenous, or hinder their message.

^d He forbiddeth curiositie in changing their lodgings in this their speady message.

^e In token of execration, and of the horrible vengeance of God which shall light vpon them.

^f The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gyft of miracles ceasing, the ceremonie is to no vse.

^g They had the this common error that they thought the soules being departed out of one bodie went straight into another.

because he had married her.

^b The libertie that Iohn vsed to reprove vice without acception of personne.

18 For Iohn sayd vnto Herode, * It is not *Leuit. 18. b.* lawful for thee to haue thy brothers wyfe. *&. 20. c.*

19 So that Herodias soght all occasion against hym, and would haue kyled hym, but she could not.

ⁱ Such is the nature of Gods worde, that it compelleth the verie tyrants to reuerence it. As no dout the kyng had some good motions, but the seed fell in stonie places & so toke no rote.

20 For Herode feared Iohn, knowyng ^f he *was* a iust man, and an holy, and gaue hym reuerence, and when he hearde hym, he did many thynges, and ⁱ heard him gladly. *Herode is re-
proued by
Iohn.*

21 But when a conuenient day was come, Herode on hys byrth day made a supper to the Lordes, Captaines, and chief estates of Galile. *Gene. 40. c.*

22 And the daughter of the sayd Herodias came in and danced, and pleased Herode, and them that sat at bourd together. Then the kyng sayd vnto the mayde, Aske of me what thou wylt, and I wyl geue it thee. *What incon-
uenience com-
meth by want of
dancing.*

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I wyl geue it thee, euen vnto the one halfe of my kyngdome.

24 * But she went forth, and sayd to her mother, What shal I aske? And she sayd, Iohn Baptistes head. *Matt. 14. a.*

25 Then she came in strayght way w^t hast vnto the kyng, and asked, saying, I wyl that thou geue me euen now in a charger, the head of Iohn Baptist.

26 And the kyng was verie sory, how be- ^D it, for his othes sake, and for their sakes which sat at supper also, he would not put her besyde her purpose.

27 And immediatly the kyng sent the hang-

hangman, and gaue charge that his head should be broght. And he went and beheaded him in the pryson.

28 And broght his head in a charger, and gaue it to the " mayden, and the mayden gaue it to her mother.

"Iosephus calleth her name Salomen, the daughter of Philippe, and Herodias.

"Or, carkays.

29 And when his disciples heard of it, they came and toke vp his " body and put it in a tombe.

Matt. 14. b.
luk. 9. c.

The apostles rendre count of their message.

30 * And the Apostles gathered them selues together to Iesus, and tolde hym all thynges, both what they had done, and what they had taught.

31 And he sayd vnto them, Come ye aparte into the wyldernes, ^k and reste a whyle. For there were many commers and goers, that they had not leasure, so muche as to eat.

^k Christ beareth with thinfirmitie of his seruants and bringeth them to quietnes.

32 So they went by shyp out of the way into a desert place.

33 But the people spyed them when they departed: and many knewe hym, and ranne a fote thither out of all cities, and came thither before them, and came together vnto hym.

Matt. 9. d.
&. 14. b.

34 * And Iesus wēt out, & saw muche people, and had compassion on them, because they were like ^l shepe which had no shepehearde. And he began to teache the many thynges.

^l This declareth that there was a horrible disordre among that people for lacke of preaching Gods woorde.

Matt. 13. b.
luk. 9. b.
iohn. 6. a.

35 * And when the day was now farre spēt, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the villages & townes about and bye them bread: for they haue nothing to eat.

^m Which is about fyne ponne sterlyng.

ⁿ The Greeke worde signifieth suche beddes as are made in a garden, so that the companye which were there sett, might seme as rowes or orders of beddes in a garden.

^o Which was about two or three houres before day.

37 But he answered, and sayd vnto them, Geue ye them to eat. And they sayd vnto hym, Shal we go and bye ^m two hundreth penyworth of bread, & geue them to eat?

38 But he sayd vnto them, How many loues haue ye? Go and loke. And when they knewe, they sayd, Fyue and two fysshes.

39 And he enioyned them, to make them al syt downe by ⁿ companies vpō the grene grasse.

40 Then they sate downe here a ⁿ rowe, & there a rowe, by hundreds, and by fyfties.

41 And he toke the fyue loues, and the two fysshes, and loked vp to heauen, gaue thanks, and brake the loues, and gaue them to his disciples to sett before them, & the two fishes he deuided among them all.

42 So they dyd all eat, and were satisfied.

43 And they toke vp twelue baskettes Full of the fragmentes: and some leauinges of the fysshes.

44 And they that had eaten, were about fyue thousand men.

45 And strayghtway he caused his disciples to go into the shyp, & to go ouer the water before vnto Bethsaida, whyle he sent away the people,

46 Then assone as he had sent them away, he departed into a mountayne to pray.

47 * And when euen was come, the shyp was in the myddes of the sea, and he alone on the lande.

48 And he sawe thē troubled in rowyng, for the wynde was contrary vnto them, and about the fourth ^o watche of the nyght,

ⁿ Or by table fulls: for in euerie rancke were as many as a table could hould.

Thanks geuing.

Mat. 14. c. iohn 6. h.

nyght, he came vnto them, walkyng vpon the sea, and would haue passed by them.

49 And when they saw him walking vpō the sea, they supposed it had bene a spirit, and cried out.

50 For they al saw him, & were afrayde.

G And anone he talked with them, and sayd vnto them, Be^p of good chere, it is I, be not afraide.

^p Christ assureth his, and maketh them bolde, both by his worde, and mightie power.

51 Then he went vp vnto them into the shyp, and the wynd ceased, and they were sore amased in them selues beyonde measure, and marueyled.

They had for
got the mira-
cle which
was wrought
with the fyue
loues.
Mat. 14. d.

52 For they remembred not the loues, because their hartes were hardened.

53 * And they came ouer, and went into the lande of Gennesaret, and arryued.

54 Then assone as they were come out of the shyp, strayght they knewe hym.

55 And ranne forth throughout all the region round about, and began to carye hither ād thither in beddes all that were sycke, where they heard tel that he was.

56 And whither soeuer he entred into townes, cities, or countrie, they layd their

"Or, markets sycke in the " stretes, and prayed him that they might touche, and it were but the^a edge of his vesture. And as many as touched hym, were safe.

^a Not for any suche vertue that was in his garmēt, but for the confidence which they had in him.

THE VII. CHAPTER.

The disciples eat wyth vnwasshen handes, The commandement of God is transgressed by mans traditions, Of the woman of Syrophænis, The healing of the dōme, & how the people praise Christ.

Then * gather vnto him the Pharises A
and certeyn of the Scribes which ca- *Matt. 15. a.*
me from Ierusalem.

^a The Pharises
woulde not eate
with vnwasshen
handes because
they thoght that
the common han-
deling of thinges
fylthied them.

2 And when they sawe certayne of his
disciples eat meat with " comen ^a han- " Or, fylthie.
des (that is to say,) with vnwasshen hādes, They made
they complained. holines to
stand in was-
shing of han-
des.

3 For the Pharises, and all the Iewes, ex-
cept they washe their handes " oft, eat " Or, conten-
not: holding harde the traditiō of the El- tiously, stry-
ders. uing to washe
best.

4 And *when they come* from the market, Mans traditi-
except they washe, they eat not. And ma- ons.
ny other thynges there be, which they ha-
ue taken vpon them to obserue, as the
wasshyng of cuppes, " pottes, of brasen
vessels, and of tables. " Little pottes,
some what
more in quā-
titie then a-
wyne pynte.

5 Then asked hym the Pharises and Scri-
bes, why walke not thy disciples accor-
dyng to the tradition of the Elders, but B
eat " meat with vnwasshen handes ? " Or, breade.

6 He answered and sayd vnto them, Oh,
* Esai hath Prophecied well of you hy- *Esai. 29. b.*
pocrites, as it is written, This people ho- *Matt. 15. b.*
noreth me with their ^b lippes, but their
hart is farre from me :

^b With an out-
warde shew.

7 In vayne they worshyp me, teaching
for doctrines the ^c commādēmēts of men.
8 For ye laye the commandement of
God aparte, and obserue the tradition of
men, as the wasshyng of pottes and of
cuppes, and many other suche lyke thyn-
ges ye do.

^c Whosoever te-
acheth any doctri-
ne but Christs, is
a false worshipper.

9 And he sayd vnto them, *Verie* wel ye
cast asyde the commandement of God, to
mayntayne your owne tradition. *Exod. 20. b.*
deut. 5. b.

10 For Moses sayd, * Honour thy father
and *ephe. 6. a.*

Exod. 21. c. and thy mother: &,* Whosoever shal curse
levit. 20. b. father or mother, let hym^d dye the
prout. 20. b. death.

^d That is without any hope of pardon.

11 * But ye say, If a man say to father or mother, Corban, (that is gyft) that *shall come* from me, thou shalt be holpen *therby: it is sufficient.*

12 And so ye suffre hym no more to do ought for his father, or his mother:

13 Makyng the worde of God of none effect, through your owne tradition which ye haue ordeyned. And many suche thynges ye do.

Matt. 15. b. 14 * And he called al the people vnto hym
 C and sayd vnto them, Hearken vnto me eue ry one of you, and vnderstand.

15 There^e is nothyng without a man, that can defyle hym, when it entreth into hym: but those thynges which procede out of him, are those which defyle the man.

^e There is no outwarde or corporall thing which entreth into man that can defyle him: meaning chiefly of meats, which if they be takē excessiue, it commeth of the inordinate lust of thē hart, and so the luste is euell.

16 If any man haue eares to heare, let him heare.

17 And when he came into a house away from the people, his disciples asked him of the similitude.

18 And he sayd vnto them, What, are ye without vnderstandyng also? Do ye not knowe, y^t whatsoeuer thing from without entreth into a man, it can not defyle him?

19 Because it entreth not into his hart, but into the belly, and goeth out into the draught, that purgeth out all meates.

20 Then he sayd, That defyleth a man which cometh out of a man.

21 * For from within, euen out of the hart *Gen. 6. a. & 8. d.*
of men, procede euyl thoghtes, aduoutri-
es, fornication, murther,

22 Thefte, couetousnes, wickednes, *" Or, wanton nes.*
desceite, *" vnclennes, and a " wicked eye, " Enmie.*
backbiting, pryde, folishnes.

23 All these euyl thynges come from
within, and defyle a man.

24 * And from thence he rose, and went *Matt. 15. c.*
into the borders of Tyre and Sidon: and
entred into an house, and would that no
man should haue knowen: but he could
not be hydd.

25 For a certayne woman whose daugh-
ter had a foule spirit, hearde of him, and
came and fell at his feete.

26 (The woman was a Greeke, out of Syro- *The Canani-*
phænissa) and she besoght him that he *te.*
would cast out the deuyll out of her dau-
ghter.

^f Meaning the
Iewes, towhom the
promesses were
first made.

27 And Iesus sayd vnto her, Let the ^f D
chyltern fyrst be fed: for it is not mete
to take the chylterns bread, and cast it
vnto ^g whelpes.

^g The Iewes
toke strangers no
better then the
dogges, and ther-
fore Christ spea-
keth according to
their opinion.

28 She answered and sayd vnto him, *She asketh*
Truth it is Maister, for in deed, the whel- *but the poore*
pes eat vnder the table, of the chylterns *crommes, &*
not the chil-
crommes. *dernes bread.*

29 Then he sayd vnto her, For this say-
ing go thy way, the deuyll is gone out of
thy daughter.

30 And when she was come home to her
house, she founde the deuyll departed, and
her daughter lying on the bed.

31 And he turned agayne frō the coastes
of Tyre and Sidon, and came vnto the sea
of Galile,

of Galile, through the myddes of the coastes of Decapolis.

32 And they broght vnto him, one that was deafe, and stambbred in his speach, and prayd hym to put his hand vpon him.

33 And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue:

34 And loked vp to heauen, and syghed, and sayd vnto him, Ephphatha, that is to say, Be opened.

35 And strayght way his eares were opened, and the string of his tongue was loosed, and he spake playne.

36 And he commanded them, that they should tel no man. But howmuch soeuer he forbad them, so muche the more they published it:

*Gen. 1. d.
eccle. 39.*

37 And were beyonde measure astonied, saying,* He^h hath done all thinges wel, he maketh both that the deafe can heare, and the domme speake.

^h As if they wolde saye, besydes all the miracles that he hath done, euen this now declareth that whatsoeuer he doth, is verie wel

THE. VIII. CHAPTER.

The miracle of the seuē loues, The Pharises aske a signe, The leuē of the Pharises, The blyn de receaucth hys syght, He was knowē of his disciples, He reproueth Peter, and sheweth how necessarie persecution is.

Mat. 15. d. **A** **I**N those dayes, when there was a very great company, and had nothyng to eat, Iesus called his disciples to him, and said vnto them,

*With 7. loues
4000 mē are
satisfied.*

2 I haue^a compassion on the people, because they haue now bene with me three dayes, and haue nothyng to eat.

3 And if I should send thē away fasting to
i. iiii.

^a Christ prouideth for his when they seme to be destitute & forsaken.

their owne houses, they would faynt by y^e way. For diuers of them came from farre.

^b Yf bread were so harde to come by, it seemed vnpossible to obteyne other meat.

4 And his disciples answered hym, Where should a man haue ^b bread here in the wyldernes to satisfie these?

5 And he asked them, How many loues haue ye? They sayd, Seuen.

6 Then he signified to the people to syt downe on the grounde: and he toke the seuen loues, gaue thankes, brake, and gaue to his disciples to set before them: and they dyd set them before the people.

Thankes geuing.

7 And they had a few smal fyshes: and when he had geuen thankes he commanded them also to be set before them.

8 And they dyd eat, and were suffised, & they toke vp of y^e brokē meat that was left seuen baskettes ful.

9 And they y^e had eaten were about foure thousand: and he sent them away.

10 * And anone he entred into a shyp wth his disciples, and came into the parties of

^B *Mat. 15. d.*

^c Which was nere to Bethsaida, betwixt the lake of Gennesaret and mount Thabor.

^c Dalmanutha.

11 And the Pharises came forth, and began to dispute with hym, seekyng of him a signe from heauen, and temptyng hym.

^d Oh the incomprehensible loue of our Christ: how longe shal we abuse his great mercies?

12 Thē he ^d syghed diepely in his spirite, and sayd, Why doth this generation seke a signe? Verely I say vnto you, ^e if a signe shal be geuen vnto this generation.

Christ goeth about by sharpenes of speche to saue them frō wilful destruction.

^e As if he wolde say, If I shewe thē any signe, let me be a lyar and deceyuer.

13 And he left them, and went into the ship agayne, & departed ouer the water.

14 * And they had forgottē to take bread, nether had they in the shyp with thē more then one lofe.

Mat. 16. a. luk. 12. a.

15 And he charged thē, saying, Take hede, and

and beware of the ^f leuen of the Pharises,
and of the leuen of Herode.

16 And they reasoned amōg them selues,
saying, We haue no bread.

17 And when Iesus knewe that, he sayd
vnto them, Why reason you thus because
ye haue no bread? perceauē ye not yet, ne-
ther vnderstand? Haue ye your hartes yet
blynded?

18 Haue ye eyes and see not? and haue ye
eares and heare not? Do ye not remem-
bre?

John 6. a. 19 * When I brake the fyue loues among
fyue thousand, how many baskettes ful
of broken meat toke ye vp? They said vn-
to hym, Twelue.

20 And when I brake seuen among foure
thousand, how many baskettes of the lea-
uinges of broken meat toke ye vp? They
sayd, Seuen.

C 21 Then he sayd vnto them, ^g How is it,
that ye vnderstand not?

22 And he came to Bethsaida, and they
brought a blynde man vnto him, and desi-
red hym to touche hym.

23 Then he toke the blynde by the hand,
and led hym out of the towne, and spit in
his eyes, and put his handes vpon hym, &
asked hym whether he sawe oght.

24 And he loked vp and sayd, I see men:
For I see them walke, as they were trees.

25 After that, he put his handes agayne
vpon his eyes, and made hym loke *agayne*.

And he was restored to his sight, and sawe
euery man a farre of and clearely.

26 And he sent him home to his house,
saying, Nether go into the village, nor tel

^f He willeth the
to beware contagi-
ous doctrine and
suche subtile pra-
ctises as the aduer-
saries vsed to sup-
presse his Gospel.

^g Christ repro-
ueththem because
theyr myndes are
as yet vpō the ma-
terial leuen, not
withstanding they
had prouen by di-
uers miracles that
he gaue them the-
ir daylie bread.

it to any in the village.

27 * And Iesus wēt out and his disciples into the villages; that belonge to the citie called Cæsarea Philippi. And by the way he asked his disciples, saying, Whom do men say that I am? *Mat. 16. c.*
luk. 9. c.
iohn. 6. g.

28 And they answered, Some say ȳ thou art Iohn Baptist: some say Elias: and some, one of the Prophetes.

29 And he sayd vnto them, But whom say ye that I am? Peter answered and sayd vnto him, Thou art very ^b Christe.

^b He that is the annoynted of God & fulfilled with all grace for mans saluation.

30 And he sharpely ⁱ charged them that they should tel no man *of it*.

ⁱ Differring it to a more commodi' tyme, lest sodeyn haste should rather hinder then further the myste-rie of his cōming.

31 Then he began to teache them, how ȳ ^D the Sonne of man must suffre many thyn- ges, and should be reprobued of the Elders, and hie Priestes, and Scribes, and be kylled, and with in three dayes ryse a- gayne.

32 And he spake that thing playnely. Then Peter toke hym asyde, and began to chyde hym.

33 But he tourned about, & loked on his disciples, and rebuked Peter, saying, Go backe from me ^k Satan: for thou sauc- rest not the thinges of God, but the thin- ges of men.

^k Aduersario or ennemie, because he dyd as muche as in him laye, to pul him frō obey- ing God.

34 And he called the people vnto him, with his disciples also, & sayd vnto them,

* Whosoeuer wyl followe me, let him for sake hym selfe, and take vp his crosse, & followe me. *Mat. 16. d.*
& 10. d.
luk. 9. g.
& 14. f.

^l For mortalitie and corruption, he shal receyue im- mortalitie & par- fection.

35 For whosoeuer wyl saue him selfe, shal lose him selfe. But whosocuer shal lo- se him selfe for my sake and the Gospels, the same shal ^l saue him selfe.

36 For

36 For what shal it proffit a man, if he should wyne all the world, and be condemned to paye his soule?

37 Or els, what shal a man geue to rede-me his soule agayne?

38 Whosoeuer therfore shal be ashamed of me, and of my wordes, among this aduouterous and synful generation, of him shal the Sonne of man be ashamed also, when he commeth in the glorie of his father with the holy Angels.

THE IX. CHAPTER.

The transfiguration, The lunatike is healed, The force of prayer & fasting, Of the death & resurrection of Christe, The disputation who should be the greatest, Offences are forbidden.

ANd he sayd vnto thē, Verely I say vnto you, there be some of them y^e stād-de here, which shal not taste of death, tyl they haue seene the ^a kingdome of God come with power.

*Mat. 16. a.
luk 9. c.*

2 * Six dayes after, Iesus toke Peter, Iames, and Iohn, & led them vp into an hye mountayne out of the way alone, and he was transfigured before them.

3 And his rayment dyd ^b shyne, and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses: and they talked with Iesus.

5 And Peter answered, and sayd to Iesus, Master, here is good beyng for vs, let vs make also three tabernacles, one for thee one for Moses, and one for Elias.

6 And ^c yet he wist not what he sayd: for they were afrayd.

^a The preaching of the Gospel receyued and increased: hespake this to comfort them, & that they should not thinke they trauelled invayne.

^b Christ sheweth his maiestie so farre as their infirmities were able to comprehend it.

^c He measured this vision according to his owne capacitie, not considering thende therof.

- 7 And there was a cloud ^y shadowed the, B
and a voyce came out of the cloud, saying,
* Thys is my deare Sonne, heare him. *Matth. 3. d,*
8 And sodenly they loked round about, *§ 17. b.*
& sawe no man more then Iesus only with *luk. 3. e.*
them. *chap. 1. b.*
- 9 *And as they came downe from the hyl, *Mat. 17. b.*
he charged them, ^y they shuld tel no man
what they had scene tyl the Sonne of man
were risen from death agayne.
- 10 And they kept that to them selues, &
demanded one of another, what the rising
from death agayne should meane?
- 11 Also they asked hym saying, Why the
say the Scribes, that *Elias must fyrst co- *Malu. 4. b.*
me?
- 12 He answered, and sayd vnto them, Eli-
as verely shal fyrst come and restore all
thinges. and * as it is wrytten of the Son- *Esa. 53. a.*
ne of man, he must suffre many thinges & C
be set at noght.
- 13 But I say vnto you, that " Elias is come: " Iohn Bapti-
and they haue done vnto him whatsoeuer *ste.*
pleased them, as it is * wrytten of hym. *Mal. 4. b.*
- 14 * And when he came to his " disciples, *Mat. 17. c.*
he sawe muche people about them, and ^y *luk. 9. e.*
Scribes disputing with them. " The nyue
which he left
the day befo-
re.
- 15 And strayghtway all the people, when
they behelde hym, were amased, and ran-
ne to hym, and saluted hym.
- 16 Then he asked the Scribes, Wherof di-
spute you " among your selues? " Or against
them.
- 17 And one of the companie answered
and sayd, Master, I haue broght my son-
ne vnto thee, which hath a domme spi-
rite.
- 18 And whersoever he taketh hym, he
teareth

^d teareth hym, and he fometh, and gnas-
sheth with his teeth, and pyneth away.
And I spake to thy disciples ^y they should
cast him out, and they could not.

19 He answered hym and sayd, ^e O gene-
ration without fayth, how long shal I be
^w you? how long shal I suffre you? Bryng
him vnto me.

20 And they broght hym vnto him, and
assone as ^y sprite sawe him, he tare him.
and he fel downe on the ground, walo-
wing and fomyng.

21 Then he asked his father, How long is
it ago, since this hath happened hym? And
he sayd, Of a chylde:

D 22 And oft times casteth him into the fy-
re, and also into the water, to destroy
him. But if thou canst do any thyng, help
vs, and haue compassion vpon vs.

23 And Iesus sayd vnto him, If ^f thou cāst
beleue it, all thynges are ^g possible to him
that beleueth.

^h Christ wil do
all thynges
for him that
belieneth his
words.

24 And straight way the father of the
boye cryed with teares, saying, Lord, I be-
leue, help my vnbelief.

25 When Iesus sawe that the people ca-
me runnyng together, he rebuked ^y foule
sprite, saying vnto him, Thou domme &
deafe spirite, I charge thee come out of
hym, and entre no more into him.

26 And the sprite cried, and rent him so-
re, and came out: and he was as one that
had bene dead, *insomuche* that many sayd,
He is dead.

27 But Iesus tooke his hand and lyft him
vp, and he rose.

28 And whē he was come into the house,

^d When the spi-
rite cometh vpon
him, he teareth hi
withinwardesorow
as in a colike, a mā
feleth like grief as
if his bowels were
rent a sunder.

^e It semeth that
this man deserued
not so sharpe an an-
swer: but Christspe
aketh in his perso-
ne to the Pharises
which were stob-
burn & desperate.

^f The Lorde is
euer ready to help
vs, so that we put
him not backe
through our inere
dulitie.

his disciples asked him secretely, Why could not we cast him out?

29 And he sayd vnto them, This kynd cā by no nother meanes come forth, but by prayer, and fasting.

30 * And they departed thence, and too- ^E
ke theyr iorney through Galile, and he ^{Mat. 17. d.}
would not that any man should haue kno- ^{luk. 9. c.}
wen it.

31 For he taught his disciples, and sayd vnto them, The Sonne of man shalbe deliuered into the handes of men, & they shal kyl him, & after that he is kyled, he shal ryse agayne the thyrd day.

32 But they wist not what ȳ saying ment, and were afrayd to aske him.

33 * After he came to Capernaum: and whē ^{Mat. 18. a.}
he was come to the house, he asked them, ^{luk. 9. f.}
Wat was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among them selues, who *should be* the chiefest.

35 And he sat doune and called the twelue vnto him, and said to them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto all.

36 And he tooke a litle childe & set hym in the myddes of them, and tooke him in his armes, and sayd vnto them,

37 Whosoeuer shal receaue suche a litle chylde in my name, receaueth me: and whosoeuer receaueth me, receaueth not
" me, but him that sente me. ^{" Only,}

38 * Iohn answered him saying, Master, we ^F
sawe one casting out deuils by thy name, ^{Luk. 6. f.}
which foloweth not vs, & we forbad him,
because

because he foloweth vs not.

1. Cor. 12. a. 39 * But Iesus sayd, Hynder him not : for there is no man that can do a miracle by my name, that can lyghtly speake euil of me.

40 For whosoeuer is not ^g against vs, is on our parte.

Mat. 10. d. 41 * And whosoeuer shal geue you a cup of water to drinke for my names sake, because ye belonge to Christe, verely I say vnto you, he shal not lose hys rewarde.

^g Although he shewe not him selfe to be myne: yet in that he beareth reuerence to my name, it is ynough for vs.

Mat. 18. a. 42 * And whosoeuer shal offend one of these lytleones, that beleue in me, it were good for him, that a mylstone were hanged about hys necke, and that he were cast into the sea.

Mat. 5. c. 43 * Wherefore if thy^h hand cause thee to offend, cut it of: It is good for thee, to entre into lyfe, maymed, rather then hauyng two handes, go into hel, into fyre that neuer shalbe quenched:

^h It is a maner of speeche which signifieth that we shulde cut of all thinges which hinder vs to serue Christ.

G Esa. 66. g. 44 * Where their worme dieth not, and y^e fyre neuer goeth out.

Offense. 45 Lykewise, if thy foote cause thee to offende, cut it of. For it is good for thee to go halt into lyfe, rather then hauyng two feete to be cast into hel, into fyre that neuer shalbe quenched :

46 Where their worme dieth not, and y^e fyre neuer goeth out. Euen so, if thyne eye cause thee to offende, plucke it out.

47 It is good for thee to go into the kyngdome of God, with one eye, rather then hauyng two eyes, to be cast into hel fyre.

48 Where their worme dyeth not, & the fyre neuer goeth out.

^c He teacheth that it is better to be sacrificed to God by salte and fyre, that is, to be purged and sanctified, then to be sent into hel fyre.

^k They which destroy the graces that they haue receyued of God, are as salte which hath lost its saour, and are worse than infideles

49 Euery man therefore shalbe ⁱ salted w^t fyre. And ^{*}euery sacrifice shalbe seasoned with salte. *Leuit. 2. d.*

50 ^{*} Salte is good : but if the ^k salte be vn-sauery, wherwith shal ye season it? See ^y ye haue salte in your selues : and haue peace among your selues, one with another. *Mat. 5. b. luk. 14. g.*

THE X. CHAPTER.

Of diuorcement, The riche man questioneth with Christe, Of the sonnes of Zebede, Bartimæus hath his eies opened.

AND he arose from thence & went into ^A the coastes of Iurie through *the region* *that is beyonde Iordan* : and the people resorted vnto hym a freshe : and as he was wont, he taught them agayne. *Mat. 19. a.*

2 Thē ^y Pharises came & asked him a question, Whether it were lawful for a man to put away hys wyfe : to tempt him.

3 And he answered, and sayd vnto them, What dyd ^{*} Moses byd you do? *Deut. 24. a.*

4 And they sayd, Moses suffred to wryte a testimonial of diuorcement, and to put her away. *mat. 19. a.*

5 Then Iesus answered, and sayd vnto them, For the hardnes of your hart, he wrote this precept vnto you :

^a The true way to amende abuses is to retourn to the institution of thinges, and to trie them by Gods worde.

6 But at the ^a begynnyng of the creation, ^{*} God made them man and woman. *Gen. 2. d.*

7 For this cause, shal man leaue his father and mother, and cleaue to his wyfe. *1 cor. 6. d. ephe. 5. g.*

8 And they twayne shalbe one ^{''} fleshe : So then are they now not twayne, but one fleshe. *'' Or person ne.*

9 ^{*} Therefore what God hath coupled, let not man separte. *1. Cor. 7. b.*

10 And

10 And in the house his disciples asked agayne of that matter.

Matth. 5. e.
& 19. b.
luk. 18. d. B 11 And he sayd vnto them, * Whosoeuer
shal put away his wyfe and mary another
b committeth aduoutrye to herwarde.

b For the secon-
de is not his wife,
but his harlot.

12 And if a woman shal forsake her hous-
band, and be married to another, she com-
mitteth aduoutry.

13 Then they broght litle chyldren to
hym that he should touche them: and his
disciples rebuked those that broght thē.

14 But when Iesus sawe that, he was di-
spleased and sayd to them, Suffre yonge
chyldren to come vnto me, and forbyd
them not: For of suche is the kyngdome
of God,

15 Verely I say vnto you, Whosoeuer
shal not receaue the kyngdome of God as
c a lytle chylde, he shal not entre therin.

c We must be re-
generat and voyde
of all pryde & cō-
cupiscence.

16 And he toke them vp in his armes,
and put his handes vpon them, and d bles
sed them.

d It was vsual
with the Iewes that
the greater should
blesse the inferi-
or, Heb. 6. b. ther-
fore Christ beyng
head of his Chur-
che dyd by a sole-
mne kynde of
prayer offer vp &
consecrat the ba-
bes to God.

Mat. 19. b.
luk. 18. a. 17 And when he was gone out towardes
his iorney, ther came one * runnyng and
kneled to him, and asked hym, Good Ma-
ster, what shal I do, that I may possesse e-
ternal lyfe?

God is only
good: in man
is euer vani-
tie and hypo-
cristie.
18 Iesus sayd to him, Why callest thou
me good? There is no man good but one,
which is God.

C 19 Thou knowest the commandementes,
Exod. 20. c. * Breake not matrimonie, Kyl not, Steale
not, Beare no false witnes, Hurt no *man*,
Honour thy father and mother.

20 He answered, and sayd to him, Ma-
ster, all these *things* I haue obserued from
my youth.

^e That is, he ap-
proved certeyne
good seed in him,
which gaue him a
litle motion.

^f He toucheth
his maladie & so-
re, which before
he felt not.

21 Iesus beheld hym, and ^e had a fauour
to hym, and sayd vnto him, One thing is
lacking vnto thee. Go, & ^f sel all that thou
hast, and geue to the poore, & thou shalt
haue treasure in heauē, and come, folowe
me, and take vp thy crosse.

22 But he was discōforted with that say-
ing, and went away morning, for he had
great possessions.

23 And Iesus looked round about, and sa-
yd vnto his disciples, What an hard thing
is it for them that haue riches to entre in-
to the kyngdome of God?

24 And his disciples were astonied at the-
se wordes. But Iesus answered agayne, and
sayd vnto them, Children how harde is it
for them that trust in riches, to entre into
the kyngdome of God.

25 It is easier for a camel to go through ^D
y^e eye of a nedle, then for aⁿ riche man to
entre into the kyngdome of God.

^D Which put-
teth his trust
in riches.

26 And they were muche more astonied,
saying with them selues, Who then can be
saued?

27 Iesus looked vpon them, & sayd, Wyth
men it is impossible, but not with God:
for with God ^g al thinges are possible.

^g For he cā gy-
ue grace to the ri-
che to cause him
to enioye his ri-
ches, as if he had
them not.

28 Then Peter began to say vnto him, Lo,
we haue forsaken all, and haue folowed
thee.

29 Iesus answered, & sayd, * Verely I say *Mat. 19. e.*
vnto you, there is no man that forsaketh *luk. 18. f.*
house or brethern, or systers, or father, or
mother, or wyfe, other childrē, or landes
for my sake, and the Gospels,

30 But he shal receaue an hundred fol-
de, now at this present, houses & brethern
and

and systers, and mothers, and children, & landes with ^b persecutions, & in the worlde to come, eternal lyfe.

E 31 Many that are fyrst, shalbe last: & the last, fyrst.

32 And they were in the way goyng vp to Ierusalem: and Iesus went before them: and they were amased, & as they folowed, were afrayde. * and Iesus toke the twelue agayne, and began to tel them what thinges should happen vnto him.

*Mat. 16. c.
17. c.
& 26. c.
luk. 18. f.*

33 *Saying*, Beholde we go vp to Ierusalē, and the Sonne of man shalbe deliuered vnto the hye Priestes, and Scribes, & they shal condemne him to death, and shal deliuer hym to the Gentils.

34 And they shal mocke hym, and scourge him, and spyt vpon hym, and kyl hym: but the thyrd day he shal ryse agayne.

Mat. 20. c. 35 * Then Iames and Iohn the sonnes of Zebede came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we desire.

36 And he sayd vnto them, What would ye I should do vnto you?

37 And they sayd to him, Graunt vnto vs, that we may syt one at thy ryght hand, an the other at thy lyft hand, in thy glorie.

38 But Iesus sayd vnto them, Ye wot not what ye aske: Can ye ⁱ drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

^b We must not measure these promesses by our owne couetous desires, but referre thaccōplishemēt to Gods wil, who euē in our persecutions & afflictions perfourmeth the same so farre as they be expedient. Let vs therfore learne to haue ynough and to want, that being tryed, we may enioye our treasures in heauen.

ⁱ Can you be partakers of my crosse and afflictions?

F 39 And they sayd vnto him, That we can. But Iesus sayd vnto them, Ye shall drinke of the cup that I shal drinke of, and be

baptized with the Baptisme wher with I shalbe baptized.

^k I haue not this cōmission for this tyme.

40 But to syt at my ryght hand, and at my lyft, is not^k myne to geue, but *it shalbe geuē* to them, for whome it is prepared.

41 And when the ten heard that, they began to disdayne at Iames and Iohn.

42 But Iesus called them vnto him, and sayd to them, * Ye knowe that they which are appointed to beare rule among the Gentiles, raigne as lordes ouer them. And they that be great among them, exercise autoritie ouer them. *Mat. 20. d. luk. 22. c.*

^l Christe would not that his disciples and ministers should beare rule, as wordely gouernours do.

43 So shal it^l not be among you, but who soeuer of you wil be great amōg you, shal be your seruant:

44 And whosoever wil be chiefe, shalbe seruant vnto all.

45 For euen the Sonne of man came not to haue seruice done vnto *him*, but to serue, and to geue his lyfe for the redemptiō of many.

^m The other Evangelistes mention two, but Marke nameth him that was moste knowen.

46 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great nombre of people, ^m Bartimæus the sonne of Timæus which was blynde, sate by the hye wayes syde beggyng.

47 And when he heard that it was Ies' of Nazaret, he began to cry and to say, Iesus the Sonne of Daud, haue mercie on me.

ⁿ The more that Satan resisteth vs, the more our faith ought to increase.

48 And many rebuked hym, to the ende ^y he should holde hys peace: but heⁿ cryed the more a great deale, Thou Sonne of Daud, haue mercie on me.

49 Then

49 Then Iesus stode styl, and commanded hym to be called: & they called the blynde, saying vnto him, Be of good confort: ryse, he calleth thee.

50 And he threwe away his cloke, & rose and came to Iesus.

51 And Iesus answered, and sayd vnto hym, What wilt thou that I do vnto thee? The blinde said vnto him, Master, that I might see.

52 And Iesus sayd vnto him, Go thy way, thy faith hath saued thee: and by and by, he receaued his sight, and folowed Iesus in the way.

THE XI. CHAPTER.

Christe rydeth to Ierusalem. The fygge tree drieth vp. The byers and sellers are cast out of the temple. The Pharises question with Christe.

Mat. 21. a.
luk. 19. d. **A**ND whē they came nye to Ierusalem, to Bethphage and Bethanie, besydes the hil of Oliues, he sent forth two of his disciples,

2 And sayd vnto them, ^a Go your wayes into that village that is ouer agaynst you: and as sone as ye shal entre into it, ye shal fynde a colte bounde, wheron neuer man sate: lose him and bring him.

^a Christe sheweth by this poore entrie, the state of his kyngdome, and that it is not like to the great magnificence of this world.

3 And if any man say vnto you, Why do ye so? Say that the Lord hath nede of hym: and strayght way he wil send hym hyther.

4 And they went their way and found a colte tyed by the dore without, in a place wher two wayes met, and they losed him.

5 Then certaine of them that stode there, sayd vnto them, What do ye loosyng y^e colte?

6 And they sayd vnto thē euen as Ies' had commanded them. And they let them go.

7 * They broght therfore the colte to Ie- *Iohn 12. b.*
sus, and cast their garmentes on him: and he sate vpon him.

^b Euery one shewed some signe of honour and reuerence. 8 And ^b many spred their garmentes in the way: other cut doune branches of the trees, and strawed them in the way.

9 And they that went before, and they y^e folowed, cried, saying, " Hosanna, bles- " Or, saue I pray thee.
sed be he that commeth in the name of y^e Lord.

^c Many came in their owne name, but Christe came in the name of the Lord. 10 Blessed be the kingdome that cōmeth in the ^c name of him that is Lord of our father" Daud: Hosanna *O thou which art in y^e hyest heauens.* " Because the promesse was made to him.

11 And the Lord entred into Ierusalem, and into the temple. And when he had looked rounde about vpon all thinges, and now it was euenig, he came vnto Bethanie, with the twelue.

12 * And on the morow when they were come out from Bethanie, he " hungred. *Mat. 21. b.*

13 And spied a fygge tree a farre of, hauing leaues, and went to see whether he myght fynde any thing theron. But when he came therto, he found nothing but leaues: for the time of fygges was not yet. " Christe was subiect to our affections.

14 Then Iesus answered, and sayd to it, ^d Neuer man eat frute of thee here after whyle the world standeth. And his disciples heard it.

^d This was to declare how muche they displease God which haue but an outward shewe & appearāce with out fruite.

15 And they came to Ierusalem. * And Ie- *Luk. 19. y.*
sus went into the temple, and begā to cast *Iohn 2. a.*
out

out the sellers and byers in the temple & ouer threw the tables of the money changers, & the stooles of them y^e sould doues.

16 Nether would he suffre that any man should cary a vessel through the temple.

Esa. 56. c. 17 And he taught, saying vnto them, Is it
1. kyn. 8. c. not wrytten, * My house shalbe called the
Ierem. 7. c. house of prayer, vnto all nations? * But ye haue made it a denne of theues.

18 And the Scribes and hie Priestes heard it, ād soght how to destroy hym. For they feared hym, because all the people merueyled at his doctrine.

19 But when euen was come, Iesus went out of the citie.

Mat. 21. b. 20 * And in the mornynge as they passed by, they sawe the fygge tree dryed vp by the rootes.

21 Then Peter remembred, & sayd vnto him, Master, beholde y^e fygge tree whych thou cursedest, is wythered away.

22 And Iesus answered, ād sayd vnto thē, Haue confidence in God.

23 For verely I say vnto you, that whoso-
euer shal say vnto this moūtayne, Take a-
way thy selfe, and cast thy selfe into the
sea, and shal not wauer in his heart, but
D shal beleue that those thynges which he
sayith shal come to passe, what soeuer he
sayth, shalbe done to him.

Mat. 7. a. 24 * Therefore I say vnto you, * Whatsoe-
luk. 11. b. uer ye desire when ye pray, beleue that
ye shal haue it, and it shalbe done vnto
you.

Matt. 6. b. 25 * And when ye shal stand, and pray, for
geue, yf ye haue any thing agaynst any
mā, that your father also which is in hea-

^c He teacheth vs
not hereby to as-
kewhatsoever see-
meth good in our
fantasies: for our
prayer must be gro-
unded on faith, &
our faith vpon the
worde of God.

uen, may forgeue you your trespasses.

26 For if you wil not forgyue: your father which is in heauē wil not pardō you your synnes.

27 *Thē they come agayne to Ierusalem: *Luk. 20. a. mat. 21. c.* and as he walked in the temple, there came to hym the hye Priestes, Scribes, and Elders,

28 And sayd vnto hym, By what autoritie doest thou these thynges? and who gaue thee this autoritie, to do these thinges?

29 Iesus answered and sayd vnto them, I wil also aske of you a certayne thyng, and answer ye me, and I wil tel you by what autoritie I do these thynges.

30 The^r baptisme of Iohn, was it from heauen, or of men? Answer me: *" He comprehendeth his whole office and ministerie.*

31 And they thoght with them selues, saying, If we shal saye from heauē: he wil say, Why then did ye not beleue him?

32 But if we say of men: then feare we the people. For all men iudged of Iohn, that he had bene a very Prophet.

33 Then they answered, and sayd vnto Iesus, We can not tel. And Iesus answered, & sayd vnto them, ^f Nether wil I tel you by what autoritie I do these thinges.

^f They came of malice and not to learne, and therefore Christe thought them unworthie to be taught.

THE XII. CHAPTER.

The vineyard is let out, Obedience to Princes, The resurrection of the dead, The somme of the law, Hypocrites must be eschewed, The offering of the poore wydowe.

AND he begā to speake vnto them in similitudes. * A certayne man planted a vineyard, and cōpassed it with an hedge, and digged a pit to receaue the lycour *A Mat. 21. d. luk. 20. b. esu. 5. a.*

cour of the ^a wynepresse, and buylt a towre in it: and let it out to hyre vnto husbandmen, and went into a straunge countrey.

^a The Greeke word signifieth the vessel or fatt, which standeth vnder the wynepresse to receaue the iuyce or lycour.

2 And when the tyme was come, he sent to the tenantes a seruant, that he might receaue of the tenantes, of the frute of the vineyard.

3 But they caught him, and bet him, & sent him away empty.

4 And agayne, he sent vnto them another seruant, & at him they cast stones, & brake his head, & sent him away all to reuiled.

5 And agayne he sent another, and him they killed: & many other, beating some, and kylling some.

6 Yet had he one sonne whom he loued tenderly: him also he sent at the last vnto them, saying, They wyl reuerence my sonne.

7 But the tenantes sayd amongst them selues, this is the heyre: come let vs kyl hym, and the inheritance shalbe oures.

8 And they toke him, & kyllled hym and cast him out of the vineyard.

9 What shal then the Lord of the vineyard do? He ^b wil come and destroy the tenantes, and let out the vineyard to other.

^b He sheweth the plague that shal befall these ambitious & couetous rulers, whose hartes are hardened against Christe.

Psal. 117. c
esa. 28. d.
mat. 21. d.
act. 4. b.
rom. 9. g.
1. pet. 2. a.

10 Haue ye not read so muche as this scripture? ^{*} The stone which the buylders did refuse, is made ^y chiefe stone in ^y corner.

11 This ^c was done of the Lord, & is marueilous in our eyes.

^c It is the ordinance of God, that it shulde be so, which most commonly is contrarie to mans reason.

12 Then they went about to take hym, but they feared the people, For they perceaued that he spake that similitude against thē, and they left him, & went their way.

13 * And they sent vnto hym certaine of ^g Pharises, and of Herodes seruantes, to take him in his wordes. *Matt. 22. b. luk. 20. d.*

B

^d As godely manners, agreable to Gods law.

14 And as sone as they were come, they sayd vnto him, Master, we knowe ^y thou art true, and carest for no man: for thou considerest not the ^h personne of men, but teachest the ^d way of God truely: Is it law-ful to pay tribute to Cæsar, or not? *"As, the qualities of the mynde or body, or of outward thinges.*

^e He gaue them tunderstand that he knewe their malicious intent.

15 Oght we to geue, or oght we not to geue? And he vnderstode their simulatiō, & sayd vnto them, ^e Why tēpt ye me? Bring me a penny, that I may see it.

16 And they broght *it*, and he sayd vnto them. Whose is this image and superscription? And they sayd vnto him, Cæsars.

17 Then Iesus answered, and sayd vnto them, * Then geue to Cæsar that which be longeth to Cæsar, and to God, that which perteyneth to God. And they merueyled at hym. *Rom. 13. b. Mat. 22. c.*

18 Then come the Sadduces vnto him, (which say there is no resurrection) And they asked hym, saying,

19 Master, * Moses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynd him, and leaue no chyldren: that then his brother should take his wyfe, & rayse vp seed vnto his brother. *Mat. 22. a. luk. 20. d. deut. 25. d.*

^f This was a politike law geuē for a tyme for the preseruatiō of families.

20 There ^f were therefore seuen brethren, and the fyrst toke a wife, and when he dyed, left no seed behynd hym.

21 And the seconde toke her, and dyed, nether left any seed: and the thyrd lykewyse.

22 And seuen had her, and left no seed behynd

behynd them Last of al, y wyfe dyed also.

23 In the resurrection then, when they shal ryse agayne, Whose wyfe shall she be of them? For seuen had her to wyfe.

24 Iesus answered, and sayd vnto them,
C Are ye not therfore deceaued, because ye vnderstand not the Scriptures, nether the power of God?

25 For when they shal ryse agayne from death, nether men mary, nor wiues are married: but are ^g as the Angels which are in heauen.

26 As touchyng the dead, that they shal ryse agayne: haue ye not read in the booke of Moses, how in the busshe God spake,
Exod. 3. b. vnto hym, saying, I * am the God of Abraham, and God of Isaac, and the God of Iacob?

27 He is not the God of the dead, but the God of the ^h lyuyng. Ye are therefore greatly deceaued.

Mat. 22. d. 28 * And there came one of the Scribes y had heard them disputing together, and perceaued y he had answered them wel, & asked hym, Which is the fyrst of all the commandementes?

Mat. 22. d. 29 Iesus answered hym, The fyrst of all the commandementes is. * Heare Israel,
exod. 20. a
deut. 6. a. The Lord our God, is the onely Lord.

30 Thou shalt therfore loue the Lord thy God with all thy hart, and with all thy soule, and with all thy ^o mynde, and with al thy strength, This is the fyrst commandement.
Leuit. 19. d.

mat. 22. d. 31 And y second is like vnto this, * Thou shalt loue thy neighbour as thy selfe.
roma. 13. c.
galat 5 b.
iam. 2. b. There is none other commandement

^g Not as touching the spiritual nature, but concerning the state of incorruption, and immortalitie, so that then there shal nede no more mariage.

^h Then it followeth that they liue although they be deceased out of this life.

^o Or, thoght.

greater then these.

32 And the Scribe sayd vnto him, Wel Maister, thou hast sayd the trueth, that there is one God, and that there is none but he.

33 And to loue him with all the hart, and with all the mynde, and with all the soule, and with all the strength: and to loue his neyghbour as hym selfe, is more then all burntⁱ offerynges and sacrifices.

ⁱ Hemeaneth all the ceremonies of the law, wherein the hypocrites put great holynes.

ⁱ Because he shewed him selfe willing to be taught and well perceaued the difference betwixt our outward profession, and that which God doth principally require of vs.

34 Then, when Iesus saw that he answered discretely, he sayd vnto him, Thouⁱ art not far from the kyngdome of God. And no man after that durst aske hym any question.

^D Mat. 22. d.

35 * And Iesus answered & sayd teachyng in the temple, How say the Scribes that Christ is the sonne of Daud?

36 For Daud hym selfe inspired with y^e holy Gost, sayd, * The Lord sayd to my Lord, syt on my ryght hand, tyl I make thyne enemies thy fotestole.

Psal. 110. a.

37 Then Daud him selfe calleth him Lord, and by what meanes is he then his sonne? And much people heard him gladly.

38 * And he sayd vnto them inⁱⁱ his doctrine, Beware of the Scribes which loue to go in long^k clothing, and loue salutations in the market places.

Mat. 22. d.
luk. 11. f.
g. 20. g.
ⁱⁱ Or, as he taught.
To beware of the Pharises.

^k He condemneth not their apparell, but their vaine ostentation and outward shewe of holines wherby they deceaued the simple people.

39 And the chiefe seates in the Synagoges, and the fyrst rowmes at feastes.

40 Which deuour wydowes houses, and that vnder a coulour of long praying. These shal receaue greater damnation.

41 * And Iesus sat ouer agaynst the tresurie, & beheld how the people put mony into

Mat. 23. b.
luk. 21. a.

into the treasurie, and many that were ryche, cast in muche.

42 And there came a certayne poore wydow, and she threw in two mytes, which make a " quadrin.

" Which is about half a farthing.

43 And he called vnto hym his disciples, & sayd vnto them, Verely I say vnto you, that this poore wydow hath cast ¹ more in then all they which haue cast into the treasurie.

¹ Our Sauour esteemeth our gyftes by our affections and ready willes.

44 For they all dyd cast in of their superfluitie: but she of her pouertie, dyd cast in all that she had, euen all her lyuing.

THE. XIII. CHAPTER.

The destruction of Ierusalem, the persecutions and false Prophetes which shall be before the comming of Christ, whose houre is vncertaine, and therefore he exhorteth euery one to watche.

¶ And as he went out of the temple, one of hys disciples sayd vnto hym, Master, see what stones, and what buyldynges are here.

Mat. 24. a. 2 * Then Iesus answered & sayd vnto hym,
luk. 21. b. Seyst thou these great buyldinges? * There
Luk. 19. g. shal not be left one stone vpon another, that shal not be throwen downe.

3 And as he sate on y^e hil of Oliues, ouer against the temple, Peter, and Iames, and Iohn, and Andrew asked him secretly.

4 Tel vs, when shal these thynges be? and what *shalbe* the signe when all these thynges shalbe fulfilled?

Eph. 5. b. 5 And Iesus answered them, and began
2. thess. 2. a. to say, * Take hede lest any man deceaue
mat. 24. a.
luk. 21. b.

you.

^a Vsurping the
authoritie of Chri-
ste.

6 For many shal come in my name, say-
ing: I ^aam *Christe*, and shal deceaue many.

7 Forthermore whē ye shal heare of war-
res and rumores of warres, be ye not trou- Warres.
bled: For *such thinges* must nedes be, but
the end *shal* not be yet.

8 For there shal nation aryse against na-
tion, and kingdome against kingdome: &
there shalbe earthquakes in al quarters,
and famishements and troubles, these are
the begynnynges of sorowes.

9 But take ye hede to your selues: For
they shal deliuer you vp to the Councils,
and into the Synagoges: ye shalbe beaten, B
and broght before rulers and kynges for
my sake for a " testimonial vnto them.

" That they
may be inex-
cusable.

10 And the Gospel must fyrst be publis-
shed among all nations.

^b This is not to
make them negli-
gent, but to assure
them that he will
assist them and in-
struct them suffici-
ently with answers,
so that they may
hereby perceaue
that their defence
stādeth not in the-
ir owne wisdom,
or eloquence.

11 * But when they lead you, and present you,
take ye no " ^b thought, nether prepare
afore hand what ye shal say: but whatsoe-
uer is geuen you at the same time, that
speake: for it is not ye that speake, but
the holy Gost.

Mat. 10. c.
luk. 21. c.
" He onely
forbiddeth
that care,
which cometh
of distrust.

12 Yea and the brother shal deliuer the
brother to death, and the father the son-
ne, and the chyldren shal ryse against the-
ir fathers and mothers, & shal cause them
to dye.

13 And ye shalbe hated of all men for my
names sake: but whosoever shal endure
vnto the end, the same shalbe safe.

^c This is me-
ant of that tyme
that the Romans
should profane the
temple.

14 * Moreouer, when ye shal see the abhomi-
nable destruction (where of is spoken by
* Daniel the Prophet) ^c to be where it
ought not, (let hym that readeth vnder-
stand,)

Mat. 24. b.
luk. 21. d.
Dani. 9. g.

stand,) then let them *that be* in Iurie, fle to the ^d mountaynes.

15 And let hym *that is* on the house top, not descēd downe into the house, nether, entre therin, to fetch any thing out of his house.

^d Because the destruction shall be moste extreme and cruell.

16 And let him that is in the felde, not turne backe again vnto the thinges which he left behynd him, for to take his clothes with him.

17 But wo shalbe then to them that are with chylde, and to them that geue sucke in those dayes.

18 ^e Pray therfore that your flyght be not in the wynter.

^e That you haue no let to hynder you, when you should escape.

19 For there shalbe in those dayes *such* tribulation, as was not from the begynnyng of creatures which God created vnto his time, nether shalbe.

20 And except that the Lord had shortened those dayes, no ^{''} man should be saued.

^{''} Or, fleshe.
^C

But for the electes sake, which he hath chosen, he hath shortened those dayes.

21 And then, if any man say to you, Lo, here is Christe: lo, he is there: beleue it not.

22 For false Christes shal ryse, and false Prophetes, and shal shewe signes and miracles, to deceaue, if it were ^f possible, euē the electe.

^f The elect may wauer and be troubled, but they can not vtterly be deceaued.

23 But take ye hede: behold, I haue shewed you all thinges ^g before.

Ezech. 32. b.
esai. 13. b.
mat. 24. e.
ioel. 2. b. &
3. c.

24 * Moreouer in those dayes, after that tribulation, the sunne shal waxe darke, & the moone shal not geue her lyght.

^g Wherfore he that suffreth him selfe now to be seduced, hath no excuse.

25 And the ^h starres of heauen shal fall: and the powers which are in heauen shal

^h This teacheth that there shalbe a change of the whole ordre of nature.

moue.

26 * And then shal they see the Sōne of mā *Dani. 7. c.* comyng in the cloudes, with great power and glorie.

27 And then shal he sende his Angels, and shal gather together his electe from the foure wyndes, and from the one ende of the world to the other.

28 * Learne a similitude of the fygge tree. *Mat. 24. a. luk. 21. f.* When her bough is now tender, and bringeth forth leaues, ye knowe that sommer is neare.

D

29 So in lyke maner, when ye see these thinges come to passe, vnderstand, that *the kyngdome of God* is nye, euen at the dores.

ⁱ The word signifieth the space of a 100 yeres, albeit this happened before 50.

30 Verely I say vnto you, that this ⁱ age shal not passe, tyl all these thynges be done.

31 Heauen and earth shal passe, but my wordes shal not passe.

^k When the destruction of Ierusalem, the persecutions, and illusions shal come: but chiefly these are vnderstand of the second comming of Christe.

32 But of that ^k day and houre knoweth no man, no, not the Angels which are in heauen, nether the ["] Sonne hym selfe, saue the father onely.

["] In that he is man and mediatour.

33 Take hede, watch, & pray, for ye know not when the tyme is.

34 * *For the Sonne of man* is as one ^w is gone *Mat. 25. b.* into a strange countrey, and hath left his house, & geuen autoritie to his seruantes, and to euery man his worke, & commanded the porter to watch.

["] Of the comming we are most assured, but of the tyme, the yere, the day, or houre, we are ignorant, and therefore must watch continually.

35 ["] Watch therefore, (for ye know not when the Master of the house wyl come, whether at euen, or at mydnyght, whether at the cocke crowing, or in the dauning.)

36 Lest

36 Lest yf he come sodenly, he should fynde you slepyng.

37 And that I say vnto you, I say it vnto all men, Watch.

THE XIII. CHAPTER.

Marie Magdalene anoynteth Christe. The Easter lambe is eaten. Christe is taken. Peter denyeth hym: wyth many other thinges that were demanded of Christe.

Λ

*Mat. 26. a.
luk. 22. a.*

AND after two dayes folowed *the feast* of Easter, and of vnleuened bread: and the hie Priestes, & Scribes soght how they myght take hym by craft, and put him to death.

*Mat. 26. a.
iohn. 12. a.*

2 And they sayd, Not in the feast day, lest any busynes aryse among the people.

3 * And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meat, there came a woman hauing an alabaster boxe of oyntment called spike-narde, that was verie costly, & she brake the boxe and powred it on his head.

" Judas.

4 And there were " some that were not content in them selues, and sayd, What neded this waste of oyntment?

5 For it might haue bene solde for more then ^a three hundred pence, & bene geuen vnto the poore, ^b & they grudged against her.

6 And Iesus sayd, Let her be in rest, why trouble ye her? She hath done a good woorke on me.

7 For ye haue the poore with you alwayes: & whensoever ye wil, ye may do them good: but me ye haue not alwayes.

8 She hath done that she could: she came

^a Which are in value about six pound sterlinge.

^b To wit, Judas: who was offended therewith, and therefore made a busines.

afore hande to anoynt my body to the buryng.

9 Verely I say vnto you, Wheresoeuer this Gospel shal be preached throughout the whole world, this also that she hath done shalbe rehearsed in remembrance of her.

^c He tooke occasion by this oyntment as of a thing euill done.

10 * Then Iudas Iscariot, one of the twelue ^B *Mat. 26. b.* *luk. 21. a.* went away vnto the hye Priestes, to betray him vnto them.

11 And when they hard *this*, they were glad, and promised that they would geue him money: and he soght how he myght conueniently betray him.

12 And y^e fyrst day of vnleuened bread, whē they sacrificed the Paschal lambe, his disciples sayd vnto him, Where wilt thou that we go and prepare, that thou mayst eat the Easter lambe?

13 Thē he sent forth two of his disciples, and sayd vnto them, Go ye into the citie, and there shal a man mete you bearyng a pitcher of water, folow him.

14 And whithersoeuer he goeth in, say ye to the good man of the house, The Master sayth, Where is y^e lodging where I shal eat the Easter lambe with my disciples?

15 And he wyl shewe you an vpper chamber *which* is large, trimmed, & prepared, there make ready for vs.

16 So his disciples went forth, & came to y^e citie, & found as he had sayd vnto them & made ready the Easter lambe.

17 And at euen he came with the twelue: ^C

18 * And as they sate at borde & dyd eat, *Mat. 26. b.* *luk. 22. b.* *iohn. 13. c.* Iesus sayd, Verely I say vnto you, that one of you shal betray me, w^h eateth with me.

19 And

19 And they begā to morne & to say to hī one by one, Is it I? And another, Is it I?

20 He answered and sayd vnto them, *It is* one of the twelue that ^d dippeth with me in the platter.

^d To dip the hand, is as much to say, as he that is accustomed to eate with me.

Psal. 41. c.
iohn. 1. b.
act. 1. b.

21 * Truly the Sonne of man goeth, as it is written of him : but wo be to that man, by whom ȳ Sonne of man is betrayed. It had bene good for him : if he had neuer bene borne.

Mat. 26. b.
1. cor. 11. e.
Read mat.
chap. 26. c.

22 * And as they dyd eat, Iesus toke bread ^e blessed, brake, & gaue to them, and sayd, * Take, eat, this is my body.

^e To blesse is here taken onely to gyue thanks, as S. luk. and Paul interpretit, and Marke also speaking of the Cup.

23 And he toke the cup, gaue thanks, & gaue it to them, and they all dranck of it.

24 And he sayd vnto thē, This is my bloud of the newe Testamēt, w̄ is shed for many.

25 Verely I say vnto you, I wyl drinck no more of the frute of the vine, vntyl that day, that I drinck it newe in ȳ kyngdome of God.

Thanks ge-
uing.

26 And whē they had songe the song, they went out to the hil of Oliues.

Iohn. 15. d.

27 * Then Iesus sayd vnto thē, All ye shalbe offended because of me this night. For it

Zach. 13. c.

is wrytten, * I wyl smyte the shepeherd, & the shepe shal be scattered.

28 But after that I am rysen, I wyl go in-

Chap. 16. b.

to * Galile before you.

29 And Peter sayd vnto hym, Although all mē should be offēded, yet would not I.

30 Thē Iesus sayd vnto hym, Verely I say vnto thee, This day, euen in this nyght, before the cock crowe twyse, thou shalt deny me thryse.

31 And he sayd more earnestly, If I should dye with thee, I wyl not deny thee: Lyke-

wyse also sayd they all.

32 After they come into a place named Gethsemane: then he said to his disciples, Christe in the garden. Sit ye here, whyle I go and pray.

^f His diuinitie was as it were hyd, and his humanitie shewed it selfe fully.

33 And he toke with him Peter, Iames, & Iohn, and he began ^f to be afrayd, and in great heauines.

34 And sayd vnto them, My soule is very heauy euen vnto the death, tary here and watch.

35 And being gon forward a lytle, he fel downe on the ground, and prayed, that if it were possible, that houre myght passe from hym.

^g Ab, in Hebrew, and Abba, in the Sirian tongue signifieth father.

36 And he sayd, ^g Abba, Father, all thinges are possible vnto thee, take away this cup from me. Neuerthesse not ^y I wyl: but that thou ^h wilt *be done*.

^h He standeth not so to his owne will, but that willingly he offereth him selfe to obey God.

37 Then he cometh & fyndeth the sleping, and sayeth to Peter, Simon slepest thou? Coudest not thou watch ^w me one houre? **E**

38 Watch ye, and pray, lest ye entre into tentation: for the sprite is ready, but the fleshe is weake.

39 And again he went away, and prayed, and spake the same wordes.

40 And he returned, and found them a slepe agayn, for theyr eyes were heauy: neither wylt they what to answer hym.

ⁱ He meaneth that the houre wil come when they shalbe kept from sleping.

41 And he cometh the thyrd tyme, & sayeth vnto them, ⁱ Slepe hence forth, & take your ease, it is ynough, the houre is come, beholde ^y Sonne of man is deliuered into the handes of synners.

42 Ryse vp, let vs go, Lo he ^y betrayeth me, is at hand. Mat. 26. c. luk. 22. c.

43 *And immediatly whyle he yet spake, iohn. 18. a. came

came Iudas one of the twelue, and with hym a great nombre of people with swordes and staues, from the hye Priestes, and Scribes, and Elders.

44 And he that betrayed hym had geuen them a general tokē saying, Whomsoeuer^k I shal kys, he it is: take hym & lead hym away safely.

^k It was the facion then to grete with kyssing at their meetinges, & also at their departure.

45 And as sone as he was come, he went strayghtway to hym, and sayd vnto hym, ^lMaister, Maister, and kyssed hym.

^l He repeteth it twyse, as if he had bene moued with a certeyn pittie in taking his last leaue.

Peter.

Malchus.

47 And["] one of them that stode by, drue out a sword, & smote a["] seruant of the hye Priest, and cut of his eare.

^F 48 And Iesus answered and sayd vnto thē: Ye become out as vnto a thefe with swordes and with staues for to take me.

No man can do any thing contrary to Gods ordināce.

49 I was dayly with you in the temple teaching, and ye toke me not: but *this is done* that the Scriptures should be fulfilled.

["] All the disciples.

50 Thē they["] all forsoke him, & ran away.

51 And there folowed him a certayn yōge man, clothed in lynnen vpon his bare *body*, and the yonge men caught hym.

52 But he left his lynnen, and fled from them naked.

Mat. 26. f.
luk. 22. f.
iohn. 18. b.

53 * And they led Iesus away to the hye Priest, and to him came all the hye Priestes, and the Elders, and the Scribes.

54 And Peter folowed hym a great way of, euen into the hall of the hye Priest, & sat with the seruantes, & warmed *hym self* at the["] fyre.

["] Or, lyght.

55 And the hye Priestes, & all the Council soght for witnes against Iesus, to put

him to death, and found none.

56 For many bare false wytnes agaynst hym, but their witnes agreed not together.

57 Then there arose certayn, and broght false witnes against him, saying,

^m These two witnesses dissented in that thone reported that Christ sayd, he could destroye the temple. (as Mat. writeth) and the other sayd, that he heard him say, that he would do it as is here noted.

58 We heard him say, * I wil ^m destroy this *John. 2. c.*

tēple made w^t handes, & within thre dayes I wil buyld another, made without hādes.

59 But their witnes yet agreed not together.

60 And the hye Priest stode vp amōgest them, and asked Iesus saying, Answerest thou nothing? How *is it that* these beare witnes agaynst thee?

61 But he held his peace, and answered nothing. Again the hye Priest asked hym, and sayd vnto him, Art thou Christe the

ⁿ That is of God, who is worthy all praise: the which word in their language the Iewes when they speake of God, vse comonly in their writings euen to this day.

Sonne of the ⁿ Blessed?

62 And Iesus said * I am *he*: and ye shal see the ⁿ Sonne of man syt at the right hand of *Mat. 26. e. iohn. 18. d.*

the myghty *God*, and come in the cloudes of heauen. *D* Whome they now contemned in this base estate, they should see appeare at the last day with maiestic and glorie.

63 Then the hye Priest rent his clothes & sayd, What nede we any further wytnesses?

64 Ye haue heard blasphemie: what thinke ye? And they all gaue sentence that he was worthy of death.

65 And some began to spit at hym, and to couer his face, and to beate him with fystes, & to say vnto hym, " Reede. And the sergeantes smote him with their rods of office. ⁿ Or, Prophecie.

66 * And as Peter was beneath in y^e hall, there came one of y^e maydes of y^e hye Priest. *Mat. 26. g. luk. 22. f. iohn. 18. c.*

67 And whē she saw Peter warmyng *himself*, she loked on him, and sayd, Thou wast also

also with Iesus of Nazaret?

68 But ^o he denied it, saying, I knowe him not, nether wot I what thou sayest. Thē he
^o Or, entrie. went into the ^p porche, and the cock
 crewe.

^o We ought to cōsider our owne infirmitie, that we may learn onely to trust in God, & not in our owne strength.

69 Thē a mayde saw him againe, & began to say to them that stode by, This is one of them.

^p Peter prepareth him selfe to flee if he were farther layd vnto.

70 But he denied it agayne: and anone after, they that stode by, sayd agayn to Peter, Surely thou art one of them, for thou art of Galile, and thy speach agreeth therto.

71 And he began to cursse, and sweare, saying, I knowe not this man of whom ye speake.

*Mat. 26. g.
luk. 22. g.
iohn. 13. d.*

72 * Then the secōde tyme the cok crewe, and Peter remembered the woord that Iesus sayd vnto hym, Before the cock crowe twyse, thou shalt deny me thryse, & waying that with him selfe, he wept.

THE XV. CHAPTER.

The passion of Christe. Of his death and burial.

*Mat. 27. a.
luk. 22. g.
iohn. 18. c.*

AND anone in ȳ dawning, the hye Priestes held counsel with the Elders, & the Scribes, and the whole Congregation: and bound Iesus, and led him away, ^a & deliuered him to Pilate.

^a For they had no autoritie to put any man to death.

2 Thē Pilate asked him, Art thou ȳ king of the Iewes? And he answered, and sayd vnto hym, Thou sayest it.

3 And the hye Priestes accused hym of many thinges.

luk. 23. a.

4 * Wherefore, Pilate asked him agayn, saying, Answerest thou nothing? beholde

how many thynges they witnes against thee.

5 But Iesus yet answered neuer a woord, so that Pilate merueyled,

6 At that feast Pilate did deliuer a prisoner, whomsoever they would desire.

7 Then there was one named Barabbas, which lay bound with other his fellowes that made insurrection, and in the insurrection, they had committed murther.

8 And the people cried a lowde, and began to desire *that he would do* accordyng as he had ^b euer done vnto them.

^b The people al ways maynteine their customes, although they be wor the nothing.

9 Then Pilate answered them, and sayd, Wyl ye that I loose vnto you the kyng of the Iewes?

10 For he knewe that the hyc Priestes had deliuered him of enuie.

11 But the hyc Priestes had moued the people *to desire* that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayd agayne vnto them, What wyl ye then that I do *with him*, whome ye call the kyng of the Iewes?

13 And they cryed agayne, Crucifie him.

14 Then Pilate sayd vnto them, Yea, but what euil hath he done? And they cried the more feruently, Crucifie him.

^c When a Iudge hath respect to men, he quite forgetteth iustice.

15 And so Pilate ^c willing to content the people, loosed them Barabbas: and deliuered Iesus when he had scourged him, for to be crucified.

16 Then the souldiers led him away in- to the hall, which is the ^{''} commen hall, & called together the whole band of the souldiers.

^B Or, Pretorie.

17 And

17 And clothe him with purple, and platte a crowne of thornes, and crowne him with all,

18 And began to salute him *saying*, Hallelu kyng of the Iewes.

19 And they smote hym on the head with ^c Or, stalke. a " reede, and spat vpon hym, & knelyng downe worshypped hym.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on hym, and led him out to crucifie him.

Mat. 27. d. 21 * And they ^d compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. ^d It was the custome to make hī that was condēned to cary his crosse, but Iesus was not able for weakenes.

luk. 23. e.

22 And they broght hym to a place named Golgotha: which is by interpretatiō, the place of *dead mens* Sculles.

^c 23 And they gaue hym to drinke wyne myngled with myrrhe, but he receaued it not.

24 And whē they had crucified him, they parted his garmentes, castyng lottes for them, what euery man should haue.

25 And it was ^e about the thyrd houre, when they crucified him.

26 And the title of his cause was written, THE KYNG OF THE IEWES.

27 And they crucified with him two theues: the one on the ryght hand, and the other on his lyft.

^e The Iewes deuīded their day in to 4 partes, so that by the third houre is here ment the third part of the day, which was from six a clock to nyne, at what tyme *Mat.* sayth he was crucified.

Esa. 53. d. 28 Thus the Scripture was fulfylled, ^f sayeth, * And he was counted among the wycked.

29 And they that went by, rayled on him,

waggyng their heades, & saying, Hey, *thou* that destroyest y^e temple, and buildest it in three dayes,

30 Saue thy self, and come downe from the crosse.

31 Lykewyse also the hye Priestes mocking, sayd amōg thē selues with the Scribes, He saued other men, hym self he can not saue.

32 Let Christe the kyng of Israel now descēd from the crosse, that we may see, and beleue. And they that were crucified with him checked him also.

33 Now whē the sixt houre was come, darckenes arose ouer " all the earth vntyl the nynth houre.

^r Which was the third part of the day, and about 3. of the clocke after none.

34 And at y^e ^r nynth houre, Iesus cried wth a loud voyce, saying, * Eloi, Eloi, lamma-sabachthani? which is if it be interpreted, My God, my God, why hast thou forsaken me.

"Because this darckenes was onely ouer the lād of Chanaā, when the rest of the world was light the miracle is the greater.

Psal. 22. *a.*

mat. 27. *e.*

35 And some of them that stode by, when they heard that, sayd, " Beholde he calleth for Elias.

^D "This was spoken mockingly.

Psal. 63. *e.*

36 And one ran and fylled a * sponge full of vineger, and put it on a reede, and gaue him to drinck, saying, Let him alone, let vs see whether Elias wyl come and take him downe.

37 And Iesus cried with a loud voyce, & gaue vp the gost.

38 And the Vayle of the temple dyd rent in two peeces, frō the top to the bottome.

39 Now when the " Centurion, which stode before him, saw that he so cried, & gaue vp y^e gost, he sayd, Truly this man was the Sonne of God.

" Who had charge ouer an hundred men.

40 There were also women a good way of beholding *him*: among whome was Marie Magdalene, and Marie *themother* of Iames the lytle, and of Ioses, and Marie Salome.

Luk. 8. a. 41 The which women also when he was in Galile, * folowed him & ministred vnto hym: and many other women which came vp with him vnto Ierusalem.

Mat. 27. g. 42 * And now whē night was come (because it was the day of the preparation that goeth before the Sabbath)

luk. 23. g.
iohn 19. g. 43 Ioseph of Arimathe," a good Counsellour, which also loked for the kyngdome of God, came and went in § boldely vnto Pilate, and asked the body of Iesus.

" A graue mā
and of great
autoritie.

§ This man shewed his faith boldly when the danger seemed to be moste perilous.

44 And Pilate merueiled if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any whyle dead.

45 And when he knewe *the trueth* of the Centurion, he gaue the body to Ioseph.

46 Who boght a linnen cloth, and toke him downe, and wrapped hym in the linnen cloth, and layd him in a tombe that was hewen out of a rock, & rolled a stone vnto the dore of the sepulchre,

47 And Marie Magdalene, & Marie Ioses *mother*, beheld where he shulde be layd.

THE XVI. CHAPTER.

Christe is rysen agayn and appeared to the Apostles to whom he cōmitteth the preachyng of the Gospel.

Mat. 28. a. ^A 48 And when the Sabbath day was past,
luk. 24. a. Marie Magdalene, & Marie *ȳ mother*
iohn 20. a. of Iames, & Salome, boght swete oyntmēts

that they might come & embaulme him.

2 And early in the morning the fyrst day of the weeke, they came vnto the sepulchre, when the sunne was yet rysing:

3 And they sayd one to another, Who shal rolle vs away the stone from the doore of the sepulchre?

4 And when they loked, they saw how the stone was rolled away (for it was a very great one)

5 * And they went into the sepulchre, and saw ^a a yonge man syttyng at the right syde, clothed in a long white garment: and they were afrayed.

^a The Angel of God in the likeness of a yonge man.

Mat. 28. a.
luk. 24. a.

6 But he sayd vnto them, Be not afrayed: B ye seke Iesus of Nazaret, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him.

^b He especially maketh mentiō of Peter, to confort him, because he had fallē into greater danger then the rest.

7 But go your way, and tel his disciples, and ^b Peter, That he wil go before you into Galile: there shal ye see him, * as he sayd vnto you.

Mat. 26. c.
chap. 14. c.

8 And they went out quickly and fled frō the sepulchre: For they trembled and were amased: nether sayd they any thing to any man, for they were afrayed.

9 When Iesus was rysen agayn, in y^e morrow (which was the first day of the weeke) he appeared fyrst to Marie Magdalene, * out of whom he had cast seuen deuyls.

John 20. d.
luk. 8. a.

10 And she went & tolde them that had bene with him, which mourned and wept.

^c They had sone forgottē that that Christe had foretolde them of his resurrection.

11 And thogh they ^c heard that he was alyue, and had appeared to her, yet they beleued it not.

12 * After that, he appeared vnto two of them in an other forme, as they walked & went

Luk. 24. b.

went into the country.

13 And they went and tolde it to the remnant : but they beleued them not.

" Mourning & praying.

14 Finally, he appeared vnto the eleuen as they " sate together, and cast in their teeth their vnbeliefe, and hardenes of heart: because they beleued not them which had seene him after his resurrection.

Mat. 28. d.

15 And he sayd vnto them. * Go ye into all the world, and preach the glad tidinges to all " creatures,

" As wel Gentle as Iewe.

Iohn. 12. g.

16 He that shal beleue and be baptized, shalbe saued : * but he that wil not beleue, shalbe damned.

Act. 2. a.

10. g. 16. d.

" With other and diuers, as Luke saith, Act. 28. a.

17 And these ^d tokens shal folow them y^h beleue, * In my name they shal cast out deuils, and shal speake with " newe tongues. 18 * And shal take away serpentess : and if they shal drinke any deadly thing, it shal not hurt thē: they shal lay their handes on the syck, and they shal recouer.

Luk. 24. g.

19 * So then whē the Lord had spoken vnto them, he was receaued into heauen, & sitteth at the right hande of God.

Heb. 2. a.

20 And they wēt forth, & preached euery where. And the * Lord wrought with them, & confirmed the woord with ^e miracles that folowed.

^d This gyft was but for a tyme to cause men the more willingly to receaue the Gospel which as yet was not euidently known.

^e The miracles and signes folowe the doctrine as certeyn seales: so that if the doctrine be false, the miracles can be no better. Deuter. 13. a.

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Luk. 24. g.

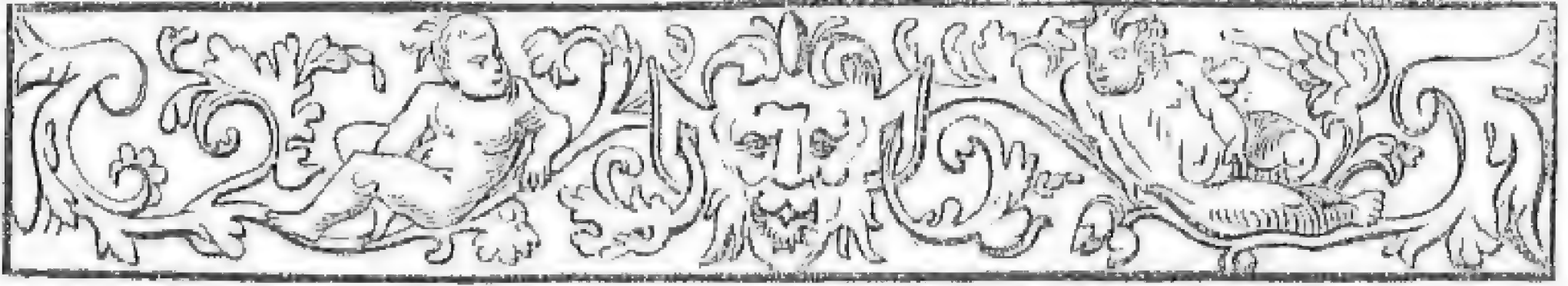
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THE HOLY

GOSPEL OF IESVS

CHRISTE, VVRIT

by saint Luke.

* *

THE FYRST CHAPTER.

The kynred, & holynes of Zacharie, and Elisabet his wife, his incredulitie is ponished, The talke of the Angel, and Elisabet with Marie, which was pronouced happy by reason of her faith. VVherof she praiseth the Lord, The byrth, Circumcision, and graces of Iohn, Zacharie healed geueth thanks to God.



O R A S. ^A
muchasma- The preface
ny haue ta- of the Euau-
ken in hād geliste.
to write the
historie of
those thyn-
ges, wherof
we are ful-
ly certi-

fied,

2 Euen as they declared them vnto vs,
which

which from \bar{y} begynnyng saw them their selues, & were ministers ^a at the doyng :

3 It seemed good also to me (moste noble Theophilus) as sone as I had learned perfectly all thynges from the begynnyng, to wryte vnto thee therof from poynt to poynt :

^a Or, of the thing, and may be referred either to Christe or to the Gospel.

The Greeke is, ministres of the woord, wherby is mēt that they were the ministers of Christe, who is called the woord: or ministers of the woord that is to say, of the Gospel.

4 That thou mightest acknowlage the trueth of those thinges where in thou hast bene broght vp.

5 **I**N the tyme of Herode Kyng of Iurie, there was a certayne Priest named Zacharias, of the course ^{*} of Abia : and his wyfe was of the ^{''} daughters of Aaron, & her name was Elisabet.

1. *Chr.* 24. a.
^{''} Or, familie.
^{''} Or, posteritie.

6 Both were ^b perfect before God, and walked in all the ^{''} cōmandements and ordinances of the Lord, \bar{y} no man could fynde faut with them.

^{''} Of the fyrst, & secōde table.

^b This perfectiō or iustice is iudged by the frutes & outward appearāce, and not by the cause which onely cometh of Gods free mercie through Christe.

7 And they had no chylde, because that Elisabeth was barren, & bothe were wel strycken in age.

8 And it came to passe, as he executed \bar{y} Priestes office before God, as his course came in order,

^{''} Euening & morning, according to the law.
Leui. 16. d.
ex. 30. a.

9 According to the custome of the Priestes office his lot was to ^{''} burne incēse, whē he went into the ^c temple of the Lord.

10 ^{*} And the whole multitude of the people, were without in prayer, whyle the incense was burnyng.

11 And there appeared vnto him an Angel of the Lord standyng at the ryght syde of the aulter of incense.

12 And when Zacharias sawe *him*, he was abasshed, and feare came on hym.

B 13 But the Angel sayd vnto him, Feare

^c The tēple was deuided into three partes: the fyrst was the body of the temple called Atrium, where the people was: the second called Sanctum, where the Priestes & Leuites were: & the third Sanctum Sanctorū, into the which the hye Priest entred once a yere to sacrifice.

not Zacharie: For thy prayer is heard:
and thy wyfe Elisabeth shal beare thee
a sonne, and thou shalt call his name
" Iohn.

"Which signi-
fieth the gra-
ce of the
Lord.

14 And thou shalt haue ioye and gladnes
in him, & many shal reioyce at his byrth.

15 For he shalbe great in the syght of the
Lord, and shal nether drynck " wyne, nor

" Nothīg that
maketh drōe-
ken.

^d The woord si-
gnifieth all maner
of drinck which
maketh mē drone-
ken.

^d strong drinck: and he shalbe fylled, w^t
the holy Gost, euen from his mothers
wombe.

16 * And many of the chyldren of Israel
shal he turne to their Lord God.

Mala. 4. b.

17 * For he shal go " before in his syght in
the sprite and power of Elias, to turne y^e
hartes of the ^e fathers to the chyldren,
and the disobedient to the wysedome of
the iust men: to make the people ready
for the Lord.

Mat. 11. b.
" As a kyng in
his royaltie
hath one to
go before hī,
who signifieth
the kyng to
be at hand.

^e When Christe
saieth he came to
set the father aga-
inst the sonne &c.
he meaneth the
successe which co-
meth of the Go-
spel through the
malice of men: but
here he speaketh
of the true ende &
proprietie of the
Gospel.

18 Thē Zacharie sayd vnto y^e Angel, whe-
reby shal I knowe this? For I am an olde
man, and my wyfe is of a great age.

19 And the Angel answered, and sayd vn-
to him, I am " Gabriel that stand in the pre-
sence of God, and am sent to speak vnto
thee, and to shewe thee these glad ty-
dynges.

" Which signi-
fieth the
strength or
souueraintie
of God.

20 And beholde thou shalt be domme,
and not be able to speake, vntil " the day
that these thynges be performed: because
thou beleuedst not my woordes w^t shalbe
fulfilled in their season.

" We must not
measure Gods
promesse by
our weke sen-
ses.

21 And the people wayted for Zacharie,
and merueyled that he taried in y^e tēple.

22 And when he came out, he could not
speak vnto them: Then they perceaued y^e
he had scene a vision in the temple. For he
made

made signes vnto them, & remayned speechlesse.

C 23 And it fortunēd, as sone as the tyme of his office was out, he departed " home into his owne house.

"Whiles their course endured to sacrifice, they myght not lie with their wyues, nor drinke any lycour that might make one drunck.

24 And after those dayes, his wyfe Elisabeth conceaued, and hyd her selfe fyue monethes, saying,

25 This wyse hath God dealt with me, in the days wherin he loked on *me*, to take from me ^f my rebuke among men.

26 And in the syxt moneth, the Angel Gabriel was sent frō God vnto a citie of Galile, named Nazaret,

27 To a Virgin affianced to a man whose name was Ioseph, of the house of Dauid: and the Virgins name was Marie.

" Or, gladnes be to thee. 28 And ^y Angel went in vnto her, & said, " Hayle thou ^y art freely beloued, ^y Lord

is w̄ thee: blessed art thou amōg women.

29 And when she sawe *hym*, she was abashed at his saying: and cast in her mynd, what maner salutation that should be.

30 Then the Angel sayd vnto her, Feare not Marie, for ^g thou art in fauour with God.

Esai. 7. c.
mattw. 1. d.

31 * For lo, thou shalt cōceauē in thy wōbe, and beare a sonne, and shalt call his name Iesus:

"Because he is the true Sōne of God, begotten from before all begynnyng and manifested in flesh at the determinat tyme.

32 He shalbe great, and shalbe called the sonne of the " hiest: and the Lord God shal geue vnto hym, the seat of his father Dauid.

33 And he shal raygne ouer the house of Iacob for euer, and of his kyngdome shal be no ende.

D 34 Then sayd Marie vnto the Angel,
m. i.

^f For the barren womē enioyed not the promessee which God made to thē that were married to have issue: but principally they were depriued of that promessee which God made to Abraham, that he would increase his seede.

^g Not for her merites, but onely through Gods free mercie, who loued vs when we were synners, that whosoever reioyseth, should reioyse in the Lord.

^b She would be resolved of al doubt to thende that she might more surely embrace the promese of God.

ⁱ Notwith standig that Elisabeth was married to one of the tribe of Levi: yet she was Mari- es cosyn which was of the stocke of Daud. For the law which forbad marriage out of their owne tribe, was only that the tribes should not be mixt and confounded, which could not be in marrying with the Leuites, for they had no portion assigned vnto them.

^b How shal this be, seyng, I know no man?

35 And the Angel answered, & sayd vnto her, The holy Gost shal come vpo thee, and the power of the hyest shal ouer shadowe thee? Therefore also that["] holy thyng which shalbe borne of thee shalbe called the Sonne of God.

36 And beholde thyⁱ cosyn Elisabeth, she hath also conceaued a sonne in her olde age. And this is her syxt moneth, which was called barren.

37 For with God shal nothing be vnpossible.

38 And Marie sayd, Beholde the hand mayden of the Lord, be it vnto me euen as thou hast sayd. And the Angel departed from her.

39 And Marie arose in those dayes, and went into the hilly *countrey* with haste into a citie["] of Iurie.

40 And entred into the house of Zacharie, and saluted Elisabeth.

41 And it fortuneth, as Elisabeth heard the salutation of Marie, the["] babe sprang in her belly: and Elisabeth was fylled w^t the holy Gost.

42 And she cryed with a loud voyce, & sayd, Blessed art thou among women, because the frute of thy wombe is blessed.

43 And whence happeneth this to me, y^t y^r mother of my Lord should come to me?

44 For lo, as sone as the voyce of thy salutation sounded in myne ears, the babe sprang in my belly for ioye.

45 And blessed is she y^t beleued: for those thynges shalbe performed, which were tolde her from the Lord.

46 Then

D

["] He must be pure and without synne, which must take away the synns of the world.

["] Which was called, Ciriath-arba, or Hebron., Jos. 14.c, & 21.b.

["] This mouing was extraordinarye and not natural.

E

- 46 Then Marie sayd,
 The song of Marie. 47 My^k soule magnifieth y^e Lord: and my sprite reioyseth in God my sauour.
 48 For he hath looked on the poore degre of his hand mayden: for beholde frō hēce forth, shal all ages call " me blessed.
 " This fauour that God hath shewed me,shalbe spoken of for euer. 49 Because, he that is myghty, hath declared towards me wonderful thynges, and holy is his name.
 50 And his^l mercie is on them that feare him, throughout all ages.
 Esa. 51. b. 51 * He hath shewed strength wth his arme:
 psal. 33. b. * he hath scattered thē that are proude in
 Esai. 29. e. the " imagination of their harts.
 " The wicked ley snares for other, wherein they them selues are takē. 52 He hath put downe the mighty from their seates of *honour*, and exalted them of lowe degre.
 1. Ky. 2. a. 53 * He hath fylled the hungry with good
 psal. 34. b. thinges, and send away the riche empty.
 Esai. 30. d, 54 * He hath vpholden Israel his seruant,
 & 41. b. y^e he might be myndeful of his mercie.
 & 54. b. 55 (* Euen as he promised to our fathers,
 iere. 31. a. to wit, to Abraham & his " sede) for euer.
 Gen. 17. e, 56 And Marie abode with her about thre
 & 22. c. monethes, & returned agayn to her owne
 psal. 132. b. house.
 " or, posteritie. 57 Now Elisabeths tyme was come y^e she should be deliuered, and she broght forth a sonne.
 58 And her neyghbours, and cosyns heard tel how the Lord had shewed great mercie vpō her, and they reioysed for her sake.
 59 And it was so y^e the eyght day, they came to circumcise the babe, and called his name Zacharie, after the name of his father.

* The soule, and the sprit signifie the vnderstanding and affectiō, which are the two principal partes of the soule.

^l According to the promesse made to Abraham that he wolde be his God, and the God of his seede.

60 And his mother answered, and sayd,
Not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kynne, that is named with this name.

62 And they made signes to his father, how he would haue him called.

63 Then he asked for wryting tables, and wrote, saying, His name is Iohn. and they merueyled all.

^m Not onely for his benefite in pardonig his faut: but also to shewe that he was iustely punished for his incredulitie.

64 And his mouth was opened immediately, and his tōgue also, and he ^m spake in praising God.

65 Then feare came on all thē that dwelt nye vnto them. and all these sayinges were noysed abroad throughout all the hyl countrey of Iurie.

66 And all they that heard them, layd *them* vp in their harts, saying, What manner childe shal this be? And the ["] hand of the Lord was wyth him. ["]The mightie power of God.

67 And his father Zacharie was filled with the holy Gost, and prophecied saying,

^a In declaring his selfe myndeful of his people, & therefore is come from heauen to visit and redeme them.

68 * Blessed be the Lord God of Israel: ^G for that he hath ⁿ visited and redemed his people. *Chap. 2. d. matth. 1. d.*

["] When the promesses of God seemed to haue failed, & the state of Israel to haue perished, thē sent he his Christewho by his inuincible strength, as with a stronge horn ouerthrewe his enemies.

69 * And hath raysed vp the ^o horn of saluation, vnto vs, in the house of his seruāt Daud. *exo. 7. c. The song of Zacharie.*

70 * Euen as he promised by the mouth of his holy Prophetes, which were synce the world began, *saying,* *Gen. 50. d. psal. 132. c. iere 23. a. & 30. b.*

71 That he would saue *vs* from our enemies, and from the hands of all that hate *vs*. *Amos 9.*

72 That he would shewe mercie towards
our

our fathers, and remembre his holy coue-
nant.

*Gen. 22. c.
iere. 31. f.
heb. 6. c.*

73 **And* ȳ othe which he sware to our fa-
ther Abraham :

74 *VVhich was*, that he would graunte vn-
to vs, ȳ we deliuered out of the hands of
our ennemies, should serue hym wythout
feare

*1. Pet. 1. c.
" To whome
no hypocrisie
can be acce-
ptable.*

75 All the dayes of our lyfe, in *holynes
and righteousnes " before hym.

76 And thou babe shalt be called ȳ Pro-
phete of the hyst : for thou shalt go be-
fore the face of the Lord, to prepare his
wayes :

77 *And* to geue knowledge of saluation
vnto his people, by the remission of their
synnes.

*Mal. 4. a.
zach. 3. b,
& 4 c.*

78 Through the tender mercie of our
God, wherby * the " day spring from an hie
hath visited vs.

*" Or, branche
of a tree, mea-
ning the Mes-
sias.*

79 To geue lyght to them that sit in
darcknes, and in the shadowe of death, &
to gyde our feete into the way of peace.

80 And ȳ chylde grewe & waxed strong
in spirite, and was in ^p wildernes, tyl the
daye came, when he should shew hym self
vnto Israel.

^p He meaneth
that part of Iurie
which was lest in-
habited, wher also
the grosse & rude
people dwelled.

THE II. CHAPTER.

*The byrth and circumcision of Chryste. he
was receaued into the temple. Simeon and An-
na prophecie of him. He was found among the
doctours. His obedience to father and mother.
And maries wisdom.*

*" So much as
wassubiect to
the Romains.* **A**ND it chanced in those dayes, that
there came a cōmandement from Au-
gust the Emperour, that all the " world
m. iii.

should be taxed.

2 (This fyrst taxyng was made when Cyrenius was " Lieutenant in Syria.)

"Or, Gouverneur.

3 Therfore euery mā went vnto his owne citie to be taxed.

^a He sheweth by what occasion Ies^s was born in Bethlehem, which signifieth the howse of bread.

4 And ^a Ioseph also ascended from Galile, out of a citie called Nazaret, into Iudrie, vnto the citie of * Daud, which is called Bethlehem, because he was of the house and lignage of Daud,

John 7. f. l. kyn. 20. b.

5 To be taxed wyth Marie that was promesed him to wyfe, which was with chylde.

6 And so it was, that whyle they were there, her tyme was come y^e she should be deliuered.

7 * And she broght forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layd him in a cretche, because there was no rowme for them with in y^e ynne.

Matth. 1. d.

8 And there were in the same regiō shepherds, abyding in the field, & watching their flock by night.

9 And lo, the Angel of the Lord sodenly came vpon them, and the glorie of the Lord shone rounde about them, and they were sore afrayd.

10 Then the Angel sayd vnto them, Be not afrayd: for beholde, I bring you tidinges of great ioye, that shal come to all the people.

^b Because they should not be offended with Christes poore estate the Angel preuenteth this doute & sheweth in what sort they shulde fynde him.

11 *That is,* y^e vnto you is borne this day in the citie of " Daud, a Sauour, which is " In Bethlehe.

12 And ^b take ye this for a signe: Ye shal fynde

fynde the chylde swadeled, and layd in a cretche.

13 And strayghtway there was with the Angel a multitude of heauenly souldiers, laudyng God, and saying,

14 Glorie be to God in the hye *heauens*, and peace in earth, and towardes men^c good wyl.

15 And it fortunēd, as sone as the Angels were gone away from them into heauen, the shepherds sayd one to another, Let vs go euen vnto Bethlehem, and see this thyng that is happened, which the Lord hath shewed vnto vs.

c 16 And they came with haste, and found both Marie and Ioseph, and the babe layd in the cretche.

17 And when they had seene it, they published abroad the saying, which was tolde them of that same chylde,

18 And all that heard it, wondred at those thinges which were tolde them of the shepherds.

19 But Marie kept all those sayings, and pondered *them* in her hart.

20 And the shepherds returned glorifying and praysing God, for all that they had heard and seene, euen as it was tolde vnto them.

Gen. 27. a. 21 * And when the eyght day was come, that the infant shulde be circumcised, his name was called IESVS ^o was named of the Angel, before he was conceaued in the wombe.

Leui. 12. d. 22 * And when the tyme of Maries purification after the law of Moses was come,
1. kyn. 2. c. m. iiii.

^c The free mercie and good wil of God, which is the founteyn of our peace and felicitie.

they brogh hym to Ierusalem, to present hym to the Lord.

23 (As is written in the law of the Lord,
 " Or, that is first borne. * Euery mā chylde " that openeth the ma- *Exod. 13. a.*
 trix, shal be called holy to the Lord :) *nom. 8. c.*
Leu. 12. b.

24 And to offer * as it is commāded in the
 law of the Lord ^d a payre of turtle doues,
 or two yonge pigeons.

^a Which offering was appoin-
 ted to them which
 were so poore that
 they wer not able
 to offer a lambe.

25 And beholde there was a man in Ieru D
 salem, whose name was Simeon: this man
was iust, and feared God, and wayted for
 the consolation of Israel: and the " holy
 Gost was vpon him.

" Or, sprite
 of prophetic.

26 And an answer was geuen hym of the
 holy Gost, that he shulde not see death,
 before he had scene the Lordes " Christe. "Or, Messias.

27 And he came by inspiration of the ho-
 ly Gost into the temple: and when the fa-
 ther and mother broght in the chylde Ie-
 sus, to do for him * after the custome of *Leui. 12. d.*
 the law,

28 He toke hym vp in his armes, and prai-
 sed God, saying,

* Simeon decla-
 reth him selfe to
 dye willingly sin-
 ce he hath scene
 the Messias which
 was promised.

29 Lord, ^e now lettest thou thy seruant de-
 part in peace, according to thy promesse.

30 For myne eyes haue scene thy salua- E
 tion,

31 Which thou hast prepared before the
 face of all people:

32 * A lyght to lighten the Gentils, & the *Esa. 9. a.*
 glorie of thy people Israel. *42. a,*
& 49. b.

33 And his father and mother meruei- *act. 14. g.*
 led at those things, which were spoken *psal. 98. a.*
 touching him.

34 And Simeon blessed them, and sayd
 vnto Marie his mother, Beholde this
 chylde

chylde is appoynted to be the ^f fall & ry-
syng agayne of many in Israel: and for a
signe which shalbe spoken agaynst.

^f To be the falle
of the reprobate
which perishe
through their
owne default, & rai-
sing up of the electe
to whom God gy-
ueth faith,

" Sorrows
shuld perce
her hart as a
sworde.

" This chiefe-
ly appeareth
whē the cros-
se is layed v-
pon vs, wher-
by mens har-
tes are tryed.

35 (Yea and a " sword shal pearce through
thy soule) ȳ the " thoghtes of many hartes
may be opened.

36 And there was a Prophetisse, one An-
na the daughter of Phanuel, of ȳ tribe of
Aser: which was of a great age, & had ^g ly-
ued with an husband seuen yeres frō her
virginitie.

^g She was 7. yeres
maryed.

" Shewas con-
tynually in
the temple.

37 And *she being* a widowe of foure sco-
re and foure yeres, went " not out of the
temple, but serued *God* wyth fastynges, &
prayers, nyght and day.

38 She then coming sodenly at the same
instant vpon them, praysed lykewyse the
Lord, and spake of hym to all that looked
for redemption in Ierusalem.

39 And as sone as they had perfourmed
all thynges according to the law of the
Lord, they turned into Galile to their
owne citie Nazaret.

40 And the chylde grewe, & waxed strōg
in spirite, and was filled with wysedome,
and the grace of God was with hym.

Exod. 12. c.
leui. 23. a.
deut. 26. a.

41 And his father and mother went to
Ierusalem euery yere * at the feast of
Easter.

42 And whē he was twelue yere old, they
went vp to Ierusalem after the custome of
the feast.

43 And when ȳ feast was ended, as they
returned home, the childe Iesus bode styl
in Ierusalem, vnknowing to Ioseph and
his mother.

44 For they supposed he had bene in the

company, and therefore went a dayes iorney, and soght him among theyr kynsefolke, and acquaintance.

45 And whē they fouūd him not, they tour ned back to Ierusalem, and soght him.

46 And it fortunēd after thre dayes, that they found hym in the temple, sytting in y^e myddes of the " doctours, both hearing ^{" or, learned men.} them, and posyng them.

47 And all that heard him, merueyled at his vnderstandyng, and answers.

48 And when they saw him, they were astonied: and his mother sayd vnto hym, Sonne, why hast thou thus dealt with vs? beholde thy father and I haue soght thee with heauy hartes.

49 Then sayd he vnto thē, How is it that ye soght me? ^b WYST ye not that I must go about my fathers busines?

^b Our duetie to God is to be preferred, before father and mother.

ⁱ For his vocation was not yet manifestely knowen.

50 But they ⁱ vnderstode not the wordes that he spake to them.

51 And he wēt wth thē, & came to Nazaret: and was obediēt to them: and his mother kept all these sayinges in her hart.

52 And Iesus increased in wysedome and stature, and in fauoure with God & men.

THE III. CHAPTER.

The preachyng, baptisme, and prysonement of Iohn. The baptisme of Christ. And a rehersal of the generation of the fathers.

IN the fyftenth yere of the raygne of Tiberius the Emperour, Pontius Pilate beyng " Lieutenant of Iurie, and Herode being " kyng of Galile, and his brother Philip kyng of Iturea, and of the region

" Or, Gouverneur.

" Or, Tetrarche.

region of Trachonite, and Lysania the kyng of Abilene,

Act. 4. a. 2 * (When Annas and Caiáphas were the hye ^a Priestes) the woorde of God came vnto Iohn the sonne of Zacharie in the wyldernes.

Mat. 3. a. 3 * And he came into all the coastes about
mar. 1. a. Iordan, preachyng [¶] baptisme of repentance for the remission of sinnes,

Esai. 40. a. 4 As it is written in the booke of the say-
iohn. 1. v. ings of Esai the Prophet, [¶] sayeth, * The voyce of one crying in wyldernes is, prepare the way of the Lord, make his pathes strayght.

5 Euery valley shalbe fylled, and euery mountayne and hyl shalbe broght lowe, & croked thynges shalbe made strayght, and the rough wayes *shalbe made* smothe.

^{" Or, euery man.} 6 And ^{" That is, the} all fleshe shal see ^{" That is, the} saluation of God.

^{" Or, vipers broodes.} 7 Then sayd he to the people that were
Mat. 3. b. B come to be baptized of hym, * " Ye ofspringes of vipers, who hath taught you to flye from the wrath to come?

8 Bryng forth therfore due frutes of repentance, and begyn not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham.

9 Now also is the ^b axe layd vnto the roote of the trees: so that euery tree which bryngeth not forth good frute shalbe hewen downe, and cast into the fyre.

10 And the people asked hym saying, What shal we do then?

11 And he answered, & sayd vnto them,

^a There could be by Gods law but one sacrificer at öce: but because of the troubles that then raygned, the office was so man- gled by reason of ambition and bry- bery, that both Caiaphas & Annas his father in lawe had it deuided betwixt them.

^b The venge- ance of God is at hand.

^c He willet that the riche help the poore according to their necessitie.

* He^c that hathe two cotes, let hym parte with hym that hath none : & he that hath meat, let hym do lykewyse.

*Iam. 2. c.
1. iohn. 3. c.*

C

12 Then came there["] publicans also to be baptized, & sayd vnto him, Maister, what shal we do?

"Whose office was to receaue the tribute and towles

13 And he sayd vnto them, Require no more then that w["] is appoynted vnto you.

14 The souldiers lykewyse demanded of hym, saying, And what shal we do? And he sayd vnto them, Do violence to no man, nether trouble any man wrongfully : and be content with your wages.

15 As the people were in a doute, and al men mused in their hartes of Iohn, whether he were very Christe,

16 Iohn answered, and sayd to them all,

^d The vertue and force of baptisme standeth in Iesus Christe, and Iohn was but the minister therof.

* Truth it is, that I^d baptize you with water, but one stronger then I cometh, whose shoes latchet I am not worthy to vnlowse : he wyl baptize you with the holy Gost, and with fyre.

*Mat. 3. c.
mar. 1. a.
iohn. 1. d.
act. 1. a. 8. a.
11. b. 19. a.*

17 * Which hath his fanne in his hand, and wyl make cleane his floore, and wyl gather the corne into his barne, but the chaff wil he burne with fyre that neuer shalbe quenched.

Mat. 3. c.

18 Thus then exhorting with many other thinges, he preached vnto the people.

D

19 * But when king Herode was rebuked of him for Herodias his brother Philip-
pes wyfe, and for all the euyls which Herode had done,

*Mat. 14. a.
mar. 6. c.*

20 He added this aboue all, that he layd Iohn in pryson.

21 * Now it fortun-ed, as all the people receaued baptisme, and Iesus also was

*Mat. 3. d.
mar. 1. a.
iohn. 1. c.*

baptized

baptized and dyd pray, that the heauen was opened :

22 And the holy Gost came downe in a bodely shape like a doue vpon him : and a voyce came from heauen, saying, Thou art my dere Sonne, in thee do I delyte.

23 And Iesus him selfe began to be about thyrty yere of age, beyng as men supposed the sonne of ^e Ioseph, Which was *the sonne* of Eli,

24 Which was *the sonne* of Matthat, which was *the sonne* of Leui, which was *the sonne* of Melchi, which was *the sonne* of Ianna, which was *the sonne* of Ioseph,

25 Which was *the sonne* of Mattathias, which was *the sonne* of Amos, which was *the sonne* of Naum, which was *the sonne* of Esli, which was *the sonne* of Nagge,

26 Which was *the sonne* of Maath, which was *the sonne* of Mattathias, which was *the sonne* of Semei, which was *the sonne* of Ioseph, which was *the sonne* of Iuda,

27 Which was *the sonne* of Ioanna, which was *the sonne* of Rhesa, ^ŵ was *the sonne* of Zorobábel, which was *the sonne* of Salathiel, which was *the sonne* of Neri,

28 Which was *the sonne* of Melchi, which was *the sonne* of Addi, which was *the sonne* of Cosam, which was *the sonne* of Elmodam, which was *the sonne* of Er,

29 Which was *the sonne* of Iose, which was *the sonne* of Eliézer, which was *the sonne* of Iorim, which was *the sonne* of Matthat, which was *the sonne* of Leui,

30 Which was *the sonne* of Simeon, which was *the sonne* of Iuda, which was *the sonne* of Ioseph, which was *the sonne* of Ionan,
which

^e Luke ascendeth from the last father to the first. and Matthew descendeth from the first to the last. Matthew extēdeth not his rehearsal further then Abraham: Luke refereth it euen to Adam. Mat. counteth by the legal descent: and luke by the natural: finally bothe two speaking of the same persones applye vnto them diuers names.

which was *the sonne* of Eliacim,

31 Which was *the sonne* of Melea, which was *the sonne* of Mainan, which was *the sonne* of Mattatha, which was *the sonne* of Nathan, which was *the sonne* of Dauid.

32 Which was *the sonne* of Iesse, ^ŵ was *the sonne* of Obed, ^ŵ was *the sonne* of Booz, G which was *the sonne* of Salmon, which was *the sonne* of Naasson.

33 Which was *the sonne* of Aminadab ^ŵ was *the sonne* of Aram, which was *the sonne* of Esrom, which was *the sonne* of Phares, which was *the sonne* of Iuda.

34 Which was *the sonne* of Iacob, which was *the sonne* of Isaac, which was *the sonne* of Abraham, which was *the sonne* of Thara, which was *the sonne* of Nachor,

35 Which was *the sonne* of Saruch, which was *the sonne* of Ragau, which was *the sonne* of Phalec, which was *the sonne* of Eber which was *the sonne* of Sala.

36 Which was *the sonne* of * Arphaxad, ^ŵ Gen. 11. b. was *the sonne* of Sem, which was *the sonne* of Noe, which was *the sonne* of Lamech.

37 Which was *the sonne* of Mathusála, ^ŵ was *the sonne* of Enoch, which was *the sonne* of Iared, ^ŵ was *the sonne* of Malaleel, which was *the sonne* of Cainan.

38 Which was *the sonne* of Enos, ^ŵ was *the sonne* of Seth, which was *the sonne* of Adam, which was *the* [†] *sonne* of God.

[†] Not that Adam was the sonne of God by generation, but by creation: in the which sense God also calleth him self father. Deu. 32. a. 6. c. 28, & 29.

THE IIII. CHAPTER.

Jesus is led into the wildernes. Fasteth all the tyme of his tentation. Overcommeth the deuyl. Goeth into Galile. Preacheth at Nazaret, & Capernaū. The Iewes despise him. The deuyls

uyls knowledge him. He commeth into Petere house. Healeth his mother in law. And doth great miracles.

A Iesus then ful of the holy Gost returned from Iordan, and was led of the *same* sprite into wildernes.

*Mat. 4. a.
mar. 1. b.*

2 * And was *there* fourty dayes tempted of the deuyl, and in those dayes ^a he dyd eat nothing: and when they were ended, he afterward hongred.

^a This fast was miraculous, to confirme the Gospel, and oght no more of men to be folowed thē the other miracles that Christe dyd.

3 Then the deuyl sayd vnto hym, If thou be the Sonne of God, commande this stone that it be made bread.

Deut. 8. a.

["] That is, by the ordinance, and prouidence of God.

4 And Iesus answered him, saying, It is wrytten, * That man shal not lyue by bread onely, but by euery ["] woord of God.

5 Then the deuyl toke him into an hyc mountayne, & shewed him all the kyngdomes of the world, euen in ȳ twincklyng of an eye.

6 And the deuyl sayd vnto hym, All this power wyl I ^b geue thee, euery whit, and the glorie of those *kyngdomes*: for that is deliuered to me, & to whomsoever I wil, I geue it.

^b Satan promyseth that, which he can not gyue, to thintent he might deceaue the more craftely: for he is but prince of the world by permission, and hath his power limited.

B 7 If thou therfore wylt worshyp me, they shalbe all thyne.

*Deut. 6. c.
10. d.*

["] Christe wolde only worshipec and serue God.

8 But Iesus answered him, and sayd, Hence from me Satan. For it is wrytten, * Thou shalt honour the Lord thy ["] God, and hym alone thou shalt serue.

9 Then he broght him to Ierusalem, and set hym on a pinnacle of the temple, and sayd vnto hym, If thou be the Sonne of God, cast thy self doune from hence.

Psal. 91. c.

10 For it is writen, * He shal geue his An-

gels charge ouer thee to kepe thee.

11 And in their handes they shal beare, thee lest at any tyme thou dashe thy fote C agaynst a stone.

12 And Iesus answered and sayd to hym, It is sayd, *Thou shalt not tempt the Lord *Deut. 6. c.* thy God.

13 And as sone as the deuyl had ended all his tentations, he departed from hym

^c It is not ynough twise or thrise to resist Satan, for he neuer ceaseth to tēpt, or if herelent a litle, it is to thend, that he may renewe his force and assaile vs more sharpe-ly.

^c for a season.

14 And Iesus returned by the power of the sprite into Galile, and there went a fame of him throughout al the region round about.

15 For he taught in theyr Synagoges, & was commended of all men.

16 * And he came to Nazaret where he was noursed, and (as his custome was) went into ȳ Synagoge on ȳ Sabbath day, and stode vp for to rede. *Mat. 13. b. mar. 6. a. iohn. 4. f.*

17 And there was deliuered vnto hym the booke of the Prophet Esai? When he had opened the booke, he found ȳ place, where it was wrytten.

18 *The sprite of the Lord *is* vpon me, because he hathe" annoynted me: that I shulde preach the Gospel to ȳ poore he hath sent me, that I shulde heale the broken harted, that I shulde preach * deliuerance *Esai. 61. a.* to the captiue, and recouering of syght to the blynde, that I shulde freely set at libertie them that are brused, *"Or, endewed with graces.*

19 That I shulde preach the acceptable yere of the Lord. *Esai. 42. b.*

20 And he closed the booke, and gaue it agayn to the minister, and sate downe: and the eyes of all that were in the Synagoge were

were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

"They appro-
ued and com-
mended
what so euer
he sayd.

22 And all " bare him witnes, and wondered at the gracious wordes which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd vnto them, Ye wil suerly vse towards me this prouerbe, Physicion, ^d heale thy self: Whatsoeuer we haue heard done in Capernaum, do the same here likewise in thyne owne countrey.

^d Bestowe thy benefites vpon them which apperteyne more vnto thee.

Iohn. 4. f.

24 And he sayd, verely I say vnto you, * No ^e Prophet is accepted in his owne countrey.

^e Their infidelitie stayed Christe from working miracles.

1. Kyn 17. b.
iam. 5. d. E 25 But I tel you of a truth, many wydowes were in Israel in the dayes of * Elias, when heauen was shut thre yeres and syx monethes, whē great famine was throughout all the lande,

26 But vnto none of them was Elias sent, saue into Sarephtha, *a citie of Sidon*, vnto a ^f wydowe.

2. Kin. 5. d. 27 And many lepers were in Israel, in ^g time of * Eliseus the Prophet: but yet none of them was made cleane, sauing Naaman the Syrian.

^f He sheweth by examples that God oft tymes preferreth the strangers to them of the household.

28 Thē as many as were in the Synagoge, when they heard that, were fylled with wrath.

29 And rose vp, and thrust hym out of the citie, and led him euen vnto the edge of the hyl, wheron their citie was buylt, to cast hym downe hedlyng.

30 But he went his way euen through the myddes of them:

31 * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes. *Mat. 4. b. mar. 1. c.*

32 * And they were astonied at his doctrine: for his preachyng was with autoritie. *Mat. 7. d. mar. 1. c.*

33 And in the Synagoge there was a man which had a " sprite of an vncleane deuyl, which cryed with a loud voyce, *" That is the motion of the deuyl.*

34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, *euen* the Holy one of God.

35 And Iesus rebuked hym, saying, Holde thy peace, and come out of him. then the deuyl throwing him in the myddes of them, came out of him, and hurt him not.

36 And feare came on them all, and they spake among them selues, saying, What maner a thing is this? for with autoritie & power he commandeth the foule sprites, and they come out?

37 And the fame of hym spred abroad, through out all places of the countrey round about.

38 * And he rose vp, and came out of the Synagoge, and entred into Simons house. *Mat. 8. b. mar. 1. c.*

And Simons " mother in law was taken wth a great feuer, and they made intercession to him for her. *" His wiues mother.*

39 Then he stode ouer her, and rebuked the feuer, and it left her. and immediately she arose and ministred vnto them.

40 When the sunne was downe, all they that had sycke *folkes* taken with dyuers diseases, broght them vnto hym, and he layd his handes on eueryone of them, and healed them.

41 * And

Mar. 1. d.
§. 3. b.

41 * And deuyls also came out of many, crying and saying, ^g Thou art Christe the Sonne of God, but he rebuked them, and suffered them not to speake, for they knewe that he was Christ.

^g The deuils are constraigned to cōfesse Christe to be the Sonne of God, and yet it doth nothing auaylethem, because it cometh not of faithe.

42 As sone as it was day, he departed and went away into a desert place, and the people soght him, and came to him, and kept hym that he should not depart from them.

43 But he sayd vnto them, Surely I must also preach ^y kyngdome of God to other townes: for therfore am I sent.

44 And he preached in the Synagoges of Galile.

THE V. CHAPTER.

Christ preacheth out of the ship. The disciples forsake all, and folowe him. He clenseth the leper. Healeth the man of the palsey Calleth Matthew the customer. Eateth with open synners. And excuseth his, as touching fasting.

Mat. 4. a.
mar. 1. b.

A T Hen it came to passe as the people pressed vpon him to heare the worde of God, that he stode by the lake of Genesaret.

2 And sawe two shyppes stand by the lake syde, but the fysshermen were gon out of them, and were wasshyng theyr nettes.

3 And ^a he entred into one of the shyppes which pertained to Simon, and required hym that he would thrust out a lytle from the land: & he sate downe, & taught the people out of the shyp.

^a To thintent that he might not be thronged of the prease, and also that he might the better be heard.

4 When he had left speakyng, he sayd vnto Simon, Lauche out into the depe, & let downe your nettes to make a draught.

5 Then Simon answered, & sayd to hym,

" Master, we haue wearyed our selues al nyght, and haue taken nothyng: neuertheles, at thy cōmandement I wyl let downe the net. " The woorde signifieth him that is made ruler ouer any thinge.

6 And when they had so done, they inclosed a great multitude of fyshes: so y their net brake.

7 And they beckened to their felowes w were in the other ship that they should come and helpe them. who came then, and fylled bothe the shyppes, that they were ouerwhelmed.

8 When Simon Peter sawe *that*, he fel downe at Iesus knees saying, Lord go frō me, for I am a synful man.

^b The feeling of Gods presence maketh afrayed. 9 For he ^b was vtterly astonied, and all that were with hym, at the draught of fyshes which they toke.

10 And so was also Iames and Iohn the sonnes of Zebede, which were parteners with Simon. Then Iesus sayd vnto Simon, Feare not: from ^c henceforth thou shalt catch men. ^c He appointeth him to the office of an Apostle.

11 And they broght the shyppes to land, and forsoke all, and folowed hym.

12 *And it came to passe as he was in a certayn citie, beholde, *there was* a man ful of leprosie, and when he had spyed Iesus, he fel on his face, and besoght him, saying, Lord if thou wilt, thou canst make me cleane. C
Mat. 8. a.
mar. 1. d.

13 And he stretched forth hys hand, and touched hym, saying, I wyl, Be thou cleane. And immediately, the leprosie departed from him.

14 And he warned him that he should tel this

this to no man, but that he should go, and shewe hym self to the ^d priest, & offer for
Leui. 14. a. thy clensyng *sayd he*, accordyng as *Moses ^d Hereby he shewed them that he would not trās-gresse the lawe.
 cōmandement was, for a wytnes vnto thē.

15 But *so much* the more went there a fame abrode of him, and much people came together to heare, & to be healed of hym of their infirmities.

16 But he kept him selfe aparte in the wyldernesses, and prayed.

Mar. 2. a. 17 * And it happened on a certayn day,
 D that he taught, and there sate the Phari-seis and doctours of the lawe, which were come out of all the villages of Galile, Iurie, and Ierusalem, and the power of the Lord was *in him* to heale them.

Mat. 9. a. 18 * Then beholde, men broght a man lying in his bed, which was taken with a palsey, and soght meanes to bryng him in, and to lay him before him.

19 And when they could not fynde by what way they might bryng him in, because of the prease, they went vp on the top of y^e house, & let hym downe through the tilyng, bed and all, in the myddes before Iesus.

20 And when he sawe their fayth, he sayd vnto him, Man, thy
 "Christe toucheth the principal cause of all our euilles.
 sinnes are forgeuen thee.

21 Then the Scribes and the Phariseis began to think, saying, What fellow is this w^h speaketh blasphemies? Who can forgeue sinnes, but God only?

22 But whē Iesus perceaued their thogh-tes, he answered, & sayd vnto them, What think ye in your hartes?

* Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby tunderstand that he had power to forgyue synnes.

23 Whether is easier to say, Thy " sinnes are forgeuen thee, or to say, Ryse and walke?

24 But that ye may know that the Sonne of man hath power to forgeue synnes in earth, (he sayd vnto the syck of the palsey) I say to thee, Aryse, take vp thy bed, and go home to thy house.

25 And immediately he rose vp before them, and toke vp *his bed* where on he lay, and departed to his owne house praying God.

26 And they were all amased, and lauded God: and were fylled with feare, saying, Douteles we haue sene " strange thynges to day. " Or, vnlooked fore.
F

27 * And after that, he went forth and sawe a publican named Leui, sytting at the receyte of custome, and sayd vnto him, Folowe me. Mat. 9. a.
mar. 2. b.

28 And he left all, rose vp, and folowed hym.

29 And Leui made him a great feast at home in his owne house. where there was a great company of publicans, & of other, that sate at meat with them.

30 But they that were Scribes and Pharises amongs them, murmured agaynst his disciples, saying, Why eat ye and drinck ye with Publicans and sinners?

31 Iesus answered, and sayd vnto them, They that are whole, nede not the Physicion, but they that are syck.

32 * I came not to call the ryghteous, but synners to repentance. Mat. 9. a.
mar. 2. b.

33 * Then they sayd vnto hym, Why do the disciples 1. Tim. 1. c.

disciples of Iohn fast often, and pray, and the disciples of the Pharises also: & thynce eat, and drinck?

*Mat. 9. b.
mar. 2. c.*

G 34 * And he sayd vnto them, Can ye make the chyldren of the wedding fast, as long as the brydegrome is with them?

35 The dayes wyl come, when the bridegrome shal be taken away from them, thē shal they fast in those dayes.

36 Then he spake also vnto thē a similitude, No man putteth a peece of a newe garment into an olde vesture: for if he do, then the *olde* breaketh the newe, and the peece y^e was taken out of the new, agreeth not with the olde.

37 Also no man powreth newe wyne into olde vessels: for if he do, the new wine wil breake the vessels, and it wil runne out, and the vessels wil perishe.

38 But newe wyne must be powred into newe vessels, and bothe are preserued.

39 Also, no man y^e drincketh olde wyne, strayghtway can away with newe: for he sayeth, The olde is better.

^f Thogh olde wyne be not so pleasant to the eye as newe is, yet is it more healthsome for the body: likewise the disciples albeit they had not such an outward shewe as others had, yet were they no lesse to be esteemed.

THE VI. CHAPTER.

He standeth in his disciples defence and his owne, as touching the breache of the Sabbath. After watching & prayer he electeth his Apostles. He healeth and teacheth the people. VVherin stādeth mā's true felicitie. To loue our enemies. Not to iudge rashely: and to auoyde hypocrisie.

VI.

*Mat. 12. a.
mar. 2. d.*

A Nd it happened on the second ^a Sabbath, after the first, y^e he wēt through the corne fieldes, & his disciples plucked the eares of corne, and dyd eate, & rubbe

^a Those feastes which conteyned many days: as the Passeouer, and the feast of Tabernacles, had two Sabbaths: the first day of the feast, & the last.

them in their handes :

2 And certayne of the Pharises sayd vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes ?

3 Then Iesus answered them, and sayd,

* Haue ye not read somuch as this, what Dauid did when he him selfe was an hungred, and they which were with him,

4 How he wēt into y^e house of God, & toke, & ate y^e shewe bread, and gaue also to thē which *were* with hym, w^h was not lawfull to eate, but for the * Priestes onely ?

5 And he sayd vnto them, The Sonne of man is ^b Lord also of the Sabbath day.

^b Hauing power to dispēce with, & qualifie the keeping of the Sabbath and other ceremonies.

6 * It came to passe also on another Sabbath, y^e he entred into the Synagoge and taught : & there was a man, whose ryght hand was dryed vp.

7 And y^e Scribes and Pharises watched hym, whether he would heale on the Sabbath day, that they myght fynde an accusation *agaynst* hym.

8 But he knewe theyr thoghtes : and sayd to the man which had the wythered hād, Ryse vp, and stand forth in the myddes : and he arose and stooode vp.

9 Then sayd Ies' vnto thē, I wyl aske you a questiō, Whether is it lawfull on the Sabbath dayes to do good, or to do euyl? to saue lyfe, or to destroy it?

10 And he behelde them all in compasse, and sayd vnto the man, Stretch forth thy hand : and he dyd so, and his hand was restored again, as whole as the other.

11 And they were fylled ful of madnes, C & cōmuned one with another, what they myght do to Iesus.

12 And

1. Sam. 21. d.

Exod. 19. e.

leuit. 8. f.

24. b.

B

Mat. 12. a.

mar. 3. a.

12 And it came to passe in those dayes, y^e he went into a mountayne for to pray, & watched all the night in prayer to God.

*Chap. 9. a.
mat. 10. a.
mar. 3. b.
& 6. a.*

13 *And as sone as it was day, he called his disciples, and of them he chose ^ctwelve, which also he called ^dApostles.

^c According to the similitude of the twelue Patriarkes, of whome the Church of God is sprong.

14 (Simon whome he named also Peter, & Andrew his brother, Iames and Iohn, Philip, and Barthelmew :

^d Ambassadors or messengers whome he had elected before, but now enioyneth thē their charge.

15 Matthew, and Thomas : Iames the sonne of Alpheus, and Simon called Zelotes,

16 And Iudas Iames *brother*, and Iudas Iscariot, which also was the traytour.)

17 Then he came downe with them, and stode in the champion countrie : and the cōpany of his disciples, and a great multitude of people out of all Iurie and Ierusalem, and from the sea *coast* of Tyre and Sidō, which came to heare him, and to be healed of theyr diseases :

18 And they also that were vexed with foule spirites : and they were healed.

19 And all the people preased to touch him : for therewent vertue out of him, and healed them all.

*Matth. 5. a.
" They that are humble & submit thē selues willingly to obey God.*

D 20 * And he lifted vp his eyes vpon y^e disciples, and sayd, Blessed be ye poore : for yours is the kyngdome of God.

21 Blessed are ye that hunger now : for ye shalbe satisfied. Blessed are ye that wepe now : for ye shal laugh.

22 Blessed shal ye be when men hate you, and ^eseparate you, and rayle, and put out your name as euyl, for the Sonne of mans sake.

^e He meaneth excommunicatiō, which also he calleth putting out their names. S. Iohn calleth it casting out of the Synagoge, S. Paul, deliuering to Satan. which punishemēt as it is moste terrible when it is iustely executed, so is it comfortable to the godly when they are cast out of wycked mēs cōpany, as the Prophet declareth, Psal. 1. a.

"The woord signifieth to leape for ioye, or to shewe myrthe by outward gesture.

23 Reioyce ye in that day and be ^fglad : for behold, your rewarde is great in he-

auen: for after this maner their fathers entreated the Prophetes.

24 * But wo be to you that are riche: for ye haue receaued your consolation. *Amos. 6. a. eccle. 31. a.*

25 * Wo be to you that are ful: for ye shal hunger. Wo be to you that now["] laugh: for ye shal wayle and wepe. *Esa. 65. c.* ["] Signifying them that lyue at ease & after the pleasures of the fleshe.

^f He reproveth ambition & vaine glorie, when as men go about by all meanes to get favour & wordely pompe.

26 Wo be to you whē all ^f men prayse you: for so dyd their fathers to the false prophetes.

27 * But I say vnto you ^w heare, Loue your enemies: do good to them which hate you. *Mat. 5. g.*

28 Blesse them that curse you: and pray for them which wrongfully trouble you.

29 And vnto him that ["] smyteth thee on ^y one cheke, offer also the other: * and him that taketh away thy cloke, forbyd not to take thy coate also. *Rather endure more in iurie then to reuenge your selues. 1. Cor. 6. b.*

30 Geue to euery man that asketh of thee: and of hym that taketh away thy *E goodes*, aske them not agayne.

31 * And as ye would that men should do to you, so do ye to them lykewyse. *Mat. 7. b. tob. 4. c.*

32 And if ye loue them which loue you, what thank shal ye haue? for the *very* sinners loue their louers.

33 And if ye do good for them which do good for you, what thank are ye worthy of? for the very synners, do euen the same.

^g Not onely not hoping for profit but to lose the stocke & principal foramuche, as Christe byndeth him selfe to repay the whole with a moste liberal interest.

34 * And if ye lend to *them* of whome ye hope to receaue, what thank haue ye? for the very synners lend to synners, to receaue as much agayne. *Matth. 5. g. deut. 15. b.*

35 Wherefore, loue ye your ennemies, do good and ^g lend, loking for nothyng agayne

agayne : and your rewarde shalbe great,
 F and ye shalbe the chyldren of the Hiest :
 for he is kynde vnto the vnkynde, and to
 the euyl.

36 Be ye therefore mercyful, as your fa-
 ther also is mercyful.

Mat. 7. a. 37 * Iudge not, and ye shal not be iudged :
 condemne not, and ye shal not be condem-
 ned : forgeue, and ye shalbe forgeuen.

Mat. 7. a. 38 Geue, and it shalbe geuen vnto you :
 * good measure, pressed doune, shaken to-
 gether and runnyng ouer shal men geue
 into your bosomes. For with what measu-
 re ye meate, with the same shal *men* meate
 to you agayne.

Mar. 4. c. 39 * And he put forth a similitude vnto
Mat. 15. b. them : * Can the blynde lead the blyn-
 de ? Shal they not bothe then fal into the
 dytche ?

Mat. 10. c. 40 * The disciple is not aboue his master :
iohn 13. c. But whosoener *wil be* a perfect *disciple*
& 15. c. shalbe as his master is.

Mat. 7. a. 41 * Why ^h seyst thou a mote in thy bro-
 thers eye, and considerest not the beame
 that is in thyne owne eye ?

42 Ether how cannest thou say to thy bro-
 ther, Brother let me pul out y^e mote y^e is in
 thyne eye : whē thou perceauest not y^e bea-
 me that is in thyne owne eye ? Hypocrite,
 cast out the beame out of thyne owne eye
 first, and then shalt thou see perfectly, to
 pul out the mote that is in thy brothers
 eye.

43 For it is not a good tree that brin-
 geth forth euyl frute : nether is that an
 euyl tree, that bringeth forth good fru-
 te.

^h He reproveth
 the hypocrisie of
 such as winck at
 their owne horri-
 ble fautes, and yet
 are to curious to
 spy out the lest
 fault in their bro-
 ther.

44 * For euery tree is knowen by his owne G
frute. * For nether of thornes gather men *Mat. 12. c.*
fygges, nor of bussches gather they gra- *Mat. 7. c.*
pes.

ⁱ The name and
title are nothing
woorth to proue
that a man is sent
of God, except in
effect he shewe the
same.

45 A ⁱ good man out of the good treasu-
re of his heart, bryngeth forth that which
is good : and an euyl man out of the euyl
treasure of his hart, bringeth forth that
which is euyl. For of the aboundāce of the
hart, hys mouth speaketh.

* He speaketh
not onely to the
false prophe-
tes, but to all false
pastours, hirelin-
ges & hypocrites.

46 * Why call ye me ^k Master, Master, and *Mat. 7. c.*
do not as I byd you? *rom. 2. b.*
iam. 1. d.

47 Whosoeuer cometh to me, and hea-
reth my sayinges, & doth the same, I wil
shewe you to whome he is lyke

48 He is like a man which buylt an hou-
se, and dygged depe, and layd the founda-
tion on a rock. And when the waters aro-
se, the floud bet vpon that house, & could
not shake it downe : for it was grounded
vpon a rock.

49 But he that heareth and doth not, is
lyke a man that without foundation bu-
ylt an house vpon the earth, agaynst w̃
the floud dyd beat, and it fel by and by.
And the fal of that house was great.

THE VII. CHAPTER.

*He healeth the Captaines seruant. Rayseth
vp the wydowes sonne from death to life. In-
fourmeth the disciples whom Iohn Baptist sent
vnto him. Commendeth Iohn. And reproueth
the Iewes for their vnfaythfulnes. He eateth
with the Pharise. The woman wassheth his fe-
te with her teares, and he forgeueth her sin-
nes.*

When

Mat. 8. a. **A** V When he had ended all his sayinges in the audience of the people, he entered into Capernaum.

2 And a certayn ^a Centuriōs seruant was syck and ready to dyc, whome he made much of.

^a It might be, that this Capitain dyd lye with his garnison in Capernaum.

3 And when he heard of Iesus, he sent vnto hym the Elders of the Iewes, besechyng hym that he would come and heale his seruant.

4 And they came to Iesus, and besoght hym instantly, saying, He is woorthy that thou should est bestowe this pleasure vpō him.

5 For he loueth *sayd they*, our nation, and hath buylt vs a ^b Synagoge.

^b In buildyng the a temple for their assemblies, he shewed his zeale towards the true seruice of God

^c The friends speake to Iesus in the Captains name, **B** he was now not farre frō the house, the Centurion sent friendes to him, ^c saying vnto him, Lord trouble not thy self: for I am not woorthy that thou shouldest enter vnder my roffe.

^d Or, commande by a worde onely that it so be, 7 Wherefore I thought not my self woorthy to come vnto thee, but ^e say the woord, and my seruant shalbe whole.

8 For I lykewyse am a mā vnder power, and haue vnder me souldiers, & I say vnto one, Go, and he goeth: and to another, Come, and he commeth: and to my seruāt, Do this, and he doeth it.

9 When Iesus heard this, he marueyled at hym, and turned hym about, and sayd to the people, that folowed him, I say vnto you, I haue not found so ^e great faith, no, not in Israel.

^e He cōmendeth this heathen Capitaine because he as sureth him self vpon Christs woord alone.

10 And they that were sent, turned back home agayne, and found the seruant that

was syck, whole.

11 And it fortunēd the day after, that he went into a citie called Naim, and many of his disciples went with hym, and much people.

12 When he came nye to the gate of the citie, beholde there was a dead mā caryed out, *who was* the onely begotton sonne of his mother, which was a wydowe: & much people of the citie was with her.

13 And when the Lord sawe her, he had C compassion on her, and sayd vnto her, Wepe not.

14 And he went and touched the " cof- " or, biere. fyn (and they that bare hym stode styl)

^d Christ calleth those thinges that are not as if they were, & gyueth life to them that be dead.

and he sayd, "^d Yonge mā, I say vnto thee, " or, boye. Arise.

15 And he that was dead sate vp, and began to speake: & he deliuered him to his mother.

16 And there came a feare on them all: and they glorified God, saying, * A great 1. *Kyn. 3 d.* Prophet hathe rysen among vs, and God 2. *Kyn. 4.* hath visited his people.

17 And this rumor of hym went forth throughout all Iurie, and through out all the region round about.

18 And the disciples of Iohn shewed hym of all these thynges.

19 * And Iohn called vnto him two of his 1. *Mat. 12. a.* disciples, and sent them to Iesus, saying, Art thou he that should come, or shal we loke for another?

20 When the men were come vnto him, they sayd, Iohn Baptist sent vs vnto thee, saying, Art thou he that should come, or shal we wait for another?

21 And

21 And at that same tyme, he cured many of their infirmities, and plagues, and of euyl spirites : and vnto many that were blynde, he gaue syght.

D 22 And Iesus answered, and sayd vnto them, Go your wayes & shewe Iohn, what thinges ye haue sene and heard : how that the blynde see, the halte go, the lepers are clensed, the deafe heare, the dead ryse agayne, to the^e poore is the glad tidinges preached,

^e Such as feeble their owne miserie & wretchednes.

23 And happy is he, that shal not be^f offended at me.

^f That shal perseuere and not shrink back for any thing that can happen.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into y^e wyldernesse for to see? a rede shakē with the wynde?

Christes testimonie as touching Iohn,

25 But what went ye out for to see? A man clothed in soft rayment? Beholde, they which are gorgeously apparelled, and lyue delycately, are in kynges courtes.

26 But what went ye forth to see? A Prophet? yea I say to you, and greater then a Prophet.

Malac. 3. a.
mat. 11. b.
mar. 1. a.
" or, Angel.

27 This is he of whome it is wrytten,* Beholde, I send my " messenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are born of women : neuerthelesse, he that is lesse in the kyngdome of God, is greater then he.

" They praised hī as iust, faithful, good and merciful.

29 Then all the people that heard, and the publicans, " iustified God, beyng ba-

^u This woord cōprehēdeth the whole doctrine that Iohn taught.

^h Meaning, to their owne condēnation or as some read with thē self, because they durst not openly speake against Iohns doctrine, for they feared the people. Matth. 21. c.

ⁱ He sheweth that the wicked although they tourne from God shal nothing hider thelect to continewe in the faith of the Gospel.

ptized with the ^g baptisme of Iohn.

30 But the Pharises and Lawers despised E the counsel of God ^h against them selues, and *were* not baptized of him.

31 * And the Lord sayd, Whervnto shal I *Mat. 11. b.* liken the men of this generation, & what *thyng* are they like vnto?

32 They are like vnto chyldren sytting in the market place, and cryng one to another, and saying, We haue pipped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept. The songes of litle children are sufficient to condemne the Pharises and such like.

33 For Iohn Baptist came, nether eating bread nor, drinckyng wyne: and ye say, He hathe the deuyl.

34 The Sonne of man is come, and ^u eateth and drincketh: and ye say, Beholde a man which is a glotten, and a drincker of wyne, a friende of publicans ⁱ and synners. ^u Lyueth according to the fashion of other men.

35 But wysedome is ⁱ iustified of all her F chyldren.

36 * And one of the Pharises desired him that he would eat with hym: and he went into the Pharises house, and sate downe to meat. *Mat. 11. c. mar. 15 d. iohn 20. c.*

37 And beholde a woman in that citie which was a synner, as sone as she knewe ȳ Iesus sate at meat in the Pharises house, she broght an alabaster boxe of ointmēt. 38 And she abode at his feete behynde hym wepyng, and began to washe his fete with teares, and dyd wype them with the heares of her head, and kyssed his fete, & anoynted them with the oyntment.

39 When the Pharise which bade him, sawe *that*, he spake within him selfe, saying, If this man were a Prophet, he would surely

rely haue knowen who, and what maner of woman this is w̄ toucheth him, for she is a synner.

40 And Iesus answered, & sayd vnto him, Simon I haue some what to say vnto thee. And he sayd, Master say on.

41 There was a certayn lender which had two detters: the one oght fyue hundred pence, and the other fyfty.

42 Whē they had nothyng to pay, he forgaue them bothe. Which of them therfore (tel me,) wyl loue him moste?

43 Simon answered, and sayd, I suppose, that he, to whome he forgaue moste and he sayd vnto him, Thou hast truly iudged.

G 44 And he turned to the womā, and sayd vnto Simon, Seist thou this woman? I entered into thy house, and thou gauest me no water to my fete: but she hathe wasshed my fete with teares, & wyped them with the heares of her head.

45 Thou gauest me no kysse: but she synce the tyme I came in, hathe not ceased to kysse my fete.

46 Myne head w̄ oyle thou dyddest not anoynt: but she hath anointed my feete w̄ oyntement.

47 Wherefore I say vnto thee, *that* many synnes are forgeuen her, for she ^k loued much. To whome a litle is forgeuen, the same doeth loue a litle.

48 And he sayd vnto her, Thy sinnes are forgeuen thee.

49 And they that sate at meat with him, began to say within them selues, Who is this which forgeueth synnes also?

o.i.

^k This great loue is a signe that she felt her selfe much bound vnto Christ who had forgeuen her so many synnes.

50 And he sayd to the woman, Thy fayth hath saued thee: Go in " peace.

"The peace of
cōscience cō-
meth onely
of faith.

THE VIII. CHAPTER.

Christe with his Apostles go from towne to towne & preache. He sheweth the parable of the sede. Telleth who is his mother & his brother. Stilleth the raging of the sea Deliuereth the possessed. And driueth the deuils into the herde of swine. Helpeth the syck woman, and lairus daughter.

AND it came to passe afterward, that A he him self went through euery citie and towne, preachyng, and shewyng the kyngdome of God, and the twelue with hym.

2 And also certayn women, which were healed of euyl spirites, and infirmities:

* Marie w̄ was called Magdalene, * out of whome went seuen deuyls. *Mar. 16. b.
Chap. 24. d.*

3 And Iohane the wyfe of Chuza Herodes steward, & Susanna, & many other w̄ Women relieue Christe.

^a Wher by they aeknolladged the benefit which they had receaued of him, & also shewed their perseuerance which pruned their knolledge to be of God. ^a ministred vnto " him of their substance. "or, to them

4 * When much people were gathered together, and were come to him out of all cities, he spake by a similitude. *Mat. 13. b.
mar. 4. a.*

5 A sower went out to sowe his seed, & as he sowed, some fel by the way syde, & it was troden vnder fete, and the foules of the aire deuoured it vp.

6 And some fel on the stone, and as sone as it was sprong vp, it wythered away, because it lacked moistnes.

7 And some fel among thornes, and the thornes sprang vp with it, and choked it.

8 And some fel on good ground, and sprang vp, and bare frute, an hundred B
folde

folde. And as he sayd these thinges, he cryed, He that hathe eares to heare, let him heare.

9 And his disciples asked him, demāding, What similitude that was?

10 And he sayd, Vnto you it is geuen to knowe ^a y secretes of ^a y kyngdome of God, but to other in ^b similitudes: that when ^b they see, they shulde not see, & whē they heare, they should not vnderstand.

^b Which here is taken for an obscure or darkesaying.

Esa. 6. c.
iohn 12. f.
act. 28. f.
rom. 11. a.
Mat. 13. b.
mar. 4. b.

11 * The similitude is this, The sede, is the worde of God.

12 Those that are besyde the way, are they that heare: & afterward commeth the deuyll, and taketh away the woorde out of their heartes, lest they should beleue, and be saued.

13 But they that are on the stones, *are they* which when they haue heard, receaue the worde with ioye: but these haue no rootes: which for a while ^c beleue, and in the tyme of tentation go away.

^c They acknolledge and consent to the worde, and also reuerence it.

^a Whē they returne home to their affaires.

14 And that which fel among thornes, ^a are they which haue heard & ^a after their departure are choked with cares & with ryches, and voluptuous liuing, and bryng forth no frute.

15 And that *which fel* in good ground, are they which with an honest & good hart, heare the worde, and kepe it, and bring

C forth frute with pacience.

Cha. 12. e.
matth. 5. b.
mar. 4. c.
^a or, bed.
Chap. 19. d.
mat. 13. b.
25. c.
mar. 4. c.

16 * No ^d man when he lyghteth a candel, couereth it vnder a vessel, nether putteth it vnder the ^a table, but setteth it on a candlestick, that they that entre in, may see the lyght.

^d Christe warneth his to do good with their light which they haue receaued, & to set it forth before all mens faces.

17 * For nothing is in secret, that shal

not come abrode : neither any thing hid, that shal not be knowen, and come to light :

18 Take hede therefore how ye heare : For whosoeuer hathe, to him shalbe geuen : & whosoeuer hathe not, from him shalbe taken euen that same, which " it semeth that he hathe.

" Bothe to him selfe, and to others.

19 Then came to him his mother and his brethren, and could not speake with him for prease.

20 And it was tolde him, *by certeyne which* sayd, Thy mother and thy * brethern stand *Gen. 13. b.* without, and would see thee.

21 But he answered, and sayd vnto them, My mother, and my brethren are ^e these which heare the worde of God, & do it.

^e The spiritual cousinage is to be preferred to the carnall and natural: forasmuche as there by of many we are made one, confessing together one God, one faith & one Baptisme. louing God aboue all thing, and our neighbour as our selues.

22 * And it chanced on a certaine day, ^y he went into a shyp, and his disciples also, and he sayd vnto them, Let vs go ouer vnto the other syde of the lake. And they launched forth.

Mat. 8. c.
mar. 4. d.

23 And as they sayled, he fel a " slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy.

" The worde signifieth a deep or sounde slepe.

24 And they went to him, & awoke him, saying, Master, Master, we are lost. Then he arose, and rebuked the wynde, and the tempest of water : and they ceased, and it waxed calme.

Iesus rebuketh the wynde.

25 And he sayd vnto them, Where is your faith ? They feared, and wondred among them selues, saying, Who is this that commandeth bothe the wyndes and water, & they obey him ?

Mat. 8. d.

26 * And they sayled vnto the regiō of the Gadarenites,

mar. 5. a.

Gadarenites, which is ouer agaynst Galile.

27 And as he went out to lande, there met him a certayn man out of the citie, which had a deuyl long tyme, and weare no clothes, nether abode in any house, but in graues.

28 When he sawe Iesus, he cried out, and fel downe before him, and w^t a loud voyce sayd, What haue I to do with thee Iesus the Sonne of God most hiest? I besече thee ^f torment me not.

^f Satan is tormented where Christe is present.

29 For he commanded the foule spirite to come out of the man: for (" oft times he had caught him: therfore he was bound

" Or, many a day agone.

E with chaines, & kept with fetters: but he brake the bandes, and was " caried of the fiende into wyldernesses.)

" The woord signifieth to be inforced with violence as a horse when he is spurred.

30 And Iesus asked him, saying, What is thy name? And he sayd, ^g Legion, because many deuils were entred into him.

^g A Legiō, as writeth Vegetius, cōteyned 6000 fote men, and 732 horsemen: but here it is taken for an vn certayn and infinite number.

31 And they besoght him, that he would not commande them to go out into the

" Sotodeparte that they coulde do no harme.

" ^h diepe.

32 And there was thereby an heard of many swyne, fedyng on an hyl, and the *deuils* besoght him, y^t he would suffre them to entre into them: and he suffred them.

^h Which in the 16 chap. Luke calleth hel, where the deuils are chained in the obscuritie of darkenes, 2. Pe. 2. a

33 Then went the deuils out of the man, and entred into the swyne: and the hearde ran headlong from the hie brinck dcwne into the lake, and was choked.

34 When the heardmen sawe what had chanced, they fled, and tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man

out of whome the deuils were departed, syttyng at the fete of Iesus, clothed, and in his ryght mynde: and they were afrayd.

36 They also which sawe it, tolde them by what meanes he that was possessed of the deuyl was healed.

37 Thē all the whole multitude of ỹ countrie of ỹ Gadarenites, besoght hym, that he would depart from them, for they were taken with great feare: and he gate him into the shyp, and returned backe agayne.

38 Then the man out of whome the deuyls were departed, besoght hym that he myght be w̃ him: but Iesus sent him away saying,

39 Go "home againe into thine owne house, and shewe what great thynges God hath done to thee. And he went his way, and preached through out all the ⁱ citie, what great thinges Iesus had done vnto him.

ⁱ This was his owne citie called Gadaris, which was in the countrey of Decapolis, & therfore Luke dissenteth not frō Marke who writeth that he preached in Decapolis.

40 And it came vnto passe when Ies' was come agayne, ỹ the people receaued him: for they all wayted for hym.

41 *And beholde there came a man named Iairus, and he was one of the chiefest of the " Synagoge, who fel downe at Iesus fete and besoght hym that he would come into his house:

"Christ knewe that he would better serue him being absent then with him.

Mat. 9. c.
mar. 5. b.

" Of the Congregation of the Iewes.

42 For he had but a daughter only, vpō a twelue yeres of age, & she laye a dying. (and as he wēt, the people thronged hym:

43 And a womā hauyng an issue of bloud, twelue yeres, which had spent all her substance vpon Physitions, nether coulde be holpen

holpen of any.

44 When she came behynd him, she touched the hem of his garment, and immediately her issue of bloud stanchd.

45 Thē Iesus sayd, Who *is it* that touched me? Whē euery man denied, Peter & they that were with hym, sayd, Master, the people thrust thee, & treade on thee, & sayest thou, Who touched me?

46 And Iesus sayd, Some body touched me: for I perceauē that vertue is gone out of me.

47 When the woman sawe that she was not hyd, she came trimblyng, & fel *at his feete*, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he sayd vnto her, Daughter, be of good comfort, thy ^k fayth hathe made thee whole, Go in peace.)

G 49 Whyle he yet spake, there came one from the ruler of the Synagoges house, which sayd to hym, Thy daughter is dead, disease not the master.

50 When Iesus heard *that*, he answered y ruler of the Synagoge, saying, Feare not, beleue only, and she shalbe made whole.

51 And when he went in to the house, he suffred no mā to go in with hym, saue Peter, Iames, and Iohn, and the father & mother of the maiden.

52 And euery body wept, & sorowed for her: but he sayd, Wepe not: for she is not ^l dead, but slepeth.

"He meaneth those which he founde in the house.

53 And they laught hym to scorne, for they knewe that she was dead.

54 And he ["] thrust them all out, and toke

^k Christe dothe not impute vnto vs the weakenes of our faithe, but dothe accept it, as though it were perfect.

^l Although she was verely dead: yet to Christe it was more easier to restore her to lyfe, then it is for one man to wake an other out of his slepe.

her by the hand, and cried, saying, Mayde, aryse.

55 And her spirite came agayne, and she rose strayghtway: and he commanded to geue her meate.

56 And her father and mother, were astonied: but he warned thē that they should tel no man what was done.

THE IX. CHAPTER.

He sendeth out the twelue Apostles to preache. Herode heareth tel of him. He feedeth fyue thousand men with fyue loaves, and two fishes. Diurse opinions of Christe. He transfigureth him self vpon the mount, deliuereth the possessed, & teacheth hys disciples to be lowly. They desire vengeance, but he reproveth them.

THen called he the twelue disciples to A
gether, and gaue them power and autoritie ouer all deuils, & that they myght heale diseases.

2 * And he sent them to preache the kyng dome of God, and to cure the syck. *Mat. 10. a. mar. 3. b.*

^a To thēde they myght do their charge with greater diligence when they had nothing to let them. 3 And he sayd to them, ^a Take nothing to your iourney, nether ["] staues, nor ["] scryp, ["] or, rodde. nether bread, nether mony, nether haue two coates.

4 And what soeuer house ye entre into, there abyde, and ["] thence departe.

5 And whosoever wyl not receaue you, when ye go out of that citie, shake of the very ^b dust from your fete, for a testimonie against them. ["] He willeth them not to tary lōge, but to preach frō towne to towne.

^b Which was a signe of detestatiō, and of the vengeance which was prepared for such cōtemners of Gods benefites.

6 And they went out, and went through the townes about preachyng the Gospel, and healing euery where.

7 * And Herode the kyng heard of all ^y *Mat. 14. a. mar. 6. b.*
was

was done by hym : and douted, because ȳ it was sayd of some, that Iohn was rysen agayne from death :

8 And of some, that Elias had appeared : and of some, that one of ȳ olde Prophe-tes was rysen agayne.

9 Then Herode sayd, Iohn haue I beheaded : who then is this of whome I heare such thynges ? and he desired to see him.

B 10 And the Apostles returned, and tolde hym what great thynges they had done. Then he toke them, and went asyde into a solitarie place, nie to the citie called Bethsaida.

11 But when the people knewe *of it*, they folowed him : and he receaued them, and spake vnto them of ȳ kyngdome of God, and healed them that had nede to be healed.

*Mat. 14. b.
mar. 6. d.
iohn 6. a.*

12 *And when the day began to weare away, then came the twelue, and sayd vnto hym, Send the people away, that they may go into the townes and vyllages round about, and lodge, & get meat : for we are here in place of wyldernes.

13 But he sayd vnto them, ^c Geue ye them to eat And they sayd, We haue no mo but fyue loues & two fyshes, except we shulde go and bye meat for all this people.

^c Christe forsaketh not thē that followe him, but sendeth them sufficient relief.

14 For they were about fyue thousand mē. And he sayd to his disciples, Cause them to syt downe by fyfties in a compaignie.

15 Therfore they dyd so, and dyd all syt downe.

*" Iohn sayeth
he gaue than-
kes, Ioh. 6. b.*

16 And he toke the fyue loues, and the two fishes, and loked vp to heauen, " bles-
sed them, brake, and gaue to the disci-

ples, to set before the people.

17 And they all dyd eat, and were satisfied: and there was taken vp of that remained to them, twelue baskettes ful of broken meat.

18 *And it came to passe as he was alone C
praying, his disciples were with hym, and *Mat. 16. b.*
he asked them, saying, Whome say the pe- *mar. 8. c.*
ple that I am?

19 They answered, & sayd, Iohn Baptist: some say Elias: and some say, that one of the olde Prophetes is rysen agayne.

20 And he sayd vnto them, But whome say ye that I am? Peter answered, & sayd, Thou art the Christe of God.

21 And he warned, and commanded them, that they shoulde tel^d no man that thyng.

^d For he knewe best his conueniēt tyme which was ap-
poynted for him to be manifested in.

22 Saying,* That the Sonne of man must *Mat. 17. d.*
suffre many thynges, and be reprobued of *mar. 8. c.*
the Elders, and of the hye Priestes and Scribes, and be slayne, and the thyrd day ryse agayne.

23 *And he sayd to them all, If any man *Chap. 14. f.*
wyl come after me, let hym deny hym *mat. 10. d.*
self, and take vp his crosse["] dayly, and fo- *16. d.*
lowe me. *mar. 8. d.*

24 For whosoever wyl saue his lyfe, shal lose it: and whosoever shal lose his lyfe for my sake, the same shal saue it. *" For as one day foloweth an other, so doth one crosse folowe in the neeke of an other.*

25 For what auantageth it a man, if he wyn the whole worlde, and lose hym self, and runne in damage *of hym self?*

26 * For whosoever shalbe ashamed of *Chap. 12. b.*
me, and of my sayinges: of him shal the Sō *& 17. g.*
ne of man be ashamed, when he shal come *2. tim. 2. b.*
in his

in his glorie, & in the glorie of his Father,
and of the holy Angels.

Mat. 16. a. 27 * And I tel you of a suretie, there be
mar. 9. a. some standyng here, which shal not taste
of death, tyl they see the ^e kyngdome of
God.

^e Established
& enlarged by the
preaching of the
Gospel.

Mat. 17. a. 28 * And it, chanced about an eight dayes
mar. 9. a. *after* those sayinges, that he toke Peter,
Iames, & Iohn, and went vp into a moun-
tayne to pray.

29 And as he prayed, the facion of hys
countenance was changed, and his garmēt
was whyte and shone.

30 And beholde two mē talked with hym,
and they were Moses and Elias.

D 31 Which appeared in glorie, and spake
of his departyng, which he should ende
at Ierusalem.

32 But Peter & they that were with hym,
were heauy wyth slepe, and when they
woke, they sawe his glorie, and the two
men standyng with hym.

33 And it chanced as they departed from
hym, Peter sayd vnto Iesus, Master, it is
good beyng here for vs: Let vs therfore
make thre tabernacles, one for thee, and
one for Moses, and one for Elias: and wist
not what he sayd.

34 Whyle he thus spake, there came a
cloud and ^f ouershadowed them, and they
feared when they were entring into the
cloud.

^f For other
wayes they had
not bene able to
comprehend his
great maiestie.

Mat. 3. d. 35 * And there came a voyce out of the
mar. 1. b. cloud, saying, This is my deare beloued
E Sonne, heare him.

36 And as sone as the voyce was past, Ie-
sus was found alone: and they kept it

close, & tolde no man in ^a those dayes any of those thynges which they had sene.

^a They concealed it til Christs resurrection, as Marke writeth.

37 And it chanced on the next day, as they came downe from the mountayne, much people met hym.

38 * And beholde, a man of the compaignie cryed out, saying, Maister, I beseche thee beholde my sonne, for he is all that I haue.

Mat. 17. b. mar. 9. c.

39 And see, a spirite taketh hym, and suddenly he cryeth, and he teareth hym, that he fometh agayne, and with much payne departeth from him, when he hath brused him.

40 And I besoght thy disciples to cast f him out, but they could not.

^s Vnder the coulour that his disciples could not heale the sick man, he reproveth them which would haue diminished his autoritie.

41 Iesus answered, and sayd, ^g O generation without fayth, and croked, how long shal I be with you, and suffre you? Bryng thy sonne hither.

42 As he yet was a comming, the fiende rent him, and tare hym: and Iesus rebuked the vncleane sprite, and healed the chylde: and deliuered him to his father.

43 And they were all amased at ^y myghty power of God. Whyle they wondred euery one at all thinges which he dyd, he sayd vnto his disciples,

44 * Let these sayinges synck downe into your eares: for the tyme wyl come, when the Sonne of man shalbe deliuered into the handes of men

Mat. 17. d. mar. 9. c.

^h They were so blynded with this opinion that Christe shulde haue a temporal kyngdome, that they would not vnderstand when he spake of his death.

45 But they ^h wist not what that worde ment, and it was hyd from them, that they vnderstode it not: and they feared to aske hym of that saying.

Mat. 18. a. mar. 9. c. luk. 22. f.

46 * Then there arose a disputation among them,

them, which of them should be the greatest.

G 47 When Iesus sawe the thoghtes of their hartes, he toke a lytle chylde, and set him hard by him.

48 And sayd vnto them, Whosoever receaueth this litle chylde in my name, receaueth me : and whosoever shal receaue me, receaueth hym that sent me : for he that is least among you all, the same shal be great.

Mar. 9. f. 49 *And Iohn answered, and sayd, Master we sawe one casting out deuyls in thy name, and we forbade hym, because he foloweth *thee* not with vs.

50 Then Iesus sayd vnto hym, Forbyd ye *him* not: for he that is not agaynst vs,ⁱ is with vs.

ⁱ Forasmuch as he letteth vs not, and God is glorified by his occasion.

"Of his death wherby he was exalted. 51 And it fortuneth, when the " tyme was come that he should be receaued vp, he bent him self to go to Ierusalem.

52 And sent messengers before him : and they went and entred into a towne of the Samaritans, to prepare him *lodging*.

"Or, apparell for they knew he was a lewe, and as touching the Samaritans opinion of the Temple, read Iohn. 4. c. 2. kyn. 8. b. 53 But they would not receaue hym,^k because his " behauour was, as thogh he would go to Ierusalem.

^k For they hated the Iewes, because they differed from them in religion.

54 When his disciples, Iames and Iohn sawe *that*, they sayd, Lord, wylt thou that we cōmande, that fyre come downe from heauen, and consume them, euen as * Elias did ?

55 But Iesus turned about, and rebuked them saying, Ye wot not what maner^l sprite ye are of.

^l He reproveth their rashe and carnal affection, which were not led with Elias sprite.

Mat. 8. c. 56 * For the Sonne of man is not come to destroy mens liues, but to saue them. Then they

they went to another towne.

57 And it chanced as they went in the way, a certayn man sayd vnto him, I wyl folow thee Lord, whithersoever thou goest.

58 And Iesus sayd vnto hym, Foxes haue holes, and byrdes of the ayre haue nestes, but the Sonne of man hath not where on to lay is head.

59 And he sayd vnto another, Folowe me. And the same sayd, Lord suffre me fyrst to go, and bury my father.

60 Iesus sayd vnto hym, " Let y^e dead bury theyr dead: but go thou and preach the kyngdome of God.

"We may not folowe what semeth best to vs, but only Gods calling.

61 Then another sayd, I wyl folowe thee Lord: but let me fyrst go byd them farewell, which are at home at my house.

^m To be hyndered, or entangled with respect of any worldely commodity.

62 Iesus saydvnto hym, No man that putteth his hand to the plough, and ^m loketh backe, is apte to the kyngdome of God.

THE X. CHAPTER.

He sendeth the seuentie before hym to preach, & geueth thē a charge how to be haue them selues. He threateneth the obstinate. Prayseth hys heauēly Father. Answereth the Scribe that tempted hym. And by the example of the Samaritane sheweth who is a mā's neyghbour. Martha receaveth the Lord into her house. Marie Magdalene is feruent in hearing hys worde.

After these thinges, the Lord appointed other seuentie also, and sent them two and two before him into euery citie and place, whither he him selfe would come.

A The sending forth of the 70.

2 Therefore he sayd vnto them, * The harvest Mat. 9. d
uest

uest is great, but the laborers are fewe :
Praye therfore the Lord of the har-
uest, to send forth laborers into his har-
uest.

Mat. 10. b. 3 * Go your wayes : beholde, I send you
forth as lambes among wolues.

4 Beare no wallet, nether scryp, nor
shoes, * and ^a salute no man by the way.

Mat. 10. b. 5 * Into whatsoeuer house ye enter, fyrst
mar. 6. b. say, ^b Peace be to this house.

["] Which teacheth the doctrine of peace and the Gospel. 6 And if the ["] sonne of peace be there,
your peace shal rest vpon hym: if not, it
shal turne to you agayne.

B 7 And in the same house tary styl, eatyng
and drynckyng such as they *shal set before*
you : * for the laborer is worthy of his re-
warde. Go not from ^c house to house.

8 But into whatsoeuer citie ye shal en-
ter, if they receaue you, ^d eat such thyn-
ges as are set before you.

9 And heale the syck that are there, and
say vnto them, The kyngdome of God is
come nye to you.

10 But into whatsoeuer citie ye shal en-
ter, if they wil not receaue you, go your
wayes out into the stretes of the same, and
say,

11 Euen the very dust, which cleaueth on
vs of your citie, we wype of agaynst you:
Notwythstandyng, marke this, that the
kyngdome of God was come nye vpon
you.

12 I say to you, that it shalbe easyer in
that day for Sodome, then for that citie.

Mat. 11. c. 13 * Wo be to thee Chorazin : wo be to thee
^c Beth-saida, for if the miracles had bene
done in Tyrus & Sidon, which haue bene

^a He willet that they shulde dispa-
tch this iorney
with diligence not
occupying them
selues about other
dueties.

^b It was their
maner of salutati-
on, wherby they
wished helthe and
felicitie.

^c He would not
that they shulde
tary long in one
towne, neither yet
to be careful to
change their lod-
ging.

^d Doubte not to
receaue nourishe-
ment of them for
whome you tra-
uell.

done in you, they had a great whyle ago-
ne repented, syttyng["] in sack cloth and as-
shes.

["]Which were
the signes of
repentance.

^e The more be-
nefites that God
bestoweth vpon
any people, the
more dothe he
ponishe their in-
gratitude.

14 Therefore it shalbe easier for Tyrus^e &
Sidon, at the iudgement, then for you.

15 And thou Capernaum which art exal-
ted to heauen, shalt be thrust downe to
hel.

16 * He that heareth you, heareth me: and
he that despiseth you, despiseth me: and
he that despiseth me, despiseth him that
sent me.

Mat. 10. d.
iohn. 13. v.

17 And the seuentie turned agayne with
ioye, saying, Lord, euen the very deuyls
are subdued to vs through thy name.

^f The power of
Satan is beaten
downe by the pre-
aching of the gos-
pel.

18 And he sayd vnto them, I saw^f Satan,
as it had bene lightenyng, falle downe
from heauen.

19 Beholde, I geue vnto you power to
treade on serpentes, and scorpions, and
ouer all maner power of the enemye, and
nothyng shal hurt you.

20 Neuerthelesse, in this reioyce not, that
the sprites are vnder your power: but ra-
ther reioyse, because your names are wryt-
ten in heauen.

21 That same houre reioysed Iesus in["] the
sprite, & sayd, I confesse vnto thee Father,

["] Or, in his
mynde.

^g He attributeth
it to the free ele-
ction of God that
the wise knowe
not the gospel, and
yet the poore
basse people vn-
derstand it

Lord of heauen and earth, that thou hast
hyd these thynges from the^g wise and le-
arned, and hast opened them to babes:
Euen so Father, because it so pleased thee.

Mat. 11. d.

^h Therefore we
most esteeme him
as the fathers voi-
ce hathe taughtvs,
and not according
to mans iudgemēt.

22 All thynges are["] geuen me of my Fa-
ther: and^h no man knoweth who the Son-
ne is, but the Father: nether who the Fa-
ther is, saue the["] Sonne, and he to whome
the Sonne wyl shewe him.

["] Christe is
our only me-
ane to recea-
ue Gods mer-
cies by.

["]Inwhome we
see God as in
his lyuely
image.

Mat. 13. b. 23 And he turned to his disciples, and sayd secretely, * Happy are the eyes, which see that ye see.

24 For I tel you that many Prophetes & kynges, haue desired to see those thinges which ye see, & haue not scene them: and to heare those thinges which ye heare, & haue not heard them.

Mat. 22. d. ^E 25 * Then beholde a certayne expounder of
mar. 12. c. the lawe stode vp, and tempted him, saying, Maister, what shal I do, to inherite eternal life?

26 He sayd vnto hym, What is wrytten in the law? how readest thou?

Deut. 6. b. 27 And he answered, & sayd, * Thou shalt loue thy Lord God, with all thy heart, and

Leui. 19. d. and with all thy soule, & with all thy strength, and with all thy thoght: * and thy neighbour as thy self.

28 Then he sayd vnto hym, Thou hast answered ryght, this do, and thou shalte lyue.

<sup>" Or, to ap-
proue him
self as iust.</sup> 29 But he willyng to " iustifie hym self, sayd vnto Iesus, Who ⁱ is then my neyghbour?

ⁱ For they counted no man their neighbour but their friends.

30 Iesus taking his woord *sayd*, A certayn ^F mā descended from Ierusalem to Iericho, and fel into the handes of theues, which robbed hym of his rayment, & wounded hym, and departed, leauing hym halfe dead.

31 And by chance ther came downe a certayn ^k Priest that same way, and when he saw hym, he passed by on the other syde.

^k He priuely noteth the great crueltie which was among this people, and chiefly, the gouernours.

32 And lykewyse a Leuite, when he was come nie to the place, went and loked on him, and passed by on the other syde.

^l This nation was odious to the Iewes.

33 Then a certayne ^l Samaritan, as he

iourneyed, came nye vnto hym, and when he sawe hym, he had compassion on hym.

34 And went to, and bound vp his woundes, and powred in oyle and wyne, & put him on his owne beast, and broght hym to an ynne, and made prouision for him.

^m Which was about ix pence of sterling monye.

35 And on y morowe when he departed, he toke out ^m two pence, and gaue them to the hoste, and sayd vnto hym, Take cure of hym, & whatsoeuer thou spendest more, when I come agayne, I wyl recompence thee.

36 Which now of these thre thynkest thou, was neyghbour vnto hym that fel into the theues handes? G

ⁿ Helpe him that hathe nede of thee although thou knowe him not.

37 And he sayd, he that shewed mercy on him. Then sayd Iesus vnto hym, Go ⁿ and do thou lykewyse.

38 It fortunéd as they went, that he entered into a certayn towne: and a certayn woman named Martha, receaued hym into her house.

Martha and Marie.

39 And this woman had a syster called Marie, which also sate at Iesus fete, and heard his preachyng.

40 And Martha was cōbred about much seruyng and stode and sayd, Master, doest thou not care that my syster hathe left me to minister alone? bid her therfore, that she helpe me.

^o It was not mete that she shulde haue bene drawen from so profitable a thing wher vnto she could not alwayes haue opportunitie.

41 And Iesus answered, & sayd vnto her, Martha, Martha, thou carest, and art ⁿ troubled about many thynges:

42 But one thing is nedeful, Marie hathe chosen the good parte, ^o which shal not be taken away from her.

ⁿ For she forgate the principal, which was to heare Gods woord.

THE XI. CHAPTER.

He teacheth his disciples to pray. Drieth out a deuē. And rebuketh the blasphemous Phariseis. He preferreth the spiritual cousinage. They require signes and tokens. He eateth with the Pharisei, and reproueth the hypocrisie of the Phariseis, Scribes, and hypocrites.

A **A**Nd so it was y as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto hym, Master, teache vs to pray, as Iohn also taught his disciples.

Mat. 6. b. 2 * And he sayd vnto them, when ye pray, say, Our Father which art in heauē, Halo-wed be thy name, Thy kyngdome come, Let thy wyl be fulfilled *euen* in earth, as it is in heauen.

"Or,asmuche as is suffiēt for this day. 3 Our dayly bread geue vs " for y day.
"Or, pardone 4 And " forgeue vs our synnes: for euen we forgeue euery man that is indebted to vs. And lead vs not into temptation: but deliuer vs from the Euyll.

5 Moreouer he sayd vnto them, ^a Yf any of you should haue a friend, & should go to hym at mydnyght, and say vnto hym, Friend lend me thre loaues.

^a By this similitude he teacheth vs that we oght not to be discouraged if we obtaine not incontinently that which we demande.

" Or, in passing by the way. 6 For a friend of myne is come " out of y way to me, and I haue nothyng to set before hym.

B 7 And he within should answer, and say, Trouble me not, the dore is now shut, and my chyldren are with me in bed, I can not ryse and geue them to thee.

8 I say unto you, thogh he would not aryse and geue hym, because he is his friend: yet doubteles because of his impor-

tunitie, he would ryse, and geue him as many as he neded.

9 *And I say unto you, Aske, and it shalbe geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened vnto you.

Mat. 7. a.
21. c.
mar. 11. c.
iohn 14. b.

10 For euery one that asketh, receaueth: and he that seketh, fyndeth: and to hym that knocketh, it shalbe opened.

16. c.
iam. 1. a.

11 * And if a sonne shal aske bread of any of you that is a father, wyl he geue hym a stone? Or if he aske fyshe, wyl he for a fyshe geue hym a serpent?

Mat. 7. d.
12. b.
mar. 3. c.

12 Or if he aske an egge, wyl he offer him a scorpion?

13 If ye then which are euyl, can geue good giftes vnto your chyldren, how muche more shal your heauenly father geue

^b The chiefest thing that we can desire of God, is his holy Spirit.

^b the holy Gost to them, that desire hym?

14 Then he cast out a deuyl, w^h was domme. and when the deuyl was gone out, the domme spake, and the people wondred.

15 But some of them sayd, He casteth out deuyls, through Beelzebul the chiefe of the deuyls.

16 And others tempted him, sekynge of hym a signe from heauen.

17 But he knewe their thoghtes, and sayd vnto them, * Euery kyngdome deuided agaynst it self is desolate. and a house deuided against it self falleth.

Mat. 12. b
mar. 3. c.

18 So if Satan be deuided against him self: how shal his kyngdome endure? Because ye say that I cast out deuyls through Beelzebul.

^c That is to say, your Coniurers. 19 If I through Beelzebul cast out deuyls: by whom do your ^c chyldren cast them out? Therefore shal they be your iudges.

iudges.

20 But if I by the ^d finger of God cast out devils, no doute the kingdome of God is come vnto you.

^d The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Gost, for so Mat. doth interpret this place.

["] The worde signifieth, an entrie or porch before a house.

21 When a stronge man armed, kepeth his ["] palaice, ^y thinges that he possesseth, are in peace.

22 But when a stronger then he commeth vp on hym at vnwares, and ouercommeth him: he taketh from him all hys harnes wherein he trusted: and deuideth his spoiles.

23 He that is not ^e with me, is agaynst me: and he that gathereth not with me, scattereth.

^e How much more is he against me that maketh open warre against me, as Satan dothe?

D 24 When the vncleane sprite is gone out of a man, he walketh through drie places, sekyng ^f rest: and when he fyndeth none, he sayeth, I wyl returne agayne vnto my house whence I came out.

^f To thintent that he might worke according to his malicious nature.

25 And when he commeth, he fyndeth it swept and garnysed.

["] Yf by infidelitie we tourne backe from God, Satan hath greater power ouer vs then he had before. *Heb. 6. a. 1. pet. 2. d.*

26 Then ["] goeth he, and taketh to hym, ^g seuen other sprites worse then him self: and they entre in, and dwel there, ^{*} and the last state of that man, is worse then the first.

^g He meaneth an infinitie number.

27 And it came to passe as he spake these thynges, a certayne woman of the compaignie, lyfted vp her voyce, and sayd vnto hym, Happy is the wombe that bare thee, and the pappes which thou haste sucked.

28 But he sayd, ^h Yea rather, happy are they ^y heare the worde of God, & kepe it.

^h Christe gaue her a priuie taunt, for that she omitted the chiefe praise which was due vnto him. that was, that they are happie in deed to whome he communiceth him self by his worde.

Mat. 12. c.

29 ^{*} When the people were gathered thicke together, he began to say, This is a wicked generation: they seke a signe, and

there shal no signe be geuen them, but the signe of * Ionas the Prophet.

Ion. 2. a.

30 For as Ionas was a signe to the Niniuites, so shal also the Sonne of man be to this nation.

31 * The Quene of y^e south shal ryse in iudgement, with the men of this generation, and condemne them: for she came from the end of the world, to heare the wyse-dome of Solomon: and beholde, a greater then Solomon *is* here.

*1. Kyn. 10. a.
2. chro. 9. a.*

The Quene
of the South.

32 The men of Ninieue shal ryse in iudgement wyth this generation, and shal condemne them: for they * returned to God, at the preachyng of Ionas: and beholde a greater then Ionas *is* here.

Ninieue.

Iohn. 3. b.

E

33 * No man lyghteth a candel, and putteh it in a preuy place, nether vnder a bushel: but on a candlestick, that they which come in, may see the lyght.

*Chap. 8. b.
mat. 5. b.
mar. 4. a.*

ⁱ Because it should
guyde and lead
the body.

^k Without spot
or vice.

34 * The lyght of the body is y^e ⁱ eye. Therefore when thyne eye is ^k syngle, then is all thy body ful of light: but yf thyne eye be euil, then thy body is ful of darcknes.

Mut. 6. c.

35 Take hede therefore, whether the light whych is in thee be darcknes.

36 Yf therefore all thy body *shalbe* light, hauing no part darcke: then shal al be ful of light, euen as when a candel doeth lyght thee with the brightnes.

37 And as he spake, a certayn Pharisey be soght him to dyne with hym: and he went in, & sate downe to meat.

38 And when the Pharisei sawe *that*, he F marueyled that he had not fyrst wasshed before dyner.

*Mat. 23. c.
mar. 7. a.*

39 * And the Lord sayd to him, In deed ye Pharises make cleane y^e out syde of y^e cup, and of the platter: but the inwarde part is ful of *your* rauenyng, and wyckednes.

40 Ye fooles, dyd not he that made that w^h is without, make that which is within also?

¹ Charitie is the perfectiō of the lawe.

41 Therefore, ¹ geue almose of those thinges which are within, and beholde, all is cleane to you.

² Or that which is iust and right.

42 But wo be to you Pharises, for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer ² iudgement and y^e loue of God. These ought ye to haue done, & ^m yet not to haue left y^e other vndone.

*Chap. 20. g.
Mat. 23. a.
mar. 12. d.*

43 * Wo be to you Pharises: for ye loue the vppermost seates in the Synagoges, and gretings in the markets.

44 Wo be to you Scribes & Pharises, hypocrites: for ye are as graues which ⁿ appere not, & the men that walke ouer thē are not ware of them.

Act. 15. b.

45 * Then answered one of y^e expounders of the law, & sayd vnto him, Master, thus saying, thou putttest vs to rebuke also.

46 Thē he sayd, Wo be to you also ye interpreters of the law: for ye lade men w^h burthens greuous to be borne, and ye your selues touche not the burthens, with one of your fyngers.

G 47 Wo be to you: ye buylde y^e sepulchres of y^e Prophetes, & your fathers killed them.

³ They were more curious to buylde their graues thē to followe their doctri-
ne.

48 ° Truly ye beare witnes, and alow the dedes of your fathers: for they killed them, and ye ³ buylde their sepulchres.

49 Therefore sayd the wysdome of God, I wyl send them Prophetes and Apostles,

¹ Christe here requireth two things first that we come truely by our meat & drinke, and next that we distribute part to the poore.

^m He wolde not breake the very lest cōmandemēt before althinges were accōplished: but taught thē to sticke to the chiefest, & not preferre the inferior ceremonies which most quickly be abolished.

ⁿ Whose stincke and infection appere not sodenly.

³ You shewe your selues as great hypocrites as were your fathers, makīng men beleue ye honour God whē you dishonour him.

and of them they shal sley and ["] persecute. ["] or, cruelly expel them.

50 That the blode of all Prophetes, shed from the beginning of the world, may be required of this generation.

51 Frō the bloud of * Abel, vnto ỹ bloud of Zacharie, which perissed betwene the aulter and the temple: verely I say vnto you it shalbe required of ^p this nation. *Gen. 4. f. 2. chr. 24. b.*

^p Because they were culpable of the same faute that their Ancesters were.

52 Wo be to you interpreters of the law: for ye haue ["] taken away the keye of knowledge, ye entred not in your selues, and them that came in, ye forbade.

["] They hid & toke away the pure doctrine & true vnderstanding of the Scriptures.

53 When he thus spake vnto them, the Scribes and Pharises began to wexe busy *about hym*, and to prouoke him w̃ diuers questions to talke.

54 Laying wayt for him, & sekyng to catche some thyng of his mouth, wherby they myght accuse hym.

THE XII. CHAPTER.

Christe commandeth to auoide hypocrisie. To confesse his name. Not to passe theyr vocation. Nor gyue them selues to couelous care of this lyfe. But to rightuousnes, almose, watching, patience, wisdome, and concord.

VWhiles these thinges were in handling, there gathered together an innumerable multitude of people, *insomuche* ỹ they trode one another, & he began to say vnto his disciples, Fyrst of all beware of the leuen of the Pharises, which is hypocrisie.

^A *Mat. 16. a. mar. 8. b.*

2 * For there is nothyng couered, ỹ must not be reuiled: nether hyd, that must not be knowen. *Mat. 10. c. mar. 4.*

3 Wherfore whatsoeuer ye haue spoken in

in darcknes, that same shalbe heard in y^e lyght: and that whych ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses.

Mat. 10. c. 4 * And I say vnto you my friendes, Be not afrayd of them that kyl the body, and after haue no more that they can do.

B 5 But I wil shewe you before, whome ye shal feare. Feare hym which after he hath kylled, hath power to cast into hel: Yea, I say vnto you, hym feare.

6 Are not fyue sparowes boght for a penny, and yet not one of them is forgotten of God?

7 Also euen the very heres of your heade are nombred. Feare not therefore: ye are more of value then many sparowes.

Chap. 9. d.
mat. 10. d.
mar. 8. d.
2 tim. 2. b. 8 * I say vnto you, Whosoeuer shal confesse me before men, euen him shal y^e Sōne of man cōfesse also before the Angels of God.

9 And he y^e shal denye me before mē, shalbe denied before the Angels of God.

10 And whosoeuer shal speake a worde against the Sonne of man, it shalbe forgiven him: but vnto him that ^a shall blaspheme the holy Gost, it shal not be forgiven.

^a He that shal resiste againste the worde of God purposely, & against his conscience.

Mat. 10. c.
mar. 13. b. 11 * When they shal bryng you vnto the Synagoges, and vnto the rulers and officers, take no thoght how, or what thing ye shal answer, or what ye shal speake:

12 For the holy Gost shal teache you in y^e same ^b houre, what ye ought to say.

^b Or moment.

13 One of the compaignie sayd vnto him, Master, byd my brother deuide the inheritance with me.

14 And he sayd vnto him, Man, who made me " a iudge, or a deuider ouer you?

^b Christ condemneth tharrogantie of the riche worldeliges, who as thogh they had God locked vp in their coffres and barnes set their whole felicitie in their goods, and considering that God gaue them lif and al so can take it away when he wil.

15 Wherfore he sayd vnto thē, Take hede and beware of couctousenes: ^b For thogh a man abunde in riches, yet his life stādeth not in his riches.

16 And he put forth a similitude vnto them, saying, * The " grounde of a certayn ryche man broght forth frutes plēteously.

17 Therfore he thoght with hym self, say ing, What shal I do, because I haue no rōme, where to bestowe my frutes?

18 And he sayd, This wil I do, I wyl destroye my barnes, and buyld greater: and therin wyl I gather all my frutes, and my goodes.

19 And I wyl say to my Soule, Soule, thou hast muche goodes layd vp in store for many yeres: lyue at ease, eat, drincke, take thy passe tyme.

20 But God sayd vnto hym, Thou foole, this night wyl they fetch away thy soule from thee: then whose shal those thinges be which thou hast prouided?

21 So is it *with hym* that gathereth riches to him self, and is not riche in * God.

22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your lyfe, what ye shal eat: nether for your body, what ye shal put on.

23 The lyfe is more then meat, and the body is more then the rayment.

^c He exhorteth vs to cast our care on God, & to submit our selues to his prouidence.

24 ^c Considre ȳ the rauens, nether sowe nor repe: w̄ nether haue store house nor barne, & yet God fedeth them: how muche more are ye better then fowles?

25 Which of you with takyng thought cā D adde

"Christeche-
fely came to
be iuged & not
to iudge, not
with standing
he willethe
the Christiās
to be iuges &
decide cōtro-
uersies betw-
ixt their bre-
thern, 1. Cor.
6. a.
" or cōtrey.

C
Isa. 5. b.
eccle. 11. c

1. Tim. 6. d.
psal. 16. a.
rom. 19. d.
Mat. 6. c.
2. pet. 5. b.
psal. 55. d.

adde to his stature one cubit ?

26 If ye then be not able to do that thing which is least, why take ye thoght for the remnant ?

Mat. 6. a.

27 *^d Cōsidre the lilies how the grow: they are not wearyd with labour, nether spyn they: and yet I say vnto you, that Solomon him self in all his royaltie, was not clothed lyke one of these.

^d The liberalitie of God which shyneth in the herbes and floures surmounteth all that man cā do by his riches or force.

28 If God so clothe the grasse w^h is to day in the field, and to morow is cast into the ouen: how much more *wyl he clothe* you, o ye of lytle faith?

29 Therefore aske not what ye shal eat, or what ye shal drynke, nether let your myndes wander about these speculations,

30 For all such thynges y^e heathen people of y^e worlde seke for: & your Father knoweth that ye haue nede of these thinges.

1. Pet. 5. b.

" Which are but accessories, & are cōmon as wel to the wycked men as to the godly.

31 * But rather seke ye after the kyngdome of God, and " all these thinges shalbe ministred vnto you.

32 Feare not lytle flocke: for it is your Fathers pleasure, to geue you a kyngdome.

33 Sel that ye haue, and geue almes: and make you bagges, which wexe not olde, * a treasure that can neuer faile in heauen, where no thefe commeth, nether moeth corrupteth.

34 For where your treasure is, there wyl your hartes be also.

1. Pet. 1. c.

E 35 * Let your loynes be ^e gyrded about, and your lyghtes burnyng.

^e Be in a readynesse to execute the chardge which is cōmitted vnto you.

36 And ye your selues lyke vnto men that wayt for their master, when he wyl retorne from a weddyng: that assone as he cometh and knocketh, they may open vnto

hym immediately. Happy are those seruantes, which the Lord when he commeth shal fynde wakyng: verely I say vnto you, He wyl gyrdē him self about, & make thē to syt downe to meat, & wil come forthē, and minister vnto them.

"Because they dyd vse long garments, the maner was to gyrdē or trousse thē vp whē they wēt about any busynes.

38 And if he come in the seconde watche, and likewyse in the thyrde watche, and shal fynde them so: happy are those seruantes.

39 *This vnderstande, that if the good man of the house had knowen at what houre the thefe would haue come, he would surely haue watched, and would not haue suffered his house to be broken vp.

Mat. 24. d. mar. 13. a. reue. 16. c.

40 Be ye prepared therefore, for the Sōne of mā wyl come at an houre when ye thinke not.

41 Thē Peter sayd vnto hym, Master, tellest thou this similitude vnto vs, or to all men?

42 And the Lord sayd, Who is a faythful steward, and wyse, whome the master shal make ruler ouer his houshold, to geue them their dūetie of meat at due season?

"The portion of seruants euery moneth was 4. pecks of corne, as Donat. writth in Phormi.

43 Happy is that seruant, whome his master when he cōmeth, shal finde so doying.

44 Of a truth I say vnto you, that he wyl make hym ruler ouer all that he hath.

F

45 But if that seruant say in his hart, My master sloweth his commyng, and so shal begyn to smyte the seruantes, and maydens, and to eat, and dryncke, and to be droncken:

46 The master of that seruāt wyl come in a day

a day when he thinketh not, & at an houre whē he is not ware, and wyl separate hym, and geue hym his rewarde with the vnbeleuers.

47 That seruant that knewe his masters wyl, & prepared not hym self, nether dyd accordyng to his wyl, shalbe beaten with many strypes

" Therefore ignorāce is in excusable.

" To whome God hath gyuen many graces.

48 But he that knewe not, and yet dyd cōmyt thinges " worthy of strypes, shalbe beaten with fewe *strypes*. For vnto whome

" muche is geuen, of him shalbe muche required: and to whome men muche commit, the more of hym wyl they aske.

49 I am come to put ^f fyre on the earth: & what is my desire, if it be al ^g ready kyndled?

" He cōpareth his death to baptisme.

50 Notwitstandyng I must be " baptized w^t a baptisme, and how am I grieved tyl it be ended?

Mat. 10. d.

51 * Suppose ye that I am come to geue peace on earth? I tel you nay, but rather debate.

G 52 For from hence forth ther shalbe fyue in one house deuided, thre agaynst two, and two agaynst thre,

53 The father shalbe deuided against the sonne, and the sonne against the father: the mother agaynst the daughter, and y^e daughter agaynst the mother: the mother in lawe agaynst the daughter in lawe, & the daughter in lawe, agaynst the mother in lawe.

Mat. 16. a.

54 * Then sayd he to the people, When ye see a cloude ryse out of the west, strayght way ye say, A shower commeth and so it is.

^f The Gospel is as a burning fyre moste vehement which maketh a change of thinges through all the worlde.

^g Yf there be great troubles & alterations vpō the earth.

55 And whē ye see the South wynde blow,
ye say, We shal haue heat: and it commeth
to passe.

56 Hypocrites, ye can skyl of the fasshyō
of the earth, and of the skye: but what is
the cause that ye can not skyl of this ty-
me?

57 Yea, and why iudge ye not of your sel-
ues what is right?

58 * Whyle thou goest with thy conter- *Mat. 5. d.*
partie to y^e ruler, as thou art in the way,
geue diligence y^e thou mayest be deliuered
from him: least he bring thee to the iudge,
and the iudge deliuer thee to the iayler,
and he cast thee into prison.

59 I tel thee, thou shalt not departe thē-
ce, tyl thou hast made good the vtmost
myte.

THE XIII. CHAPTER.

*We ought not to condemne all to be wycked
men which souffre. Christe exhorteth to repentā
ce. He healeth the croked woman. Answereth
to the master of the Synagoge. And by diuers
similitudees declareth what the kyngdome
of God is. Also that the number of them which
shal be saued is smale. Finally he sheweth
that no worldly policie or force cā let the wor-
ke and consel of God.*

^a He murthered
them as they were
sacrificing: and so
their blode was
mingled with the
blode of the bestes
which were sacri-
ficed.

^b For the Iewes
toke occasion he-
reby to condemne
them as moste
wicked men.

THere were certayn men present at the
same season that shewed hym of y^e Ga-
lileans, whose bloud Pilate ^a mengled
with their owne sacrifice.

2 And Iesus answered, and sayd vnto
them, Suppose ye that these Galileans we-
re ^b greater synners then all the other
Galileans

Galileans, because they suffred suche thinges?

3 I tel you nay: but ^c except ye amende your lyues, ye shal all likewise perishe.

^c He warneth them rather to cōsider their owne estate thē to reprove other mens.

"Whichtowre stode fast by the ryuer Siloam or fische poole in Ierusalem.

" or, detters.

4 Or thinke you [†] those eightene vpon whome the towre in ["] Siloam fel, and slewe them, were ["] synners aboue all men [†] dwel in Ierusalem?

5 I tel you nay: but except ye amēde your lyues, ye all shal lykewise perishe.

6 He put forth also this similitude, A certayn man had a fygge tree planted in his vineyard: and he came and soght frute thereon, and found none.

"We seourstaie if we bring not forth fruite.

7 Then sayd he to the dresser of his vineyarde, Beholde, ^d this thre yeres haue I come and soght frute of this fygge tree, and fynde none: ["] cut it downe: why kepeth it the ground baren?

^d By this similitude is declared the great patiēce that God vseth toward synners in loking for their amēdement: but this delay auayleth them nothing when they stil remain in their corruption.

8 And he answered, and sayd vnto him, Lord let it alone this yere also, tyl I dygge round about it, and donge it

9 And if it beare frute, *wel*: if not, thē after thou shalt cut it downe.

10 And he taught in one of their Synagoges on the Sabbath day.

"Whome Satā had stroken with a disease as the sprit of couetousenes is that sprit that maketh a man couetous.

" or, set at libertie out of Satās bandes.

11 And beholde there was a woman ^ŵ had a ["] sprite of infirmitie eigthtene yeres, & was ^e bowed together, & could not lyfte vp *herself* in any wyse.

^e As they are whose synewes are shrouke.

12 When Iesus sawe her, he called her to hym, & sayd to her, Woman thou art ["] loosed from thy disease.

13 And he laid hys handes on her, & immediately she was strayght, and glorified God.

G 14 And the ruler of the Synagogue an-

swered with indignation because that Ie-
s' had healed on the Sabbath day: & sayd
vnto the people, There are syx dayes in w̄
men ought to worke: in them therfore co-
me and be healed, and not on the Sabbath
day.

15 Then answered hym the Lord, and
sayd, Hypocrite, doth not eiche one of
you on the Sabbath day, louse his oxe or
his asse from the stall, and lead him to the
water?

16 And ought not this daughter of Abra-
hā, whome Satan had bound, lo, eightene
yeres, be loused from this bonde on the
Sabbath day?

17 And when he thus sayd, all his aduer-
saries were ashamed: but the people reio-
ysed at all the excellent thinges, that we-
re done by hym.

^f By these simili-
tudes he sheweth
thyncrease wherby
God augmenteth
his kyngdome, cō-
trarie to all mens
opinions.

18 * Then sayd he, What is the ^f kyngdo-
me of God lyke? or wherto shal I compa-
re it?

^D
Mat. 13. d.
mar. 4. c.

19 It is like a graine of mustarde seed, w̄
a man toke and sowed in his garden: and
it grewe, and waxed a great tree, and the
fowles of the ayre made nestes in the brā-
ches of it.

20 And agayne he sayd, Wher vnto shal
I liken the kyngdome of God?

21 It is lyke leuen, whicha woman toke,
and hyd in thre busshels of floure, tyl all
was through leuened.

22 * And he went through all cities and
townes, teachyng, and iourneying towar-
des Ierusalem.

Mat. 9. d.
mar. 6. a.

23 Then sayd one vnto hym, Lord *are there*
fewe

fewe that shalbe saued? And he sayd vnto them,

Matth. 7. b. E 24 *^g Stryue to entre in at the straye gate : for many I say vnto you, wyl seke to enter in, and shal not be able.

^g We must endeavour & cut of all impedimēts which may let vs.

25 When the good man of the house is rysen vp, and hath shut to the dore, and ye begyn to stand without, and to knock at y^e dore, saying, Lord, Lord, open to vs : and he shal answer and say vnto you, I knowe not whence ye are,

26 ^h Thē shal ye begyn to say, We haue eaten and droncke with thee, and thou hast taught in our stretes.

^h He warneth the Iewes that they de priue not them selues by their owne negligence of that saluatiō which was offred vnto them.

Matth. 7. c. F 27 * And he shal say, I tel you, I know not whence ye are : departe frō me, all ye workers of iniquitie.
25. d.
psal. 6. c.

28 There shalbe wepyng and gnasshyng of teeth, when ye shal se Abraham & Isaac, and Iacob, and all the Prophetes in y^e kyngdome of God, & your selues thruste out at dores.

" The people which then werestrāgers. 29 Then shal come *many* from the ["] East, & from the West, and from the North, and from the South, and shal syt downe in the kyngdome of God.

Mat. 19. d. 30 * And beholde, ⁱ there are last, which shalbe fyrst : & there are fyrst, which shalbe last.
20. b.
mar. 10. c.

ⁱ Christe entteth of the vayne cōfidence of the Iewes who glorified in that, that God had chosen them for his people.

G 31 The same day there came certain of y^e Pharises, and sayd vnto him, Get the out of the way, and departe hence : for Herode wyl kyl thee.

^k Nether the enuie of the Pharises who wolde haue put him in feare of Herode, nor yet any policie of mā colde stay him frō that office which God had enioyned him.

" Meaning a litle while. 32 Then he sayd vnto them, Go ye and tel that foxe, Beholde I ^k cast out deuils, and heale the people ["] to day, & to morowe, and the thyrd day ["] I shalbe perfited.
" By Christs death we are made perfit for euer.

33 Neuerthelesse I must walke to daye, & to morow, & the day folowing: for it chāceth not, that a Prophete perishe out of Ierusalem.

34 * O Ierusalem, Ierusalem, which kyllest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy chyldren together, as the henne gathered her broode vnder her wyn-
ges, and ye would not.

¹ Christe forwar-
neth them of the
destruction of the
temple & of their
whole policie.

35 ¹ Beholde your habitation is left vnto you desolate. And verely I tel you, ye shal not se me vntyl *the tyme* come that ye shal say, * Blessed is he that commeth in the name of the Lord.

Mat. 23. d.
Chap. 19. f.
psal. 118. d.
Mat. 23. d.

THE XIII. CHAPTER.

Jesus eateth with the Pharise. Healeth the dropsie vpon the Sabbath. Teacheth to be lowly & to byd the poore to thy table. He telleth of the great supper, and warneth them that wyl folowe him to lay their accountes before, what it wil cost them. The salt of the earth.

ANd it thus came to passe that when he was entred in to the house of one of the chief Pharises on the Sabbath day, to take his refection, they watched hym.

2 And beholde, there was a certain man before hym, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of y^e lawe, & Pharises, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then he toke him, and healed him, and let him go.

5 And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pyt, & wyl not strayghtway pul him out
on the

on the Sabbath day ?

6 And they could not answer him agayn to those thinges.

B 7 He put forth also a similitude to y^e geastes, whē he marked how they preased to y^e hyest rowmes, and sayd vnto them.

8 ^a When thou shalt be bydden to a wedding of any man, syt not downe in y^e hyest rowme, lest a more honorable man then thou be bydden of him.

^a He reproveth their ambition which desire to sit in the hyest places.

9 And he that bade both hym and thee, come and say to thee, Geue this man rowme. & thou then begyn with shame to take the lowest rowme.

Pro. 25. a. 10 * But rather when thou art bydden, go and syt in the lowest rowme, that when he that bade thee commeth, he may say vnto thee, Friēd syt vp hyer: then shalt thou haue worship in the presence of them that syt at meat with thee.

Chap. 18. c.
mat. 23. a. C 11 * For whosoeuer exalteth hym selfe, shalbe broght lowe: and he that humbleth hym self, shalbe exalted.

Tob. 4. b.
pro. 3. b. 12 Thē ^b sayd he also to hym y^e had desired him to dyner, * When thou makest a diner or a supper, call not thy fryendes, nor thy brethrē, nether thy kynsemē, or yet ryche neyghbours: lest they also byd thee agayn, and a recompence be made thee.

^b Christ reprehēdeth the blynde affectiō of mā which regardeth nothing but a worldely recompence.

13 But when thou makest a feast, call the poore, the maymed, y^e lame, & the blynd.

14 And thou shalt be happy, for they cā not recompence thee. But thou shalt be recompensed at the resurrection of the iust men.

Matt. 22. a.
rene. 19. b. 15 * When one of them that sate at meate also heard that, he sayd vnto hym, Happy

is he that eateth bread in the kyngdome of God.

^c He casteth the Jewes in the teeth with their ingratitude, which wolde not eat of those holy meates of Gods worde which was presēted vnto thē, & wher vnto they were byd a longe tyme before.

16 Then sayd he to him, ^c A certain man ordeyned a great supper, and bade many.

17 And sent his seruant at supper tyme, ^D to say to them that were byddē, Come, for all thinges are now ready.

18 But they all with one mynde began to make excuse, The fyrst sayd vnto him, I haue boght a ferme, and I must nedes go and se it: I pray thee haue me excused.

19 And another sayd, I haue boght fyue yoke of oxen, and I go to proue them: I pray thee haue me excused.

20 And another sayd, I haue maryed a wyfe, and therefore I can not come.

21 So the seruant returned, and broght his Master worde therof. Then was the ^E good man of the house displeased, & sayd to his seruant, " Go out quickly into y^e places and stretes of the citie, and bryng in hyther the poore, and the maymed, and y^e halt, and the blynde.

"Here is signified the calling of the Gentils.

22 And the seruant sayd, Lord it is done as thou hast comanded, and yet there is rowme.

^d God wil rather receaue all the rascal people of the worlde to his banquet, thē them which are vnthankful.

23 Then the master sayd to the seruant, Go out into the ^d hye wayes and hedges, and cōpel them to come in, that my house may be filled.

24 For I say vnto you, that none of those men which were bydden, shal tast of my supper.

^e That is, he that casteth not of all affections & desires which drawe vs from Christe.

25 There went a great compaignye wth him: and he turned and sayd vnto them.

26 If a man come to me, and ^e hate not his father

father, and mother, and wyfe, and chyl-
dren, and brethren, and systers, yea, and
his own lyfe also, he can not be my disci-
ple.

Chap. 9. c.
mat. 10. d.
16. d.
mar. 8. d. F 27 *And whosoever beareth not his crosse,
& cometh after me, cā not be my disciple.

28 Which of you disposed to buylde a
towre, sytteth not downe before, & ^f coun-
teth the cost, whether he haue sufficient
to perfourme it?

^f He that wil pro-
fesse the Gospel
muste diligētly cō-
sider what his pro-
fessiō requireth, &
not rashely to take
in hād so great an
enterprise.

29 Least after he hath layd the founda-
tion, and is not able to perfourme it, all ^y
beholde it, begin to mocke him.

30 Saying, This man began to buylde, and
was not able to make an end.

31 Or what kyng goyng to make battay-
le agaynst another kyng, sytteth not down
fyrst, & taketh counsel, whether he be able,
with ten thousand, to mete hym that com-
meth agaynst him with twentie thou-
sand?

G 32 Or els whyle he is yet a great way of,
he sendeth ambassadours, and desireth
peace.

33 So lykewyse, whosoever he be of you,
that ^g forsaketh not all that he hath, he cā
not be my disciple.

^g He that is not
persuaded to leaue
all at euery houre
to bestowe himself
frankely in Gods
seruice.

Matth. 5. b.
mar. 9. g. 34 *Salt is good, ^h but if salt haue loste
hys sauor, wherwith shal it be seasoned?

35 It is nether mete for the land, nor yet
for the donge hyl, but men cast it out at
the dores. He that hath eares to heare, let
him heare.

^h If they that
shulde season o-
thers haue lost it
them selues, wher
shulde a mā recon-
uer it?

THE XV. CHAPTER.

*The louing mercie of God, is openly set for
the in the parable of the hundreth shepe, and of*

the sonne that was lost. By whose examples we are admonished to amende our lyues.

THen resorted vnto him all the publicans, and synners, for to heare him. Δ The synners heare Christ.

2 And the Pharises and Scribes murmured, saying, He receaueth synners, and eateth with them.

3 Then put he forth this similitude to them, saying,

4 * What mā of you hauing an hundred *Mat. 18. b.* shepe, if he loose one of them, doth not leaue ninety and nyne in the wyldernesse, and go after that which is lost, vntyl he fynde it?

5 And when he hath founde it, he putteth it on his shoulders with ioye.

6 And assone as he cōmeth home, he calleth together his friendes & neyghbours, saying vnto them, Reioyse with me, for I haue found my shepe, which was lost.

^a Which iustifie them selues, and knowe not their own fautes.

7 I say vnto you, That likewyse ioye shal be in heauen ouer one sinner that conuerteth, *more* then ouer nynety and nyne ^a iust persons, which nede no amēdemēt of lyfe.

8 Ether what woman hauyng ten pieces of syluer, if she loose one, doth not light a candel, and swepe the house, and seke diligently tyl she fynd it?

^b The worde is drachma, which is some what more in value then fyue pence of olde sterling monye & was equal with a Romain peny.

9 And whē she hath found it, she calleth her friendes, and neyghbours, saying, Reioyce with me, for I haue found the ^b piece which I had lost.

10 Likewyse I say vnto you, ioye is made in the presence of y Angels of God, ouer one synner that conuerteth.

11 And

11 And he sayd, A certain man had two sonnes.

C 12 And the yonger of them sayd to his father, Father geue me the portion of the goodes that falleth to me. And he deuidd vnto them his substance.

13 So not longe after, when the yonger sonne had gathered all that he had together, he toke his iorney into a farre countrey, and there he wasted his goodes with^c ryotous liuyng.

14 Now when he had spent all ^y he had, arose a great dearth throughout all that same land, and he began to lacke.

^c The Greke worde signifieth so to waste all that a mā reserueth nothing to him self.

15 And he went and claue to a citesin of that same countrey: and he sent him to his farme, to feede swyne.

16 And he would faine haue fylled his belly with the huskes that the swyne ate:

"For no man had pitie vpon him.

" and no man gaue to him.

D 17 Then he came to him self, and sayd, How many hyred seruantes at my fathers haue bread ynough, and I dye for hunger?

18 I wil arise & go to my father & I wil say vnto him, Father, I haue sinned against["] heauen, and before thee.

" That is, against God.

Amendement of lyfe.

19 And am no more worthy to be called thy sonne, make me as one of thy hired seruantes.

20 Thē he arose and came to his father. & whē he was yet a^d great way of, his father sawe him, and had compassion, and ran & fel on his necke, and kissed him.

^d God preuēteth vs & heareth our gronings beforewe crie to him.

21 And the sonne sayd vnto him, ^e Father, I haue sinned against heauen, and in thy syght, & am no more worthy to be called thy sonne.

^e He was touched with the feeling of his synne & therfore was a shamed therof & heauy in hart.

22 But the father sayd to his seruantes, Bryng forth that best garment, and put it ^E on hym, and put a ryng on his hand, and shoes on hys feete.

23 And bryng hyther that fat calf, & kyl hym, and let vs eat, and be mery:

24 For this my sonne was dead, & is alyue agayne: he was lost, & is found. And they began to be mery.

^f God reprobeth the enuie of suche as grudge when God receaueth synners to mercie.

25 The ^f elder brother was in the field, & when he came and drewe nye to the house, he heard minstrelsy, and dancyng.

26 And called one of the seruantes, and asked what those thinges meant.

27 And he sayd vnto hym, Thy brother is ^f come: and thy father hath kylled the fatted calfe, because he hath receaued him safe and sound.

28 Then he was angry, and would not go in: then came his father out and entreated hym,

29 But he answered & sayd to his father, Lo these many yeres haue I done thee seruice, nether brake I at any tyme thy commandement, and yet gauest thou me neuer *so muche* as a kid to make mery wth my friendes.

* Thy part, which art a lewe, is nothing diminished by that that Christe was also killed for the Gentils. for he accepteth not the person, but feedeth indifferently all thē that belue in hī, with his body and bloode to lyfe euerlasting.

30 But assone as this thy sonne was come, which hath deuoured thy goodes wth harlottes, thou hast for his pleasure kylled the fat calfe.

31 And he sayd vnto him, ^s Sonne, thou art euer wth me, & all that I haue is thyn. It was mete that we should make mery, and be glad: for this thy brother was dead, & is alyue agayne: & was lost & is found.

THE XVI. CHAPTER.

Christe exhorteth his to wisdome and liberalitie. He reproveth the couetousnes and hypocrisie of the Pharises. Of the end and force of the law. Of the holy state of mariadge, and how we ought to be liberal to the needy.

A And he sayd also vnto his disciples,

A^a There was a certain riche man, w^h had a stewarde, and he was accused vnto him, that he wasted his goodes.

2 And he called hym, and said vnto him, How is it, that I heare this of thee? Geue acountes of thy stewardeshyp: for thou mayst be no longer stewarde.

3 The stewarde sayd within him self, What shal I do, for my master wyl take away frō me the stewardeshyp? I can not dygge, & to begge I am ashamed.

4 I wot what to do, that when I am put out of the stewardshyp they may receaue
B me into their houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, How muche owest thou vnto my master?

6 And he sayd, An hūdred mesures of oyle. and he sayd to him, Take thy obligatiō, and syt downe quickly, and wryte fyfty.

7 Then sayd he to another, How muche owest thou? and he sayd, An hundred mesures of wheat. then he sayd to him, Take thyne obligation and wryte foure score.

8 And the Lord commended ^b the vniust stewarde, because he had done wysely. Wherefore the chyldrē of this worlde are in their kynde wyser then the chyldren of light.

^a Christe teacheth hereby, that likewise as he which is in autoritie & riches if he get friendes in his prosperitie, maybe relieved in his aduersitie: so our liberalitie towardes our neighbour shal stande vs in suche steade at the day of iudgement that God wil accept it as done vnto him.

^b God, who doth here represent the master of the house, doth rather cōmēde the prodigal waste of his goodes, and the liberal gyuing of the same to the poore, then the strait keeping & horeding of them.

^c Hereby we be warned to suspect riches which for the moste part are an occasion to their possessors of great wickednes.

9 And I say vnto you, Make you friendes with ^a riches of iniquitic, that when ye shal departe, they may receaue you into euerlasting habitations.

^d They which cā not wel bestowe wordely goodes wil bestowe euell spiritual treasures.

10 * He that is faithful in the least, ^a same is faithful in muche: and he that is vnfaithful in the least, is vnfaithful also in muche.

^C Mat. 25. b.

11 So then, yf ye haue not bene faithful in ^d the wicked riches, who wil trust you in the true *treasure*?

12 And if ye haue not bene faithful in ^e another mans busines, who shal geue you that which is your ^e owne?

["] As are riches, and suche like thinges.

13 * No seruant can serue two masters, for ether he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other, Ye can not serue God & riches.

["] Christe calleth the giftes which he geueth vnto vs, ours. Mat. 6. d.

14 All these thinges heard the Pharises also which were couetous, and they ^e mocked him.

^D Because they iudged no mā happy but those that were riche.

^e Which loue outward apperance, and vaine glorie.

15 Then he sayd vnto them, Ye are they which ^e iustifie your selues before mē: but God knoweth your heartes: for that ^e is highly esteemed amōg men, is abominable in the syght of God.

16 * The lawe and the Prophetes raigned vntil Iohn: and synce that tyme the kyngdome of God is preached, and euery man stryue to go in.

Mat. 11. b.

17 * Easier it is for heauen & earth to passe away, then one tittle of the lawe to fall.

Mat. 5. c. 19. b.

18 * Whosoeuer forsaketh his wife, & marieth another, committeth aduoutry: and whosoeuer marieth her that is diorced frō her housbād, cōmitteth aduoutry also.

esai. 11. a. 1. Cor. 7. b.

19 There

19 There was a ^f certayne ryche man, w^h was clothed in purple and fyne lynnyn, & *Ezech. 16. f.* fared * deliciously euery day.

20 Also there was a certayn begger named Lazarus, which lay at his gate ful of sores.

21 And desired to be refreshed with the crommes which fel from the ryche mans borde. yea, the dogges came and lycked his sores.

" Whereby is signified that moste blessed life which they that dye in the fayth that Abraham dyd shal enioye after this worlde. F 22 And it was so that the begger dyed, & was caried by the Angelles into ^g Abrahams" bosome. The riche man also dyed & was buried.

23 And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a farr of, and Lazarus in his bosome.

24 And he cried, and sayd, Father Abraham, haue mercie on me, & send Lazarus that he may dyp the typ of his fynger in water, and coole my tongue : for I am tormented in this flame.

25 But Abraham sayd, ^h Sonne, remember that thou in thy lyfe tyme, receauedst thy pleasure, and contrarywyse Lazarus payne : now therefore is he comforted, & thou art punished.

" Or, swallowing pit. G 26 Besydes all this, betwene you and vs there is a great " gulfe set, so that they which would go from hence to you, can not, nether may come from thence, to vs.

27 Then he sayd, I ⁱ pray thee therefore father, send hym to my fathers house.

28 For I haue fyue brethren, that he may warne them, least they also come into

^f By this storie is declared what punishment they shal haue, which lyue deliciously & neglect the poore.

^g As the fathers in tholde lawe were sayd to be gathered into the bosome of Abraham, because they receaued the fruit of the same faith with him: so in the newe Testament we say that the members of Christe are ioyned to their head, or gathered vnto him.

^h In calling him sonne, he taunteth his vayne boasting who in his life vanted himselfe to be the sonne of Abraham. Warning vs also here by how litle glorious titles auayle.

ⁱ Christe describeth spiritual thinges by suche maner of speache as is moste propre to our vnderstanding, for our soules haue nether fingers nor eyes, nether are they thirsty or speake: but the Lord, as it were in a table, painteth forth the state of the lyfe to come, as our capacite is able to comprehend it.

this place of torment.

29 Abraham sayd vnto hym, They haue Moses and the Prophetes, let them heare them.

30 And he sayd "Nay Father Abraham : " As faith cometh by Gods worde, so is it maynteyned by the same.

31 Then he sayd vnto him, If they heare not Moses and the Prophetes, nether wyl they beleue, thogh one ryse from death agayne.

So that neither we ought to looke for Angels from heauen or the dead to confirme vs therein, but onely the word of God is sufficient to life euerlasting.

THE XVII. CHAPTER.

Christe teacheth hys disciples to auoyde occasions of offence. One to forgeue an other. He magnifieth the vertue of faith. And sheweth the vnhabilitie of man. Healeth ten lepers. Speaketh of the latter dayes, and of the end of the worlde.

Then sayd he to his disciples, * It can not be auoyded but that offences wyl come, but wo be to hym through whome they come.

^A Mat. 18. a. mar. 9. f.

2 It were better for him y^e a great mylstone were hanged about his necke, and that he were cast into the sea, then that he should ^aoffende one of these litle ones.

^a That is to tourne him backe from the knollage of God, and his saluation.

3 Take hede to your selues: If thy brother trespase agaynst thee, rebuke hym: and if he be sory and amende, forgeue hym.

^b That is, many tymes. for by a certeyn number he meaneth an vn-certain.

4 * And thogh he synne agaynst thee ^bseuen tymes in a day, and seuen tymes in a day tourne agayne to thee, saying, It repenteth me, thou shalt forgeue him.

Mat. 18. c. leui. 19. c. eccle. 9. b.

3 And the Apostles sayd vnto the Lord, Increase our fayth.

6 And

" That is, yf they had neuer so litle of pure and perfect faith.

6 And the Lord sayd, If ye had fayth["] as muche as *is* a grayne of mustard seede, & shulde say vnto this mulbery tre, ^c plucke thy selfe vp by the rootes, and plante thy self in the sea, it should obey you.

^c Meaning, they should do wonderful and incredible thinges.

7 Who is it of you that hauing a seruant plowyng or feding cattel, would say vnto hym by and by when he were come from the field, Go, and syt downe to meat?

8 And would not rather say to hym, ^d dresse wherwith I may suppe, and gyrde vp thy self, and serue me, tyl I haue eaten and droncken, and afterward eat thou, & drinke thou?

^d Hereby is declared that it is not ynough to do a piece of our duety for a tyme: but also we must contynewe to thend.

9 Doth he thanke that seruant, because he dyd that which was commanded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those thinges which are commanded you, say, We are ^e vnproffitable seruantes: We haue done that which was our duety to do.

^e For God receaueth nothing of vs, wherby he should stande bounde vnto us.

11 And so it was when he went to Ierusalem, that he passed through the myddes of Samaria and Galile.

12 And as he entred into a certayne towne, there met him ten men that were lepers, which stode a farre of.

13 And put forth theyr voyces and sayd, Iesus Master, haue mercie on vs.

Leui. 14. a. 14 And when he sawe *them*, he sayd vnto them, ^{*} Go shewe your selues vnto the Priestes. And it chāsed that as they went, they were clensed.

^f To whome it dyd apperteyn to iudge of the Leprosie. *Leu. 14. a.* And hereby also the Priestesshulde haue no occasion to grudge or murmure.

D 15 Then one of them, when he saw that he was clensed turned backe agayne, and with a loude voyce praysed God.

16 And fel downe on hys face at his fete,
and gaue him thankes, and the same was a
Samaritane.

^g He noteth here by their ingratitude, & that the greatest part neglect the benefites of God.

17 And Iesus answered and sayd, Are there not ten censed? but where are those ^g nyne?

18 There are not found ^y returned agayne, to geue God prayse, saue only this stranger.

19 And he sayd vnto him, Aryse, go thy way, thy fayth hath made thee whole.

^h It can not be decerned by any outward shewe or maiestie, wherby it might the rather be known.

20 When he was demanded of the Phariseis, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not ^h with obseruation.

21 Nether shal men say, Lo here, lo there. For behold the kingdome of God is ⁱ within you.

ⁱ Either by reason of the worde of God which is receaued by faith, or that the Messias whome they sought as absent is now present, euē within their own dores, and yet they knowe him not. Iohn. 1. b.

22 And he said vnto the disciples, The dayes wil come, when ye shal desire to se ["] one of the dayes of the Sonne of man, & ye shal not se it.

23 * And they shal say to you, Se here, or Se there. Go not thither, nether folow them.

24 For as the lightening that appeareth out of the one part that is vnder heauen, and shineth vnto the other part which is vnder heauen: So shal the Sonne of man be in his ["] day.

25 But fyrst must he suffre many thynges, and be reprobued of this nation.

^k Men contemned the iudgement of God wherewith they were before menaced.

26 * And as it happened in the dayes of ^k Noe, so shal it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wyues,

["] Or, amonge you.

["] He speaketh of his first comming into the worlde. *Mat. 24. b. mar. 13. c.*

["] Meaning his seconde comming, wherin he shal appeare in glorie. *F Gen. 7. b. mat. 24. d. 1. pet. 3. d.*

wyues, and gaue in mariage, euen vnto that same day that Noe went into y^e Arke : and the floud came, and destroyed them all.

Gen. 19. e. 28 * Lykewyse also, as it chanced in the dayes of Lot. They ate, they dranke, they boght, they solde, they planted, they buylt.

29 And euen the same day that Lot went out of Sodom, it rayned fyre and brymstone from heauen, & destroyed them all.

30 After these ensamples, shal it be in the day when the Sonne of man shal appeare.

G 31 At that day he that is on the ^l house top, and his stuffe in the house, let him not come doune to take it out : and he that is in the field, likewise let him not turne backe to that he left behynde.

^l We must forget that which we haue left behynde vs to thend that we may the better folowe our heauēly vocation.

Gen. 19. e. 32 * Remember Lottes wyfe.

Chap. 9. c. 33 * Whosoeuer wyl go about to saue his
16. d. soule, shal lose it : and whosoeuer shal lose
mat. 10. d. it, ⁿ shal restore it to life.

mar. 8. d. 34 * I tel you, in that nyght, there shalbe
iohn. 12. d. two in one bed, the one shalbe receaued,
" This corporal death shal engendre life euerlasting.
and the other shalbe forsaken.

Mat. 24. d. 35 Two women shalbe ^m grindyng toge-
1. thess. 4. d. ther : the one shalbe taken, and the other left.

^m He meaneth that no bande or conionction be so strait that shulde stay us.

Mat. 24. c. 36 And they answered, and sayd to hym, Where Lorde ? And he sayd vnto them, * ⁿ Whersoeuer the body shalbe, thither wyl also the Egles resorte.

ⁿ Nothing can hynder the faithful to be ioyned to their head Iesus Christe. For they shal gather vnto him as the rauening byrdes about a carian.

THE XVIII. CHAPTER.

By the example of the wydowe, and the Publican, Christe teacheth how to pray. Of the

saluation of yonge chyldren. Of the way to be saued, and what thinges let. The rewarde promessed to his. And of the Crosse.

^a The greke woord signifieth not to shrinke backe as cowards do in warre, or to gyue place in afflictions or dangers. Chap. 3. c.

AND he put forth a similitude also ^A vnto them, *to this end* that they ought ^{Rom. 12. b. 1. thess. 5. c.}

alwayes to pray, and not to ^a wax feinte.

2 Saying, There was a Iudge in a certain citie, which feared not God, nether reuerenced man.

3 And there was a certain widow in the same citie, which came vnto him, saying, " Do me iustice against myne " aduersarie.

" Or, Auenge me.

4 And he would not for a *longe* tyme : but afterwarde he sayd with hym self, Thogh I feare not God, nor reuerence man,

" Who playdeth against me.

5 Yet because thys widowe troubleth me, I wil do her right, lest at the last she come and make me weary *with her importunitie*.

6 And the Lord sayd, Heare what the vn- B ryghteous Iudge sayeth.

7 And shal not God auenge his electe, whych * cry day and night vnto him, yea thogh he " deferre them ? ^{Reuel. 6. c.}

8 * I tel you he wil auenge them, and that quickly. Neuerthelesse, when the Sonne of man cometh, suppose ye that he shal fynde fayth on the earth ? ^{" And seme slowe in reuenging their wronges. Rom. 9. c. 1. pet. 3. b.}

9 And he put forth this similitude vnto certayn whych trusted in them selues that they were perfect, and despised other.

10 Two men went vp into the temple to pray : the one a Pharisei, and the other a Publican.

Men which trust in their owne righteousness. 11 The Pharisei ^b stode and praied thus with him self, God, I thanke thee that I am not as other men are, extorsioners, vniust, aduouterers, or as this Publi-

^b Whereby he declared his proude hart and daynful.

C can.

12 I fast twyse in the weke: I geue tythe of all that I possesse.

Humilitie.

13 And the Publican was a farre of, and wolde not lyft vp so muche as ^c his eyes to heauen, but smote his brest, saying, God be mercyful to me a synner.

^c These were signes of an humble and lowly hart

Chap. 14. c.
mat. 23. a.

14 I tel you, this man departed home to hys house iustified, rather then the other: * for euery man that exalteth hym self, shalbe broght low: and he that humbleth him self, shalbe exalted.

Mat. 19. b.
mar. 10. b.

15 * They broght vnto him also ^d babes, y^e he shulde touche them. When his disciples saw *that*, they rebuked them.

^d The woorde signifieth yonge suckyng babes which they caryed in their armes.

"He meaneth the nourses or them that hare the babes, whom thapostles rebuked.

16 But Iesus called the " children vnto him, and sayd, Suffre babes to come vnto me, and forbid them not, for of ^e suche is the kyngdome of God.

^e He comprehendeth as wel them that are infants of age, as them also which are like vnto infants in simplicitie and playnes.

Mat. 19. b.
mar. 10. b.

17 Verely I say vnto you, whosoeuer receaueth not the kyngdome of God as ^f a babe, he shal not enter therin.

^f Signifying that they ought to lay asyde all malice and pryd.

18 * Then a certayn ruler asked hym, saying, Good maister, what ought I to do, to obtayn eternal lyfe?

19 Iesus sayd vnto him, Why callest thou me ^g good? None is good, saue one *to wyt* God.

^g Because commonly they abused this worde, Iesus sheweth him that he could not confesse him to be good except also he acknollaged that he was of God.

Exod. 20. c.

20 Thou knowest the commandementes, * commit not aduoutry, kil not, steale not, beare not false witnes, honour thy father and thy mother.

21 And he sayd, All these haue I kept

from my youth.

22 When Iesus heard that, he sayd vnto him, Yet lackest thou one thing: Sel all that thou hast, & distribute vnto the poore, and thou shalt haue treasure in heauē, and come, folowe me.

23 Whē he heard that, he was very heuy: For he was maruelous ryche.

24 When Iesus sawe him morne, he sayd, With what difficultie shal they that haue ryches, entre into the kyngdome of God?

25 It is easier for a camel to go through a nedles eye: then for a ryche man to entre into the kyngdome of God.

26 Then sayd they that heard *that*, And who then can be saued.

27 And he said, Thynges which are vnpossible with men, are possible with God.

28 * Then Peter sayd, Lo, we haue left all, and haue folowed thee.

29 And he sayd vnto them, Verely, I say vnto you, ther is no man that leaueth house, other father & mother, other brethrē, or wyfe, or chyldren for the kyngdome of Gods sake,

30 Which shal not receaue ^b muche more in thys worlde, and in the worlde to come lyfe euerlastyng.

31 * Then Iesus toke vnto hym the twelue, and sayd vnto them, Beholde, we go vp to Ierusalem, and all thinges shalbe fulfylled to the Sonne of man, that are wrytten by the Prophetes.

32 For he shalbe deliuered vnto the Gentils, and shalbe mocked, and shalbe spite fully

Our salutiō
only cōmeth
of God.

Mat. 19. d.
Mar. 10. c.

Mat. 20. b.
Mar. 10. c.

^b The litle that a mā hath with the grace of God is an hundred folde better then all thabūdānce that one can haue without him. but the chief recōpence is in heauē.

spyte fully entreated, and shall be spit-
ted on.

Christe fore
warneth them
of his death.

33 And when they haue scourged him,
they wyl put him to deathe: but the thyrd
day, he shal ryse agayne.

34 But they vnderstode none of these
thinges: and this saying was hid from thē,
nether perceaued they the thinges which
were spoken.

Mat. 20. d.
Mar. 10. g.

G 35 *And it came to passe, that as he was co-
me nye vnto Iericho, a certain blynde mā
sate by the way syde beggyng.

36 Then when he heard the people passe
by, he asked what it meant.

37 And they sayd vnto hym, that Iesus of
Nazaret passed by.

38 Then he cryed saying, Iesus the Sonne
of Daud, haue thou mercie on me.

39 And they which went before, rebuked
hym, that he should holde hys peace: But
he cryed so muche the more, Thou Sonne
of Daud, haue mercie on me.

40 And Iesus stode styll, and cōmanded
hym to be broght vnto hym: and when he
was come neare, he asked hym,

41 Saying, What wylt thou that I do vn-
to thee? And he said, Lord that I may re-
ceaeue my syght.

A blynde mā
receaueth
sight.

42 And Iesus sayd vnto hym, Receaeue thy
syght: thy fayth hath saued thee.

43 Then immediately he receaued his
syght, and folowed him, ⁱpraysing God. &
all the people, when they sawe *this*, gaue
praise to God.

i He was myn-
deful of the bene-
fit receaued and al-
so the people were
moued therby to
glorifie God.

THE XIX. CHAPTER.

*Of Zaccheus. The ten talentes. Christ rideth
r. ii.*

to Ierusalem, and wepeth ouer it. He chaceth out the marchants. And his ennemys seke to destroy him.

VWhen Iesus entred & passed through A Iericho :

2 Beholde there was a man named Zaccheus, which was the chief receauer of the tribute, and he was riche.

3 This man made meanes to se Iesus, who he should be, and could not for the prease, because he was of a lowe stature.

4 Wherefore he ran before, and clymed vp into a wilde fygge tre, to se hym: for he shulde come that way.

5 And when Iesus came to the place, he lokd vp, & sawe hym, & sayd vnto him, Zacche, come downe at once, for to day I must abide at thy house.

6 Then he came downe hastely, and receaued him ioyfully.

7 And when all they sawe y, they grudged, saying, that he was gone in to lodge with a " synner.

8 And Zacche stode forth & sayd vnto the Lord, Beholde Lord, the halfe of my goodes I * geue to the poore, and if I haue taken from any man by forged cauillation, I restore hym foure folde.

9 And Iesus sayd to hym, This day is saluation come vnto this" house, forasmuche as thou also art become the ^a sonne of Abraham.

10 * For the Sonne of man is come to seke, and to saue that which was lost.

11 As they heard these thynges, he contynewed and proposed a similitude, because he was nie to Ierusalem, and because also

^a To be the sonne of Abraham, is to be chosen freely. Rom. 9. b. to walke in the stepes of the faith of Abraham. Rom. 4. b. to do the woorkes of Abraham. Iohn. 8. e. by the which thinges we are moste assured of life euerlasting Rom. 8. f.

"Or, a man of a wicked life. B

Exod. 22. d.

" Not withstanding this promes, God reserueth to him self free libertie ether to chuse or forsake, as in Abrahams house. Mat. 18. d.

se also they thoght that the kyngdome of God shulde shortely appeare.

Mat. 25. b. 12 He sayd therfore, * A ^b certayn noble man went into a farre countrey, to receaue hym a kyngdome, and then to come a gayne.

^b This was to declare to them that he must yet take great paynes before his kyngdome shoulde be established.

13 And he called his ten seruantes, and deliuered them ten ^c pieces of monye, saying vnto them, " By and sel tyl I come.

^c The wholesome monteth about the value of .17. pound. esteming euery piece, about fyue nobles & .7. pence.

" God wil not that his graces remayne idle with vs.

14 But his citezins hated hym, and sent a message after hym, saying, We wyl not haue this man to raigne ouer vs.

C 15 And it came to passe, when he was come ^d agayn, and had receaued his kyngdome, he commanded ^y seruantes to be called to hym, to whome he gaue his money, to wyt what euery man had auantaged.

^d Wherby we learne that the seconde comming of our sauour Christe shalbe more glorious and excellent, then it doth now appeare.

16 Then came the fyrst, saying, Lord, thy piece hath encreased ten pieces.

17 And he sayd vnto hym, Wel good seruant: because thou wast faythful in a very lytel thyng, take thou autoritie ouer ten cities.

18 And the other came, saying, Lord thy piece hath encreased fyue pieces.

19 And to the same he sayd, Be thou also ruler ouer fyue cities.

20 And the thyrd came and said, Lord, be holde here thy piece, whych I haue kept in a napkyn.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laydest not downe, and repest that thou dydest not sowe.

22 Thē he sayd vnto him, Of thyne owne ^e mouth, wil I iudge thee, thou euyl seruant: Thou knewest that I am a strait man

^e They that suppress the giftes of God, and lyue in ydlenes are without all excuse.

takyng vp that I layd not downe, and repynge that I dyd not sowe.

23 Wherfore then gauest not thou my money into the banke, that at my commyng, I myght haue required myne owne with vantage?

24 And he sayd to them that stode by, Take from hym that piece, and geue it him that hath ten pieces.

25 And they sayd vnto him, Lord he hath ten pieces.

^f He that faithfully bestoweth the graces of God shall haue them increased: & finally they shall be taken a way from him that is vnprofitable.

26 * Not with standing I say vnto you, that vnto all them that haue, it shall be ^f geuen: and from hym that hath not, euen that he hath, shall be taken from hym.

Chap. 8. c.
Mat. 13. b.
& 25. b.
Mar. 4. c.
E

27 Moreouer those myne enemies, which would not that I should raygne ouer them, bryng hyther: and sley them before me.

A horrible vengeance against the rebelles.

28 And when he had thus spoken, he proceeded forth ^g before, ascendyng vp to Ierusalem.

^g Hereby we perceaue the excellent constancie of Christe, who not withstanding he dyd now fight against the terrour of death & Gods iudgement: yet wēt before his feareful disciples, and led the way to death.

29 * And it came to passe, when he was come nye to Bethphage, and Bethanie, besides the mount which is called the hil of Oliues, he sent two of his disciples,

Mat. 21. a.
Mar. 11. a.

30 Saying, Go ye to the village which is before *you*, in the which, assone as ye are come, ye shall fynde a colte tyed, wheron yet neuer man sate: louse hym, and bryng him *hyther*.

^h Christe preuēteth suche difficulties as might haue chanced to his disciples.

31 ^h And if any man aske you, why ye louse *hym*, thus shall ye say vnto hym, Because the Lord hath nede of hym.

32 Then they ⁱ were sent, went their way, and founde euen as he had sayd vnto them.

33 And as they were lousyng the colte, the owners thereof sayd vnto them, Why louse

louse ye the colte?

34 And they sayd, The Lord hath nede of
f hym.

Mat. 21. 3. 35 * So they broght him to Iesus: and they
iohn 12. b. cast their rayment on the colte, and set Ie-
sus thereon.

36 And as he wēt, thei spred their clothes
in the way.

37 And when he was now come nye to
the goyng downe of the hil of Oliues, the
whole multitude of the disciples began
to reioice, and to laude God with a loude
voice, for all the miracles that they had
sene,

Chap. 13. g. 38 Saying, * Blessed be the kyng that cō-
meth in the name of the Lord: ⁱ peace in
heauen, and glorie in the hiest *places*.

ⁱ They wishe
that God may be
appaised, & recon-
ciled with men: so
that by this mea-
nes he may beglo-
rified.

39 Then some of the Pharises of the cōpa-
gnie sayd vnto hym, Master, rebuke thy
disciples.

40 He answered, and said vnto them, I tel
you, if these should holde their peace, the
stones would crye shortely.

Chap. 21. a. 41 * And when he was come nere, he be-
mat. 24. a. helde the citie, and wept on it,
mar. 13. a.

42 Saying, ^k O if thou haddest euē knowē
at the least in this thy day those thinges
which *belong* vnto thy ^h peace: but now are
they ^h hyd from thyne eyes.

^k Christe parte-
ly pitieth the Ci-
tie which was so
nere her destructi-
on, & partely vp-
braideth their ma-
lice which wolde
not embrace Chri-
ste their Sauour.
& therefore pronō-
ceth greater poni-
shement to Ierusa-
lē thē to other Ci-
ties, which had not
receaued like gra-
ces.

^h Who was
Christe, with-
out whome
there is no
saluation.

^h Through
thine own ma-
lice.

43 * For the dayes shal come vpon thee,
that thy enemies shal cast rampars about
thee, and compasse thee round, and kepe
thee in on euery syde,

G 44 And make thee euen wyth ^h grounde,
and thy chyldren which are in thee: and
they shal not leaue in thee one stone vpon
another, because thou knewest not the

time of thy " visitation.

45 * And he went into the temple, and began to cast out them that solde therin, and them that boght,

" And receauedest not the redemer which was sent thee.

46 Saying vnto them, It is written, * My house, is the house of prayer : but ye haue made it a denne of theues.

Mat. 21. b.
mar. 11. b.
Esa 56. c.
iere. 7. b.

47 And he taught " daily in the temple. And the hye Priestes and the Scribes, and the chief of the people went about to destroy him :

" or, in the day tyme.

48 But could not finde what they might do to him : for all the people hanged vpon him when they heard him.

THE XX. CHAPTER.

Christe stoppeth his aduersaries mouthes by an other questiō. Sheweth their destruction. The autoritie of Princes. The resurrection, and his diuine power. Finally he reproveth thambition of the Scribes.

AND on one of those dayes, as he taught the people in the temple, & preached the Gospel, the hie Priestes & the Scribes came vpon him sodenly with the Elders,

A
Mat. 21. c.
mar. 11. d.

2 And spake vnto him, saying, Tel vs by what autoritie thou doest these thinges, ether who is he, that gaue thee this autoritie ?

3 He answered and sayd vnto them, I also wyl aske you one thing : answer me therfore :

* By Baptisme, he cōprehēdeth all lohns ministerie, who bare witenes to Christe.

4 The ^a baptisme of Iohn was it from heauen, or of men ?

Iohns Baptisme.

5 And they reasoned with in them selues, saying, If we shal say, from heauen, he wyl

wyl say, Why then beleued ye him not?

6 But and if we shal say, Of men: all the people wil stone vs: for they be perswaded that Iohn is a Prophet.

7 Therfore they answered, ȳ they could not tel whence it *was*.

8 Then Iesus sayd vnto them, ^b Nether tel I you, by what autoritie I do these thinges. ^b By this meanes he made thē ashamed & astonished.

Mat. 21. d.
mar. 12. a.
Isa. 5. a.
iere. 2. d. B 9 * Thē began he to put forth to ȳ people this similitude, * A certain man planted a ^c vineyard, and ^d let it forth to housbandmen: and went him self into a strāge coun-
trei, for a great season.

^c The Iewes were as Gods plantes & his own grafting.

^d God cōmitteds his people to the Gouernors and Priestes.

^e He raised vp Prophetes.

10 And when the tyme was come, he sent a ^e seruant to the housbandmen, that they should geue him of ȳ frute of the vineyard: whome the housbandmen dyd beat, and sent away empty.

11 And agayne he sent yet another seruant: and they dyd beat him, & foule entreated him, and sent hym away empty.

12 Morouer, he sent the thyrd to, and him they wounded, and cast out.

C 13 Then sayd the lord of the vineyarde, What shal I do? I wil send my deare sonne: him peraduenture they wyl reuerence, when they se him.

Christe the
heyre is kyl-
led.

14 But when the housbādmē sawe him, they reasoned with them selues, saying, This is the heyre: Come let vs kyl him, ȳ the enheritance may be ours.

15 And they cast him out of the vineyard, and kyled him. What shal the Lord of the vineyard therfore do vnto them?

16 He wil come and destroy these housbandmen, and wil let out his vineyard to

others. When they heard *that*, they sayd, God forbyd.

17 And he behelde them, and sayd, What meaneth this then that is wrytten, * The stone that the buylders refused, the same is made the head ^f corner stone?

*Psal. 117. c.
esa. 28. a.
act. 4. b.
rom. 9. g.
1. pet. 2. a.*

^f For by it the building is ioyned together & made stronge.

^g They that stōble and fall on Christe, thinking to oppresse him, shalbeowerthrowē them selues.

18 ^g Whosoeuer shal fall vpon that stone, shalbe broken: and on whosoeuer it shal fall, it wyl grinde hym to powder.

19 And the hye Priestes & the Scribes ^y same houre went about to lay handes on hym: but they feared the people: for they perceaued that he had spoken this similitude against them.

20 * And they watched *hym*, & sent forth D spies, which shulde fayne them selues iuste men, to take hym in his wordes, and to deliuer hym vnto the power and auctoritie of the Deputie,

*Mat. 22. b.
mar. 12. b.
Spies sent to trip Christe.*

21 And they asked hym, saying, Master, we knowe that thou sayest, and teachest ryght, nether considerest thou any mans degree, but teachest the way of God truly.

^h They thoght it vnlawful to pay to a prince being an infidel, that which they were wont to pay to God in his tēple.

22 Is it ^h lawful for vs to geue Cæsar tribute, or no?

23 He perceaued their craftines, and sayd vnto them, Why tempt ye me?

24 Shewe me a peny: Whose image & superscription hath it? They answered and sayd, Cæsars.

ⁱ The deutie which we oghe to princes letteth no thing that which is due vnto God.

25 Then he sayd vnto them, * ⁱ Geue then vnto Cæsar, that which *belongeth* to Cæsar: and to God, that which pertayneth to God.

Rom. 13. b.

26 And they could not reprove his saying before the people: but they marueyled at his

his answer, and helde their peace.

Mat. 22. c. 27 *Then came to him certain of the Sad-
mar. 12. b. duces (which deny that there is any resur-
rection) and they asked him,

Deut. 25. a. 28 Saying, Master, *Moses wrote vnto vs,
If any mans brother dye, hauinge a wyfe,
and the same dye without issue: that then
his brother should take his wyfe, & rayse
vp seede vnto his brother.

29 There were seuen brethren, and the
fyrst toke a wyfe, & he dyed without chil-
dren.

30 And the secōde toke the wyfe, and he
dyed chyldlesse.

31 And the thyrd toke her, and in lyke-
wise the residue of the seuen, and left no
chyldren behynde them, and dyed.

32 Last of all, the woman died also.

33 Now therfore at the resurrection, who-
se wyfe of them shal she be? for seuen had
her to wyfe.

F 34 Thē Ies' answered, & sayd vnto them,
The^k chyldren of this worlde mary wy-
ues, and are married.

35 But they which shalbe coūted worthy
to enioye that worlde, and the resurrectiō
from death, nether mary wyues, nether
are married.

"For although
the wicked ri-
se agayne, yet
that lif is but
death and an
eternal destru-
ction."
36¹ For they cā dye no more:" forasmuche
as they are equal vnto the Angels: and are
the sonnes of God," since they are the chyl-
dren of the resurrection.

Ex. 3. b.

37 And y^e the dead shal ryse agayne, euen
*Moses shewed it besydes the bushe, whē
he sayd, The Lord God of Abraham, and
the God of Isaac, and the God of Iacob.

^k In this place
he calleth all the
chyldren of this
worlde which re-
maine in the same.
or els matrimonie
shulde not seme to
apparteyn to the
children of God,
as that wicked mō-
stre pope Cyricius
taught against the
manifest Scriptu-
res.

¹ Since mariage
is ordeined to
maintein & incre-
ase mā kynde, whē
we shal be immor-
tal it shal not be
in any vse.

^m Of the which are not, but of the which are.

38 For he is not the God of the ^m dead, but of them which lyue: " for all liue vnto him.

39 Then certain of the Pharises answered and sayd, Master thou hast wel sayd.

40 And after y^e, durst they not aske him any question at all.

41 * The said he vnto them, How say they that Christe is Dauids sonne?

42 And Dauid him self sayth in the boke G of the Psalmes, * The Lord sayd vnto my Lord, sit at my right hand,

43 Tyl I shal make thyne enemies thy fo-testole.

44 Seing Dauid calleth him Lord, how is he then his " sonne?

ⁿ For the sonne is not Lord of his father: & therefore it foloweth that Christe is God.

45 Then in the audiēce of all the people, he sayd vnto his disciples,

46 * Beware of the Scribes, which desire to go in long clothing, and loue grettinges in the markets, and the hiest seates in assemblies, and the chief rowmes at feastes.

47 Which deuoure wydowes houses and that vnder a colour of long praying: thei shal receaue greater damnation.

"The Immortalitie of the soule can not beseparat fro the resurrection of the body wher of here Christe properly speaketh.

Mat. 22. d.
mar. 12. d.
Psal. 110. a.

Chap. 11. f.
mat. 23. a.
mar. 12. d.

THE XXI. CHAPTER.

Christe commendeth the poore wyddowe. Telleth of the destruction of Ierusalem. Of false teachers. Of the tokēs and troubles for to come. Of the end of the world. And of his daily exercise.

AS he behelde, he saw the riche men, ^A which cast their offeringes into the ^{Mar. 12. d.} treasurie.

2 And he sawe also a certaine poore wy-dow, which cast in thither two mites.

3 And

3 And he sayd, Of a truth I say vnto you, This poore widow hath put in more then they all.

4 ^a For they all haue of their superfluitie added vnto the offering of God: but she of her penurie hath cast in all the substance that she had.

^a God esteemeth not the gift or almes by the quantitie or value, but by the hart & affection.

Chap. 19. g.
mat. 24. a.
mar. 13. a.

5 ^{*} As some spake of the temple, how it was garnished with goodly stones and iewels, he sayd,

6 The dayes wil come, when of these thinges which ye se, shal not be left stone vpon stone, that shal not be throwen downe.

B 7 And they asked him saying, Master, when shal these thinges be? and what sygne wil there be when suche thynges shal come to passe?

Ephes. 5. b.
1. thes. 1. a.

8 ^{*} And he sayd, ^b Take hede, that ye be not deceaued: for many wil come in my name, saying, I am *Christe*, & the tyme draweth nere: folow ye not them therfore.

^b Christe the maketh answer of that, which was more necessarie for them, & not to the question they demanded.

9 And when ye heare of warres and sedi-
tiōs, be not afrayde: for these thyngs must fyrst come, but the end foloweth not by and by.

10 Then sayd he vnto them, Nation shal ryse agaynst nation, & kyngdome against kyngdome,

C 11 And great earthquakes shalbe in all quarters, and hunger, and pestilence, and feareful thinges, & great signes shal there be from heauen.

Mat. 24. a.
mar. 13. b.

12 ^{*} But before all these, they shal lay hādes on you, and persecute you, deliuering you vp to the Synagoges & into prisonnes, and bryng you before Kynges, and rulers for my names sake.

13 And

^e This their sufferance shall both be a greater confirmation to the Gospel: & also by their constancie the tyrannie of their enemies shall at length be manifest before God and man.

^d For though they were so impudent to resist: yet truth euer gaineth the victorie.

13 And this shall turne to you, for a ^e testimonial.

14 Let it sticke therefore fast in your hartes, not once to studie before, what ye shall answer :

15 For I wil geue you a mouth, and wyse-dome, where against, all your aduersaries shall not be able to speake, nor ^d resiste.

16 Yea, ye shall be betrayed of your fathers, and mothers, and of your brethren, & kynsemen, and frendes, and some of you shall they put to death :

17 And hated shall ye be of all mē for my D names sake.

18 * Yet there shall not one heere of your *Mat. 10. c.* heades perishe.

19 By your patience ^h possesse your soules. *"That is, lyue ioyfully and blessedly, euē vnder the crosse.*

20 * And when ye see Ierusalem besieged with soldiers, then vnderstand that the ouerthrowe of the same is nye. *Mat. 24. b. mar. 13. b. dan. 9. g.*

21 Then let them which are in Iewrie flye to the mountaines : & let them which are in the myddes of it, departe out : and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfyl all thinges that are writen.

23 But woo be to them that be with childe, and to them that geue sucke in those dayes: for there shall be great trouble in this land, ^e and wrath ouer all this people.

^e Gods wrath against this people shall appeare by the calamities & plagues wherewith he wil ponishe them.

24 And they shall fall on the edge of the E swerde, and shall be led captiue into all nations : and Ierusalem shall be troden vnder

der fote of the Gentils, vntyl the ^f tyme of the Gentils be fulfilled.

^f He meaneth their iniquitie, to receaue likewise their punishment afterwards.

^g That is after the tymes appointed for the saluation of the Gētils & punishemēt of the Iewes.
Ilsa. 13. b.
ioel 3. c.
ezec. 32. c.
mat. 24. c.
mar. 13. c.

25 ^g * Then there shalbe signes in the sunne, and in the moone, and in the starres: and in the earth ^h y people shalbe in suche perplexitie, that they shal not tel which way to turne them selues: the sea and the waters shal roare:

26 And mens hartes shal fayle them for feare, and for lokyng after those thinges ⁱ w shal come on the earth: for the powers of heauen shal be moued.

27 And then shal they se the Sonne of mā come in a cloude, with power and great glorie.

28 When these thynges begyn to come to passe: then loke vp, & lyft vp your heades, * for your ^g redemption draweth nye.

Rom. 8. d.

^g The effect of that redemption which Ies^s Christe hath pourehaced shal then fully appeare.

F 29 And he shewed them a similitude, Beholde the fygge tree, and all trees,

30 When they shute forth *their leaues*, ye seing them, know of your owne selues, ^h y sommer is then nie at hand.

31 So lykewyse ye, when ye se these thynges come to passe, vnderstand ⁱ y the kyngdome of God is nye.

32 Verely I say vnto you, This age shal not ^h passe, tyl all *this* be fulfilled.

^h For all these thynges came with in 50 yeres after.

33 Heauen and earth shal passe, but my wordes shal not passe.

Surfet.
Dronckenes.
Cares.

34 Take hede to your selues, least at any tyme your hartes be ouercome with surfe-tyng and dronckennes, and cares of this worlde: and lest that daye come on you vnwares.

ⁱ To catch & in tangle them wher soeuer they be in the world.

35 For as a ⁱ snare shal it come on all thē

that dwel on the face of the whole earth.

36 Watche therfore and pray cōtinually, that ye may " obtayne grace to flye all this that shal come, and that ye may stand before the Sonne of man. " or, that ye may be made worthy.

37 In the day tyme he taught in the temple: & at night he went out, & had his abyding in the mount that is called the hil of Oliues.

38 * And all the people came in the morning to him, for to heare him in the temple. *John. 8. a.*

THE XXII. CHAPTER.

Conspiracie against Christe. They eat the Easter lambe. The institution of the Sacrament. They strue who shalbe greatest, he reproveth thē. He prayeth vpon the mount. They take him, & bring him to the hye Priestes house. Peter denieth him thryse, and yet repenteth. Christ is broght before the Council, where he maketh ample confession.

^a The feast was so called because they coulde eat no leauened bread for the space of seuen dayes, for so longe the feast contynued.

THE ^a feast of vnleuened bread drewe A nye, which is called Easter?

*Mat. 26. a.
mar. 14. a.*

2 And y^e hye Priestes & Scribes soght how to kyl him: for they feared the people.

3 Thē entred Satan into Iudas, whose surname was Iscariot, which was of the nombre of the twelue.

4 And he went his way, and communed with the hye Priestes, and " officers, how he might betray hym to them.

"Suche as were appointed to kepe the temple.

^b For they were in dout what way to take before this occasiō was offred.

5 And they were ^b glad: and promised to geue hym money.

6 And he consented: & soght opportunitie to betray him vnto them, when the people were away.

Mat. 26. b.
mar. 14. a.
" According
to Gods com
mandement.

7 * Then came the day of vnleuened bread, when the Passeouer " must be kylled.

8 And he sent Peter and Iohn, saying, Go, and prepare vs y^e Easter lambe, that we may eat.

9 And they sayd to him, Where wilt thou, that we prepare it?

10 And he sayd vnto them, Beholde whē ye be entred into the citie, there shal a mā mete you, bearing a pitcher of water: follow him into the same house that he entreth in.

11 And say vnto the good man of y^e house, The master sayth vnto thee, Where is y^e gest chamber where I shal eat myne Easter lambe with my disciples?

12 Thē he shal shewe you a great hie chāber trimmed, there make it redy.

13 And they went and found as he had sayd vnto them, and made redy the Easter lambe.

Mat. 26. b.
mar. 14. b.

14 * And when the ^c houre was come, he satte downe, and the twelue Apostles wth him.

15 And he sayd vnto thē, I haue earnestly desired to eat this Easter lambe wth you before that I suffre.

^c Which was in the Evening about the twye light, which tyme was appointed to eat the Passeouer.

"He meaneth
that this is
the last tyme
that he would
be cōuersant
with them as
he was before,
or so eat
with them.

16 For I say vnto you, " Henceforth I wyl not eat of it any more, vntil it be fulfilled in the kyngdome of God.

17 And he toke the cup, and gaue thanks, & said, Take this, and deuide it among you.

18 For I say vnto you, I wil not drinke of the fruite of the vine, vntil the kyngdome of God be come.

Mat. 26. c.
mar. 14. c.
1. cor. 11. e.

19 * And he toke bread, and when he had geuen thanks, he brake it, and gaue to

^d The bread is a true signe, & an assured testimonie that the body of Iesus Christe is gyuē for the nourriture of our soules, likewise the wyne signifieth that his blood is our drinke to refreshe & quicken vs euerlastingly.

^e The signe of the new couenant which is established & ratified by Christes blood.

^f By these similitudes he declareth that they shalbe partakers of his glorie, for in heauen is nether eating nor drīcking.

them, saying, ^d This is my body which is geuen for you : this do in the remembrance of me.

20 Likewise also after supper, he toke ^g cup, saying, This cup is ^g * new ^e Testamēt *Iere. 31. f.* in my bloud, which is shed for you.

21 * Yet beholde, the hand of him that be *Iohn 13. b.* trayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is * appointed : but wo be to that man, by *Psal. 40. c. act. 4. c.* whome he is betrayed.

23 Then they began to enquire among ^C them selues which of them it should be, ^h should do that.

24 * And there arose also a stryfe among *Mat. 20. d. mar. 10. f.* them, which of them should seme to be ^h greatest.

25 And he sayd vnto them, The kynges of the Gētiles raygne ouer them, and they ^h beare rule ouer them, are called ^h gracious Lordes. ^h or, liberal princes.

26 But ye shal not be so : but he ^h is greatest among you, shalbe as the least : and he that is chiefe, shalbe as he that serueth.

27 For whether is greater, he that sitteth at meate, or he that serueth ? Is not he that sytteth at meat ? And I am amōg you, as he that ministreth.

28 Ye are they which haue bydden with me in my tentations.

29 And I ^h appoynt vnto you a kyngdome, as my Father hath appointed to me. ^h or, leaue by bequest.

30 That ye may ^f eat, and drinke at my table in my kyngdome, and syt on seates, and iudge the twelue tribes of Israel.

31 And the Lord sayd, Simon, Simon beholde,

1. *Pet. 5. c.* holde, * Satan hath desired you, ^g to wynowe you, as it were wheat.
- 32 But I haue prayed for thee, ^h thy faith
<sup>" It was wel shake, but yet not over-throwen.
Mat. 26. c.
mar. 14. c.
iohn. 13. d.</sup> fayle not: therefore when thou art conuerted, strengthen thy brethren.
- 33 *And he sayd vnto him, Lord I am ready to go with thee into pryson, and to death.
- 34 But he sayd, I tel thee Peter, the cocke
 D shal not crowe this day, tyl thou hast thryse denied that thou knewest me.
- Mat. 10. a.* 35 And he sayd vnto thē, * Whē I sent you without purse, & scrip, and shoes, lacked ye any thing? And they sayd, No.
- 36 Then he sayd to them, But now he that hath a purse let him take it: and lykewise his scrip: and he that hath non, let him sel his coate, and ^h bye a sworde.
- 37 For I say vnto you, That yet, the same which is wrytten, must be perfourmed in
^{*Esa. 53. d.*} me, * Euen with the wicked was he nombred. For douteles those thinges which are wrytten of me, haue an ende.
- 38 And they sayd, Lord, beholde here are
ⁱ two swordes: and he sayd vnto them, It is ynough.
- <sup>*Mat. 26. f.*
mar. 13. e.
iohn 18. a.</sup> 39 *And he came out, and went (as he was wonte) to the mounte of Oliues: and his disciples also folowed hym.
- 40 And when he came to ^h place, he sayd to them, Pray, lest ye fall into temptation.
- 41 And he gate hym selfe from them, about a stones cast, and kneled downe, & prayed,
- ^{"Meaning, his death & passion.} 42 Saying, Father, if thou wilt, withdrawe this ["] cup from me: Neuerthelesse, not my

^g Satā seketh by all meanes to disquiet the Church of Christe, to disperse it, & to shake it from the true faith.

^h By this he sheweth thē that they must susteine great troubles and afflictions.

ⁱ They were yet so rude that they thought to haue resisted with material weapons, whereas Christe warneth them of a spiritual fight wherein aswel their lif as faith sholde be in danger.

wil, but thynce be fulfilled.

43 And there appeared an Angel vnto E him from heauen, confortyng him.

^b The worde signifieth that horror that Christe had conceined not onely for feare of death, but of his fathers iudgemēt & wrath against synne.

44 But being in an ^k agonie, he prayed more earnestly: and his sweate was like droppes of bloud, tricklyng downe to the grounde.

45 And he rose vp from prayer, and came to his disciples, and founde them sleping for sorowe.

46 And he sayd vnto them, Why slepe ye? ryse and pray, lest ye fall into tentation.

47 * Whyle he yet spake, beholde, there came a compaignie, and he that was called Judas one of y^e twelue, went before them, and preased nye vnto Iesus to kysse him. *Mat. 26. e. mar. 14. g. iohn. 18. e.*

48 And Iesus sayd vnto him, Iudas betrayest thou the Sōne of mā with a kysse?

49 Whē they which were about him sawe F what wolde folow, they sayd vnto him, Lord, shal we smyte wyth sworde?

50 And one of them smote a seruante of the hye Priest, & strake of his ryght eare.

51 Then Iesus answered, and sayd, Suffre them thus farre: and he touched his eare, and healed him.

52 Then Iesus sayd vnto the hye Priestes, and rulers of the temple, and the Elders which were come to hym, Be ye come out as vnto a thefe with swordes and staues?

ⁱ For now God gaue libertie to Satā whose ministers they were. to execute his rage against him. which thing we se is gouerned by the prouidence of God.

53 When I was dayly with you in the tēple, ye stretched not forth handes against me: but this is euen your very houre, and the ^l power of darkenes.

54 Then toke they him, and led him, and broght him to the hye Priestes house. And

Peter

Peter folowed a farre of.

Mat. 26. g.
mar. 14. g.
iohn 18. c.

55 * When they had kyndled a fyre in the myddes of the hall, and were set downe together, Peter also sat downe among them.

56 And one of the wenches behelde him as he sat by the fyre, and hauing wel looked on hym, sayd, This fellowe was also with him.

57 But he denied him, saying, Woman I know him not.

58 And after a lytle whyle, another man saw him, and sayd, Thou art also of them. and Peter sayd, Man I am not.

59 And about the space of an houre after a certeine other man affirmed, saying, Verely euen this felowe was with him, for he is of Galile.

60 And Peter sayd, Man, I wot not what thou sayest. And immediately whyle he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked vp on Peter : and Peter remembred y wordes of y Lord, how he sayd vnto him, Before the cocke crowe, thou shalt deny me thryse.

Christe is
mocked &
beaten.

G 62 And Peter went out, and wept bytterly.

63 And the men that helde Iesus, mocked him, and stroke him.

64 And when they had blindfolded him, they smote his face : and asked him, saying,

^m Arede who it is that smote thee ?

Mat. 27. a.
mar. 15. a.
iohn 18. c.

65 And many other things despitefully sayd they against him.

66 * And assone as it was day, the Elders
s. iii.

^m Or, prophecie, they scoffed at hī, because the people thoght he was a Prophet.

of the people, and the hie Priestes & Scribes, came together, and led him into their Counsel,

" They asked not to thende that the trueth might be knowē, for the thing was to manifest: but for malice they bare towards Christe.

" As in the secōde place of honor and dignitie.

67 Saying, " Art thou very Christe? tel vs: and he sayd vnto them, If I tel you, ye wil not beleue.

68 And if also I aske you, ye wil not answer me, or let me go:

69 " Hereafter shal the Sonne of man syt at the ° ryght hand of the power of God. "At his secōde cominge.

70 Then sayd they all, Art thou then the Sonne of God? He sayd to them, Ye say that I am.

71 Then sayd they, What nede we any further wytnes? for we our selues haue heard of his owne mouth.

THE XXIII. CHAPTER.

Jesus is broght before Pilate and Herode. Of Barabbas. Of Simō the Cyrian. The womē make lamētatiō. Christe crucified. He prayeth for his enemies. Cōuerteth the thefe and many others at his death, and is buried.

" Who was the chief Gouvernour, and had the examination of matters of life and death.

Then y whole multitude of thē arose, and led him vnto " Pilate.

2 And they began to accuse hym, saying, We haue found this felowe peruertering y people, & forbydding to * pay tribute to Cæsar, saying, That he is Christe a kyng. *Mat. 22. c. mar. 12. b.*

3 * And Pilate apposed him, saying, Art thou the kyng of the Iewes? He answerd hym and sayd, Thou sayest it. *Mat. 27. a. mar. 15. a. iohn 19. c.*

4 Then sayd Pilate to the hie Priestes, and to the people, I fynde no faute in this man.

5 But they were the more fearce, saying, He

He moueth y^e people, teachyng throughout all Iewrie, and began at Galile, euen to this place.

6 When Pilate heard mention of Galile, he asked whether the man were of Galile.

B 7 And assone as he knew that he was of Herodes Iurisdiction, he ^b sent him to Herode, which was also at Ierusalem ^c in those dayes. ^b To ryd his hādes and to gratifie Herode.

^a or, at that tyme.

^a Of a certaine curiositie.

8 And when Herode sawe Iesus, he was exceedingly glad: for he was ^a desirous to see him of a longe season: because he had heard many thynges of him: & trusted to haue sene some miracle done by him.

9 Then questioned he with him of many thynges: but he answered hym ^c not one worde.

^c For Christe came not to defende him self, nether yet wolde please the vaine curiositie of this tyrant.

10 The hye Priestes and Scribes, stode forth and accused him straytly.

^a or, bande, or train.

^a or, in bright coulour.

11 And Herode with his ^a men of warre, despised him, & mocked hym, and arrayed him in ^d ^a white, and sent hym agayne to Pilate.

^d Cōmonly this was a robe of honour or excellencie: but it was geuen to Christe in mockage.

12 And the same day Pilate and Herode were made friendes together: for before they were at variance.

13 And Pilate called together y^e hye Priestes, and the Rulers, and the people:

*Mat. 27. b.
mur. 15. b.
iohn 18 g.
& 19. a.*

C 14 * And sayd vnto them, Ye haue broght this man vnto me, as one that peruerterd the people: and beholde I haue examined hym before you, and haue found no faute in this man, of those thinges where of ye accuse hym.

15 No, nor yet Herode: for ^a I sent you to hym: and lo, nothyng worthy of death

is done to him.

16 I wil therefore chasten him, and let him lowse.

^e For the Romans had gyuen such franchises and liberties to the Iewes.

17 For of ^e necessitie, he must haue let one lowse vnto them at the feast.

18 And all the people cried at once, saying, Away with him, and deliuer to vs Barabbas :

19 Which for a certayne insurrectiō made in the citie, and murther, was cast in prison.

20 Thē Pilate spake agayne to them, wyllyng to let Iesus lowse.

21 But they cryed, saying, Crucifie, crucifie him.

^f The iudge genneth sentence with Christe before he condemneth him, wherby plainly appeareth Iesus innocencie.

22 He sayd vnto thē ^g thyrd tyme, What coul hath he done? I fynde no^f cause of death in him : I wyl therfore chasten him, & let him lowse.

Pilate cleareth Christe.

23 But they cried with loude voyces, and required that he might be crucified : and the voices of them & of the hie Priestes preuayled.

24 And Pilate gaue sentence, ^h it should be as they required.

25 And let lowse vnto them hym that for insurrection & murther was cast into prison, whom they desired : and deliuered Iesus to do with him what they would.

26 And as they led hym away, they caught one Simon of Cyrene, commyng out of ⁱ fælde, and on him laid they the crosse, to beare it after Iesus.

27 And there folowed him a great compaignie of peple, and of women : which women bewayled and lamented him.

28 But

28 But Iesus turned backe vnto them, & ^{"or women of Ierusalem.} sayd, " Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your chyldren :

29 For beholde, the dayes wyl come, whē men shal say, Happy are the barren, and the wombes that neuer bare, and the pap-pes which neuer gaue sucke.

30 Then shal they begyn to say to y moū taynes, * Fall on vs: and to the hylles, Couer vs.

31 For * if they do this to a ^g grene tre, what shalbe done to the drye?

32 * And there were two others ^w were euil doers led with him to be slayne.

33 And when they were come to the place ^w is called Caluerie, there they cruci-fied him, and the euil doers: one on the right hand, and the other on the lyft.

34 Then sayd Iesus, Father forgeue them, for they wot not what they do: and they parted his rayment, and cast lottes.

35 And y people stode, and behelde: and y rulers mocked hym ^w them, saying, He holpe other men, let him helpe him selfe, yf he be Christe the ^h chosen of God.

36 The souldiers also mocked him, and came and offerd him ⁱ vineger.

37 And sayd, If thou be that Kyng of the Iewes, saue thy selfe.

38 And a superscription was wrytten ouer him, in " Greke, in Latin, & Hebrewe, **THIS IS THE KYNG OF IEWES.**

39 And one of y euyl doers which were hanged, rayled on him, saying, If thou be the Christe, saue thy selfe and vs.

40 But the other answered, and rebuked

^g If the innocēt be this handeled whatshal the wicked man be?

^h Whome God hath before all others appoynted to be the Messias, other wise the Scrip-ture calleth the thelect of God, whome he hath chosen before all begynning to life euerlasting.

ⁱ Mixt with myr-rhe and gall to ha-sten his death.

" That the thing might be knownen to all nations.

^k The condemna-
tiō which thou now
suffrest, causeth it
thee not to feare
God ?

him, saying, ^k Fearest thou not God, seing
thou art in the same condemnation.

41 We are ryghteously punished : for we
receaue according to our dedes : but this
man hath done nothing amisse.

42 And he sayd vnto Iesus, Lord, remem-
bre me, when thou comest into thy kyng-
dome.

43 And Ies' sayd vnto him, Verely I say
vnto thee, to day shalt thou be with me in
Paradise.

44 And it was about the["] syxt houre : and there came a darknes ouer all the land, vntyl the nynth houre. ["] Which was
myd day.

45 And the sunne was darkened, and the
vayle of y^e tēple dyd rente, euen through
the myddes.

46 And Iesus cried with a great voyce, &
sayd, * Father, into thy handes I commend
my sprite. And when he thus had sayd, he
gaue vp the gost. *Psalm. 30. a.*

¹ The Romain
Capitain who had
charge ouer an hū-
dreth men.

47 When the ^{"1} Cēturion sawe what had G
happened, he glorified God, saying, Of a ["] or, Capitai-
ne.
surety, this man was iuste.

48 And all y^e people that came together
to that syght, beholdyng the thynges w^e
were done, smote their brestes, and retur-
ned home.

49 And all his acquaintāce, & the womē
that folowed him, frō Galile, stode a far-
re of, beholdyng these thynges.

50 * And beholde there was a man named
Ioseph a councler, and was a good mā, &
a iust. *Mat. 27. g.
mar. 15. d.
iohn 19. g.*

51 And dyd not consent to the counsel
and dede of them, which was of Arama-
thea, a citie of the Iewes : which *man* also
wayted

^a or had embraced.

^b wayted for the kyngdome of God.

52 He went vnto Pilate, and asked the body of Iesus.

53 And toke it downe, and wrapped it in a linnen cloth, and layed it in an hewen tounge, wherein was neuer man before layed.

54 And that day was the Preparying of the Sabbath, and the Sabbath drewe on.

The women come to the graue.

55 The women that folowed after, which came with hym from Galile, behelde the sepulchre, and how his body was layed.

56 And they returned & prepared odoures, and oyntmentes: & rested the Sabbath day, according to the commandement.

THE XXIII. CHAPTER.

The women come to the graue. Christe appeareth vnto the two disciples that go toward E-maus: standeth in the myddes of his disciples, openeth their vnderstanding in the Scriptures, geueth them a charge, and ascendeth vp to heauen. His disciples worship him. And of their daily exercise.

^A
Mat. 28. a.
Mar. 16. a.
John 20. a.

ON the morowe ^a after y^e Sabbath, early in the mornyng, they came vnto y^e tounge, and broght the odoures which they had prepared, and other women with them.

^a Which was the first day of the weeke.

2 And they founde the stone rowled away from the sepulchre.

3 And went in, but founde not the body of the Lord Iesus.

The Angels speake to the women.

4 And it happened, as they were amased therat, beholde, ^b two men sodenly stode by them in shynyng vestures.

^b Two Angels in forme of men.

5 And as they were afrayd, and bowed downe theyr faces to the earth, they sayd to thē, Why seke ye him that liueth, amōg the dead?

6 He is not here, but is rysen. Remember * how he spake vnto you, when he was yet in Galile.

*Chap. 9. c.
mat. 17. d.
mar. 1. c.*

7 Saying, that the sonne of man must be deliuered into the " handes of synful mē, and be crucified, and the thyrd day ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulchre, and tolde all these thynges, vnto the Eleuen, and to all the remnant.

10 It was Marie Magdalene and Ioanna, and Marie the *mother* of Iames, and other *that were* with them, w̄ tolde these thyn- ges vnto the Apostles.

B
The women
declare Chri-
stes resurre-
ction.

11 But their wordes semed vnto them fay ned thinges, nether beleued thei them.

12 * Then arose Peter, & ran vnto the se- pulchre, and loked in, and sawe the lyn- nen clothes layd by them selues: & depar- ted wondryng in him selfe at that which had happened.

Ioh. 20. b.

13 And beholde, two of them went that same day to a towne which was from Ieru salem about ^c thre score forlonges, called Emaus.

Mar. 16. c.

^c Which is a-
bout seuen miles
and an halfe.

14 And ^d they talked together of all the- se thynges that had happened.

^d Hereby ap-
peareth they had
faith although it
was weake.

15 And it chanced, as they communed to- gether, and reasoned, that Iesus him selfe drue neare, and went with them.

C

16 But their eyes were holden, that they could not know hym.

17 And

17 And he sayd vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

"For the thing was so notorious that all mē might haue knowen it.

18 And the one of thē (named Cleopas) answered and sayd vnto him, Art thou only a " stranger in Ierusalem, and hast not knowen the thynges which haue chanced therin in these dayes?

19 And he sayd vnto them, What thynges? And they sayd vnto hym, Of Iesus of Nazaret whych was a Prophet, myghty in dede and worde before God, and all the people.

20 And how the hie Priestes, and our rulers deliuered hym to be condemned to death, and haue crucified hym.

D 21 But we ^e trusted that it had bene he ^y should haue deliuered Israel: and as touchyng all these thynges, to day is euen the thyrd day, that they were done.

" They vnderstoode not yet what was the deliuerāce that Iesus Christe purchased for vs.

22 Yea, and certayne women also of our compaignie made vs astonied, whych came early vnto the sepulchre:

23 Who founde not hys body, but came, saying, that they had sene a vision of Angels, whych sayd that he was alyue.

24 And certayne of them which were with vs, went to the sepulchre, and founde it euen so as the women had sayd, but hym they sawe not.

Infidelitie is reproued.

25 Then he sayd vnto them, O foles and slowe of harte to beleue all that the Prophetes haue spoken.

Christe interpreteth the Scriptures.

E 26 Oght not Christe to haue suffred these thynges, & to enter into his glorie? And he began at Moses, and at all the Prophetes, and interpreted vnto them in all

^f For Iesus Christe is thende of the lawe and the Prophetes.

^g Because Christe dyd bothe shut their eyes and open them: he wolde kepe them in suspence til his tyme came to manifest himself vnto him.

^h According to the custome of that nation. The which maner of praying before meales they vse to this day.

the Scriptures the thinges which were ^f *written* of hym.

28 And they drewe nye vnto the " towne " Or, village. which they went to, & he ^g made as thogh he would haue gone further.

29 But they constrayned him, saying, Abide with vs: for it draweth towardes nyght, and the day is farre passed. And he went in, to tary with them.

30 And it came to passe as he sate at meat with them, he toke the bread " ^h blessed it, " Or, gaue thanks. brake, and gaue to them.

31 And their eyes were opened, & they knewe hī: but he was taken out of their syght.

32 And they sayd betwene them selues, Dyd not our hartes burne within vs, why le he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned agayne to Ierusalem, & founde the Eleuen gathered together, and them that were with them.

34 Which sayd, The Lord is rysen in dede, and hath appeared to Simon.

35 Then they tolde what thyngs *were* done in the way: and how they knew hym " in breaking of bread. " So sone as he begā to breake bread.

36 * As they thus spake, Iesus hym self stode in the myddes of them, and sayd vnto them, Peace be with you. *Mar. 16. c. Iohn. 20. c.*

37 And they were abashed and afrayd, supposing that they had sene a sprite.

38 Then he sayd vnto them, Why are ye troubled, & why do doutes aryse in your hartes? *The Apostles do not beleue that Christe is risen agayne.*

39 Beholde my handes & my fete: for it is euen I my self: handle me, & se: for a sprite hath

hath not fleshe & bones, as ye se me haue.

40 And whē he had thus spoken, he shewed them his handes and his fete.

41 And whyle they yet beleued not for ioye, and wōdred, he sayd vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broyled fyshe, and of an hony combe.

The Scriptu-
res are accō-
plished in
Christe.

43 And he toke it, & dyd eat before thē.

44 And he sayd vnto them, These are the wordes which I spake vnto you whyle I was yet w^t you: That all must be fulfylled which are writtē of me in the lawe of Moses, and in the Prophetes, and in the Psalmes.

G 45 Thē opened he their wyttes, that they myght vnderstande the Scriptures.

Psal. 19. b. 46 * And sayd vnto them, Thus it is writtē and thus it behoued Christ to suffre, & to ryse agayne from death the third day:

Repentāce, &
remission of
synnes.

47 And that repentance, & remission of synnes should be preached in his name among al nations, begynning at Ierusalem.

48 And ye are wytnesses of these thinges.

Act. 1. a.
Ioh. 15. d.

49 And beholde, I wil sende the * promys of my Father vpon you: But tary ye in the citie of Ierusalē, vntyl ye be endued withⁱ power from an hye.

50 And he led them out into Bethanie, and lyft vp hys handes, and blessed them.

ⁱ Which was til
witsonetyde when
the holy Gost was
sent from heauen.

51 And it came to passe, as he blessed thē

Act. 1. b.
Mar. 16. d.
Christe ascen-
deth into hea-
uen.

* he departed from them, and was caryed vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioye.

53 And were continually in the temple, praysing, and laudyng God. Amen.

hath not fleshe & bones, as ye se me haue.

40 And whē he had thus spoken, he shewed them his handes and his fete.

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remission of
synnes.

47 And that repentance, & remission of synnes should be preached in his name among al nations, begynning at Ierusalem.

48 And ye are wytnesses of these thinges.

Act. 1. a.
Ioh. 15. d.

49 And beholde, I wil sende the * promys of my Father vpon you: But tary ye in the citie of Ierusalē, vntyl ye be endued withⁱ power from an hye.

50 And he led them out into Bethanie, and lyft vp hys handes, and blessed them.

ⁱ Which was til
witsonetyde when
the holy Gost was
sent from heauen.

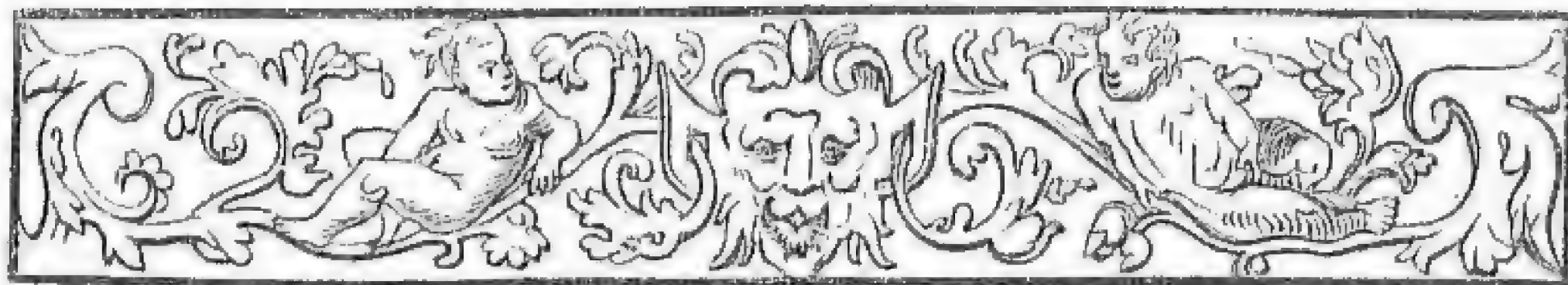
51 And it came to passe, as he blessed thē

Act. 1. b.
Mar. 16. d.
Christe ascen-
deth into hea-
uen.

* he departed from them, and was caryed vp into heauen.

52 And they worshipped him, and returned to Ierusalem with great ioye.

53 And were continually in the temple, praysing, and laudyng God. Amen.



THE HOLY

GOSPEL OF IESVS

CHRISTE, VVRIT

by saint Iohn.

* *

THE FYRST CHAPTER.

The diuinitie, humanitie, and office of Iesus Christe. The testimonie of Iohn. The callyng of Andrewe, Peter, &c.

^a The Sonne is of the same subsāce with the Father.



^b The life of mā is more excellent then of any other creature: because it is ioyned with light & vnderstanding.

" N THE begin-
nyng was the
word, & y worde
" was with God,
& ^a that worde was
God.
2 The same was
" in the begyn-
nyng w God.
3 * Althinges were made by it, & " without
it was made nothing that was made.
4 In it was " lyfe, and the lyfe was the
^b light of men.
5 And the light shineth in " darkenes, &
the darknes comprehended it not.

6 * There

^A Or, before the begyn-ning.

" Christ is God
" Before all ty
me.
Col. 1. b.

" No creatu-
re was made
without
Christ.

" Wherby all
thinges are
quickened &
preserved.

" Mans mynde
is ful of dar-
kenes, becau-
se of the cor-
ruptiō therof.

Rom. 1. c.

Mat. 3. a.
mar. 1. a.
luk. 3. a.

6 * There was a man sent from God, whose name was Iohn.

7 The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue.

8 He was not that light, but *was sent* to beare wytnes of the light.

cha. 8. b. 9. a.

"Or, are borne.

9 * That was that true lyght, w^e lyghteth all men that " come into the worlde.

"Because they dyd not worship him as their God.
Rom. 1. c. Act. 14. c.

10 He was in the worlde, and the worlde was made by hym: and the worlde " knewe him not.

11 He came among ^c his owne, & his owne receaued him not.

^c To the Israelites who were his peculier people.

"Priuilege, or dignitie.

B 12 But as many as receaued hym, to them he gaue " power to be the sonnes of God, euen to them that beleue in his name.

13 Which are borne, not of bloud, nor of y^e lust of the fleshe, nor of the lust of man, but of God.

Mat. 1. d.
luke 2. b.
" Or, man.

14 * And the worde was made " fleshe, and dwelt among vs, (and we sawe the glorie of it, as the glorie of the only begotten Sonne of the Father) * ful of grace and veritie.

2. Pet. 1. d.

15 Iohn bare witnes of him, & cried saying, This was he of whom I spake, He that cometh after me, is preferred before me: because he is more excellent then I.

Col. 1. c. 2. b.

16 And of his * fulnes haue all we reccaue^d, euen ^d grace for grace.

17 For the lawe was geuen by Moses, but grace and trueth came by Iesus Christe.

^d More abundāt grace thē by Moses.

Exod. 23. b.
1. iohn. 4. b.
1. tim. 6. d.

C 18 * No man hath sene God at any time: the onely begotten Sonne, which is in the ^e bosome of the Father, he hath declared him.

^e Meaning he is moste dearest, and straietly ioyned to his Father, not onely in loue, but also in nature & vnion.

19 * Then this is the recorde of Iohn, *Iohn. 5. d.*
when the Iewes sent Priestes and Leuites
from Ierusalem, to aske him, Who art
thou?

20 And he confessed and denied not: &
sayd playnly, I * am not the Christe. *Act. 13. d.*

21 And they asked him, What then? Art
thou Elias? And he sayd, I am not. Art thou

^e Whome they
looked fore to be
suche one as Mo-
ses was, Deut. 18. c.

that * ^f Prophete? And he answered, No. *Mat. 11. d.*

22 Thē sayd they vnto him, Who art thou *deut. 18. b.*

that we may geue an answer to them that
sent vs: What sayest thou of thy selfe?

23 He sayd, I * am the voyce of one cry- *Esai. 40. a.*
ing in the wyldernesse, Make strayght the *mat. 3. a.*
way of the Lord, as sayd the Prophete *mar. 1. a.*
Esaias. *luke. 3. c.*

24 And they which were sent, were of the
Phariseis.

25 And they asked him, & sayd vnto him,
Why baptizest thou then, if thou be not D
Christe, nor Elias, nether that Prophet?

26 Iohn answered them, saying, I baptize
with water: but there is one among you,
whom ye knowe not.

27 * He it is that commeth after me, which *Act. 1. a. 11.*
" was before me, whose shoe latchet I am *c. 19. a.*
not worthy to vnlose. "Or, is prefer-
red before me

28 These thinges were done in* Bethaba- *Iud. 7. g.*
ra beyōde Iordā, where Iohn dyd baptize.

29 The next day Iohn seeth Iesus cōming
vnto him, and sayeth, Beholde that lambe
of God, which taketh away the " synne of
the worlde. "Signifiſg the
riginal synne,
which is the
fontein of all
synnes.

30 This is he of whom I sayd, After me co
meth a mā, which is preferred before me,
for he is more excellent then I.

31 And I knewe him not: but ŷ he should " By sight.
be

be declared to Israel: therefore am I come, baptizing with water.

*Mat. 3. d.
mar. 1. b.
luke 3. d.*

32 And Iohn bare recorde, saying, I saw * the Sprite descend from heauen, lyke vn to a doue, and abyde vpon him.

33 And I knew hym not: but he that sent E me to baptize in water, the same sayd vnto me, Vpō whō thou shalt se the Sprite descend, and tary stil on him, the same is he which baptizeth with the ‡ holy Gost.

34 And I saw, and bare recorde that this is the very Sonne of God.

35 The next day after, Iohn stode agayne, and two of his disciples:

36 And he behelde Iesus as he walked by, and sayd, Beholde the very lābe of God.

*The lambe of
God.*

37 And the two disciples heard him speake, and folowed Iesus.

*Iohns disci-
ples folow
Christe.*

38 And Iesus turned about, and saw them folow, and sayd vnto them, What seke ye? They sayd vnto him, Rabbi (which is to say by interpretation, Maister) ^h where dwellest thou?

‡ Who geneth the vertue & effect to baptisme, accomplishing that thing which is therby re presented.

^h Or wher is thy lodging? or whither goest thou? for he dwelled in Nazareth.

F 39 He sayd vnto them, Come and se. They came and sawe where he dwelt, and abode with him that day: for it was about the ^u tenth houre.

*u That wastwo
houres before
night.*

40 One of the two which heard Iohn speake, and folowed Iesus, was Andrew Simon Peters brother.

41 The same founde his brother Simon fyrst, and sayd vnto him, We haue founde the Messias, which is by interpretation, ^u Annoynted.

*u Or Christe.
Andrew
brought Peter
to Christe.*

42 And he broght him to Iesus. And Ies' behelde him, and sayd, Thou art Simon

the sonne of Iona, thou shalt be called * *Mat. 16. c.*
Cephas, which is by interpretation, a stone.

43 The day folowing, Iesus would go in- *The calling of Philip.*
to Galile, and founde Philip, and sayd vnto him, Folow me.

44 Philip was of Bethsaida, the citie of Andrew and Peter.

45 And Philip founde Nathanael, and sayd vnto hym, We haue founde hym, of whome * Moses in the law, and also the * *Gen. 49. b. deut. 18. c. Esa. 4. a. 40 b. 45. b.*
Prophetes dyd wryte, Iesus the sōne of Ioseph, of Nazaret.

ⁱ Those thinges which are cōtemp-
tible to the world
are esteemed & preferred of God: and
those thinges which
the world prefer-
reth, God abhor-
reth.

46 Then Nathanael sayd vnto him, can ther any ⁱ good thyng come out of Nazaret? Philip sayd to him, come and se. *ier. 23. a. c. eze. 34. f. 37. f. dan. 9. f.*

47 Iesus saw Nathanael cōmyng to him, and sayd of him, Beholde in dede an Israelite, in whome is no gyle. **G**

48 Nathanael sayd vnto him, Whēce knewest thou me? Iesus answered and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tre, I saw thee.

49 Nathanael answered and sayd vnto hym, Rabbi, thou art the very Sonne of God: thou art the kynge of Israel. *The faith of Nathanael.*

50 Iesus answered and sayd vnto hym, Because I sayd vnto thee, I saw thee vnder the fygge tre, beleuest thou? thou shalt see greater thynges then these.

^k Christe openeth the heauens that we may haue accesse to God, and maketh vs felowes to the Angels.

51 And he sayd vnto hym, Verely, verely, I say vnto you, Hereafter shal ye see heauē ^k open, and the Angels of God * ascending, and descending vpon the Sonne of man. *Gen. 28. c.*

The

THE II. CHAPTER.

Christe turneth the water into wine, & dryueth the byers, and sellers out of the tēple. Forwarneth his death and resurrection. He conuerteth many, and distrusteth man.

The mariage
in Cana.

AND the third day, was there a mariage in Cana a towne of Galile: and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 And when the wyne fayled, the mother of Ies' sayd vnto him, They haue no wyne.

4 Iesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come.

5 His mother sayd vnto the ministers, Whatsoeuer he sayeth vnto you, do it.

6 And there were standing there, syx waterpottes of stone, after the maner of the

^a purifying of the Iewes, contayning two or thre ^b fyrkyns a pece.

^a Or, measures.

B 7 And Iesus sayd vnto thē, Fyl the waterpottes with water. Then they fylled them vp to the brym.

Water turned
into wyne.
^a Or, steward

8 And he sayd vnto thē, Drawe out now & beare vnto the ^a gouernour of the feast. and they bare it.

9 When the ruler of the feast had tasted the water that was turned vnto wine, (for he knew not whēce it was but the ministers which drewe the water knewe) the gouernour of the feast called the brydgrome:

10 And sayd vnto him, All men at the begynnyng, set forth good wyne, and when men haue wel droncke, then that

^a Who vsed continually wasshinges to purifie them selues. which superstition Hebion the heretike wolde haue brought into the churche. & now the papistes haue receaued it.

^b Wherof euery one conteyned 15. gallons.

which is worse : but thou hast kept backe the good wyne vntyl now.

11 This begynnyng, of miracles did Ie-
sus in Cana *a towne* of Galile, and shewed
his glorie : and his disciples beleued on
him. Christes diu-
ne glorie sho-
wed.

12 After that, he descended into Caper-
naum, and ^Chis mother, and his brethrē, & ["]His cōsyns,
his disciples : and continued not many
dayes there.

13 For the Iewes Easter was euen at hād.
And Iesus went vp to Ierusalem :

14 And * founde syttyng in the tēple tho-
se that solde oxen, and shepe, and doues,
and changers of money. Mat. 21. b.
mar. 11. b.
luke 19. g.

15 And he made a scourge of small cor-
des, and draue them all out of the temple
with the shepe, and oxen, and powred out
the changers money, and ouerthrewe the
tables.

16 And sayd vnto them that solde doues, ¹
Haue these thinges hence, and make not
my Fathers house, an house of marchan-
dise.

17 And his disciples remēbred, how that
it was wrytten, *The ^czele of thyne house Psal. 68. b.
hath euen eaten me.

^v This affection
was so burning in
him that it surmō-
ted and swallowed
vp the others.

18 Then answered the Iewes, and sayd
vnto hym, What ["] token shewest thou vn- "Or, miracle.
to vs, seyng that thou doest these thyn-
ges ?

13 Iesus answered and sayd vnto them,
* Destroy this temple, and in thre dayes I
wil rayse it vp agayne. Mat. 26. f.
27. c.
mar. 14. f.

20 Thē sayd the Iewes, Fourty and six ye-
res was this temple a buildyng, and wilt
thou reare it vp in thre dayes ? 15. c.

21 But

21 But he spake of the tēple of his ^d body.

22 Assone therefore as he was rysen from death, his disciples remembred that he thus sayd vnto them: and they beleued y^e Scripture, & the wordes which Iesus had sayd.

23 When he was at Ierusalem at Easter in the feast, many beleued on his name, when they saw his miracles which he did.

24 But Iesus ^e put not him selfe in their handes, because he knewe all men.

25 And neded not that any should testifie of man: for he knewe what was in man.

^d Christes body might iustely be called the temple, because the fulnes of the Godhead dwelleth in it corporally. Coll.2.b.

^e For he toke not thē for true disciples, as he knewe by their inwarde thoghtes. what religion soeuer they dyd pretende outwardely.

THE III. CHAPTER.

Christe instructeth Nicodeme in the regeneration of faith, and the loue of God towards the world. The doctrine and baptisme of Iohn, and what wytnes he beareth of Christe.

A **T**Here was a mā of the Pharises named Nicodemus, a ruler of the Iewes:

2 The same came to Iesus by night, & sayd vnto him, Rabbi, we knowe that thou art a teacher come frō God: for no man could do suche miracles as thou doest, except God were with him.

3 Iesus answered and sayd vnto him, Verely verely I say vnto thee, except a man be begotten againe, he can not ^{se} y^e ^a kyngdome of God.

^{se} To entre the rin.

4 Nicodemus sayd vnto him, How can a man be begotten which is olde? can he enter into is mothers wombe agayne, and be begotten?

5 Iesus answered, Verely, verely I say vnto thee, Except that a man be begotten

^a Which is to be assembled and incorporate into the Church of God.

^b Which is the spiritual water, where the holy Gost doth washe vs into newnes of life.

of ^b water, and of the Spirite, he can not enter into the kyngdome of God.

6 That which is begotten of the * fleshe, is fleshe : and ^y that is begotton of the Spirit is Spirite. *Rom. 8. u.*

7 Maruayle not that I sayd to thee, Ye must be begotten agayne.

^c As the power of God is manifest by the mouing of the aire: so is it in chāging and reuuing vs althogh the maner be hid frō vs.

8 The ^c winde bloweth where it lysteth, and thou hearest his sounde : but canst not tel whence it cometh, and whether it goeth. So is euery man, that is begotten of ^y sprite.

9 Nicodemus answered, and sayd vnto him, How can these thinges be ?

10 Iesus answered, & sayd vnto him, Art thou a master in Israel, and ^d knowest not these thinges ?

^d Althogh he was excellently learned, yet knewe he not those thinges which the very babes in Christs schole ought to knowe.

11 Verely verely, I say vnto thee, We speake that we ["] knowe, and testific, that we haue sene: but ye ^e receaue not our wytnes.

["] We may not teach our own inuētiōs.

^e He reproveth him for that men do teach thinges which they vnderstande not, and yet others beleue thē, but Christe teacheth thiges moste certain & knowen & men wyl not receaue hisdoctrine.

12 If when I tel you ["] earthely thinges, ye beleue not: how shuld ye beleue, if I shal tel you of heauenly thinges? ["] Which was after a cōmon & grosse manner.

13 For no man ascendeth vp to heauen but the Sonne, of man which is in ^f heauen.

^f By reasō of the vnion of his God head with his man hode.

14 * And as Moses lyft vp the serpent in ^y wyldernes: euen so must the Sonne of man be ["] lyft vp. *Num. 21. c. chap. 12. e.*

15 That none that beleueth in him perishe, but haue eternal lyfe.

["] His power must be manifest, which is not yet knowen.

16 * For God so loueth the world, that he hath geuē his only begotten Sōne: ^y none that beleue in him, should peryshe, but haue euerlasting lyfe. *1. John 4. b.*

^k The contempt of Christe, and the symes of the wicked cōdemne thē, yet Christe as a iuste iudge geueth sentence against the reprobāt.

17 For God sent not his Sonne into the world, to ^g condemne the world: but that the ["] world through hym, myght be saued. ["] Not only the Iewes, but whosoener sholde beleue in him.

18 He

18 He that beleueth on him, shal not be condemned: but he that beleueth not, is condemned already: because he beleueth not in the name of ȳ onely begotten Sōne of God.

Chap. 1. a. 19 * And this is the " condemnation, that
 "The cause & C lyght is come into the world, & men lou-
 matter of cō- ed darkenes rather thē lyght, because their
 demnation. dedes were euyl.

Ephe. 5. b. 20 * For euery mā that euyl doeth, hateth the light, nether commeth to lyght, least his dedes should be reprobued.

" In walking 21 But he that doth " truth, commeth to ȳ
 roundely, & lyght, that his dedes myght be knowen,
 sincerely. how that they are wrought ^h according to God.

" or territo- 22 After these thynges, came Iesus & his
 rie. disciples into the Iewes " land, and there
Chap. 4. a. taried with them, and * baptized.

23 And Iohn also baptized in Enon besydes Salim, because there was much water there: and folke came and were baptized.

24 For Iohn was not yet cast into prison.

D 25 And there arose a questiō betwē Iohns disciples & the Iewes, about purifieng.

Chap. 1. d. 26 And they came vnto Iohn, and sayd vnto hym, Rabbi, ⁱ he that was with thee beyonde Iordan, to whome * thou barest witnes, behold, the same baptizeth, & all men come to hym.

27 Iohn answered, & sayd, A man can receaue nothing at all, except it be geuen hym from heauen.

Chap. 1. c. 28 Ye your selues are wytnesses, how that * I sayd, ^k I am not Christe, but am sent before him.

^h As they do which set God onely before their eyes, and folow the rule of his worde.

ⁱ They were led with ambition fearing lest their mastershuld haue lost his fame.

^k No man ought to vsurpe any thīg farther then God geueth him.

29 He that hath the bryde, is the brydegrome : but the friend at the bridegrome, which stādeth and heareth him, reioyseth greatly of the bridegromes voyce. This my ioye therefore is fulfilled.

30 He mustⁿ increase, and I must decrease.

ⁿAnd he exalted, and I esteemed as his servant.

^l The minister compared to Christe is but earth.

31 He that cōmeth from an hye, is aboue all : he that is of ^l the earth is earthly, and speaketh of the earth : he that cōmeth frō heauen, is aboue all.

32 And what he hath sene & heard, that he testifieth : but no man receaueth his testimonie.

33 Howbeit, he that hath receaued his testimonie, hath sealed that * God is true.

Rom. 3. a.

34 For he whome God hath sent, speaketh the wordes of God. For God geueth not the Sprite * by ^m measure vnto him.

Isa. 53. c.

^m For vnto Christe was geuen the full abondāce of all grace.

35 The Father loueth the Sonne, and hath * geuen all thinges into his hande.

mat. 10. b.

36 * He that beleueth on the Sonne, hath euerlasting lyfe : and he that obeyeth not the Sonne, shal not se lyfe : but the wrath of God abydeth on him.

*Habac. 2. a.
1. iohn. 5. b.*

THE IIII. CHAPTER.

The communication of Christe wyth the woman of Samaria. His zeale towarde his Father and his haruest. The conuersion of the Samaritans and Galileans. How he healeth the Rulers sonne.

ASone as y^e Lord had knowledge, how the Pharises had heard, that Iesus made, & baptized mo disciples thē Iohn, 2 (Though that Iesus him self baptized not : but his disciples)

3 He left

3 He ^a left Iewrie, and departed agayne into Galile. ^a To gyue place to their rage.

4 And it was so, that he must nedes go through Samaria.

5 Then came he to a citie of Samaria called ["] Sichar, besydes the possession that ["] or, Sichem, ^{Gen. 33. d.} ^{*} Iacob gaue to his sonne Ioseph.

6 And there was Iacobs wel. Iesus then ^{43. g.} ^{iosu. 24. g.} weryed of his iorney, sate ["] thus on ["] wel : ["] Euenweryas he was. ["] Which was mydday. for it was about the ["] syxt houre.

7 And there came a woman of Samaria to drawe water. Iesus sayd vnto her, Geue me dryncke.

8 For his disciples were gone away into the towne, to bye meat.

9 Then sayd the woman of Samaria vnto hym, How is it, that thou beyng a Iewe, askest drinke of me, which am a woman of ^b Samaria ? For the Iewes medle not with ^B the Samaritans. ^b For the Iewes esteemed the Samaritans as wicked & prophane.

10 Iesus answered and sayd vnto her, If thou knewest ^c the gyft of God, and who it is that sayeth to thee, Geue me drinke, thou wouldest haue asked of him, and he would haue geuen thee ^d water of lyfe. ^c Meaning of him self whome his Father had set to conuert this woman.

11 The woman sayd vnto hym, Syr, thou hast nothyng to drawe with, and the wel is depe : from whence then hast thou that water of lyfe ? ^d Which is the loue of God in his Sonne powred into our hartes by the holy Gost vnto euerlasting life. Rom. 5. a. Iohn. 3. a.

12 Art thou greater thē our father Iacob, which gaue vs the wel, and he him selfe drancke therof, and his chyl dren, and his cattel ?

13 Iesus answered, and sayd vnto her, Whosoeuer drincketh of this water, shal thyrst agayne:

["] of the spiritual grace. 14 But whosoeuer drincketh of the ["] wa-

ter [†] I shal geue hym, shal neuer be more
a [⁂] thyrst : but the water that I shal geue
him, shalbe in hym a wel of water, spring-
yng vp into euerlasting lyfe.

[⁂] He shal ne-
uer be dryed
vp or destitu-
te.

15 The woman sayd vnto him, Syr, geue C
me of that water, that I thyrst not, nether
come hyther to drawe.

16 Iesus sayd vnto her, Go call thy hous-
band, and come hyther.

17 The womā answered, and sayd to him,
I haue no housbād. Iesus sayd to her, Thou
hast wel sayd, I haue no housband :

18 For thou hast had fyue housbandes, &
he whome thou now hast, is not thy hous-
band. that saydest thou truely.

[⁂] Til she was ly-
uely touched with
her fautes, she moc-
ked & wolde not
heare Christe.

19 The woman sayd vnto him, Syr, I [⁂] per-
ceauē that thou art a Prophet.

20 Our fathers worshypped in this moun-
tayne : and ye say, that in ^{*} Ierusalem is the *Deut. 12. b.*
place where men oght to worshyp.

21 Iesus sayd vnto her, Womā beleue me,
the houre commeth, when ye shal nether
in this mountaine nor yet at Ierusalem,
worshyp the Father.

22 ^{*} Ye worshyp yewotnot what : we knowe *2. Kyn. 17. f.*
what we worshyp : for ^{*} saluation cōmeth *Exo. 21. a.*
of the Iewes.

23 But the houre commeth, and now is,
when the true worshippers shal worshyp
the Father in sprite, and in trueth : for ve-
rely such the Father requireth to worshyp
him.

[†] God being of a
spiritual nature re-
quireth a spiritual
service and agreea-
ble to his nature.

24 ^{*} God is a [†] Sprite, & they that worshyp *2. Cor. 3. d.*
hym must worship him in sprite & trueth.

25 The woman sayd vnto him, I wot wel
Messias shal come, [⁂] is called Christe :
Whē he is come, he wil tel vs all thinges.

26 Iesus

26 Iesus sayd vnto her, I am he, that speake vnto thee.

D 27 And euen at that poynt, came his disciples, and maruayled that he talked with the woman: Yet no man sayd vnto hym, What askest thou, or why talkest thou wth her?

28 The woman then left her waterpot, & went her way into the citie, and sayd to the men.

29 Come, se a man which tolde me all thinges y^e euer I dyd: Is not he y^e Christe?

30 Then they wēt out of the citie, & came vnto hym.

31 And in the meane while, the disciples prayed him, saying, Master, eat.

32 He sayd vnto them, I haue meat to eat, that ye knowe not of.

33 Then sayd the disciples betwene them selues, Hath any man broght him meat?

E 34 Iesus sayd vnto them,^g My meat is to do the wyl of him that sent me, and to finishe his worke.

^g Ther is nothing that I longer fore more, or wherein I take greater pleasure.

*Mat. 9. d.
Luk. 10. a.*

35 Say not ye, There are yet four mone-thes, and then commeth haruest? Beholde I say vnto you, Lyft vp your eyes, and lo-ke on the regions: * for they are whyte already vnto haruest.

36 And he y^e repeth receaueth rewarde, & gathereth frute vnto lyfe eternal: that both he that soweth, and he that repeth, myght " reioyce together.

Without
grudging the
one at tho-
thers labour
"or, prouerb.

37 For herein is the " saying true, That one soweth and another repeth.

"The Prophe-
tes.

38 I sent you to repe that, where on ye be-
stowed no labour: " other men laboured,
and ye are entred into theyr labours.

^b The Samaritanes shewed the selues willing to receaue his doctrine. Who being but strangers & scarcely knowing Christe, are a condēnation to the Iewes, & all others which neglect Gods worde when it is offered.

39 Many of the Samaritans of that citie, ^b beleued on him, for the saying of the woman which testified, He tolde me all thinges that euer I dyd.

40 Then when the Samaritans were come vnto him, they besoght him, ^y he would tary with them: and he abode there two dayes.

41 And many mo["] beleued because of his owne wordes.

["] Had the right and true faith.

42 And sayd vnto the woman, Now we beleue, not because of thy saying: for we haue heard hym our selues, and knowe that this is euē in dede Christe the Sauour of the world.

43 After two dayes he departed thence, and went into Galile.

44 And Iesus hym self * testified that a Prophet hath none honour in his owne countrey.

*Mat. 13. g.
mar. 6. a.
luk. 4. d.*

45 Then assone as he was come into Galile, the Galileās receaued him, which had sene all the thinges ^y he dyd at Ierusalem at the feast: for they went also vnto ^y feast day.

46 And Iesus came agayne into * Cana a towne of Galile, where he turned the water into wyne. And there was a certayne

Chap. 2. a.

ⁱ One of Herodes court who was in great estimation with Herode, whose sonne was sycke at Capernaum.

ⁱ Ruler, whose sonne was sycke at Capernaum.

47 Assone as the same heard that Iesus G was come out of Iewrie into Galile, he went vnto hym, and besoght him that he would ["] descend, and heale his sonne: for he was euen ready to dye.

["] or, come.

48 Then sayd Iesus vnto him, Except ye se signes and wonders, ye wil not beleue.

49 The

49 The Ruler sayd vnto him, Syr, come away or cuer that my sonne dye.

50 Iesus sayd vnto him, Go thy way, thy sonne lyueth. & the man beleued the wordes that Iesus had spoken vnto him, and went his way.

^a or, retourning.

51 And anone as he was^a going downe, his seruantes met him, saying, Thy sonne lyueth.

52 Then enquired he of them the houre when he began to amende: and they sayd vnto him, Yesterday, the seuēth houre, the feuer left him.

53 Then the father knewe, that it was the same houre in which Iesus sayd vnto him, Thy sonne liueth: and he beleued, and all his houshold.

54 This is agayne the seconde miracle y^e Iesus dyd, after he was come out of Iewrie into Galile.

THE V. CHAPTER.

He healeth the man that was sycke eight & thyrtye yeres. The Iewes accuse him. He answereth for him selfe. and reproueth them. shewing by the testimonie of his Father, of Iohn, of his workes, and of the Scriptures who he is.

^a *Leuit. 23. a.
deut. 16. a.*

^b *or, the shepe market.*

After that there was a feast of y^e Iewes, and Iesus went vp to Ierusalem.

2 And there is at Ierusalem, by^a the place of the shepe, a^a poole called in Hebrue^b Bethesda, hauing fyue porches.

3 In which lay a great multitude of sycke folke, of blynde, halte, and wythered,

^a Wher the shepe were wasshed that should be sacrificed.

^b Which signifieth the house of powring out, because the water ran out by conduits.

red, wayting for the mouyng of the water

4 For an Angel went downe at a certayne season into the poole, & troubled the water: whosoever then fyrst, after the styryng of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certayne man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayd vnto hym, Wylt thou be made whole?

7 The sycke man answered hym, Syr, I haue no man, when the water is troubled, to put me into the poole: but in the meane tyme, whyle I am about to come, another steppeth downe before me.

* This was, to shew that the miracle might be so euident, that no mā coulde speake against it.

8 And Iesus sayd vnto hym, Ryse, ^c take vp thy bed, and walke.

9 And immediately the man was made whole, and toke vp his bed, and walked. and the same day was the Sabbath day.

10 The Iewes therefore sayd to hym that was made whole, It is the Sabbath day, * it is not lawful for thee to cary thy bed. *Iere. 17. c.*

11 He answered them, He that made me whole, sayd vnto me, Take vp thy bed, & walke.

12 Then asked they hym, What mā is that which sayd vnto thee, Take vp thy bed, & walke.

13 And he that was healed, wist not who it was: for Iesus had gottē him selfe away because that there was prease of people in that place.

14 And after that, Iesus found hym in the temple, and sayd vnto him, Behold thou art

art made whole : ^d synne no more, lest a worse thing happen vnto thee.

^d The afflictions that we endure are chastisements for our synnes.

15 The man departed, & tolde the Iewes y^t it was Ies', which had made him whole.

16 And therefore the Iewes dyd persecute Iesus, and sought the meanes to sleie him : because he had done these thynges on the Sabbath day.

17 And Iesus answered them, My Father worketh hytherto, and I worke.

^D 18 Therefore the Iewes sought the more to kyl hym : not onely because he had broken the Sabbath : but sayd also that God was his ^e Father, & made hym self equal with God.

"Propre & peculiar to him alone.

^e It was lawfull for all Israel to call God their Father. Exo. 4.e. but because Christe dyd attribute to himself, that he had power ouer all things, & wrought as his Father dyd, they gathered that Christe dyd not onely make him self the Sonne of God, but also equal with him.

19 Then answered Iesus, and sayd vnto the, Verely verely I say vnto you, The Sonne can do nothyng of him self, but that he seeth the Father do : for what soeuer he doth, that doeth the Sonne also.

" That is, he doth communicate with him.

20 For the Father loueth the Sonne, and sheweth him all thinges whatsoeuer he hym self doeth : & he wyl shewe him greater workes then these, because ye should maruayle.

^E 21 For lykewyse as the Father rayseth vp the dead, & quickeneth them, euen so the Sonne quickeneth whome he wyl.

" In geuing him power & rule.

22 Nether iudgeth the Father any man, but hath committed all iudgement vnto the Sonne.

23 Because that all men should honour the Sonne, euen as they honour the Father. He that honoreth not the Sonne, the same honoreth not the Father which hath sent him.

24 Verely verely I say vnto you, He that

heareth my wordes, and beleueth on him that sent me hath euerlasting lyfe, & shal not come into damnation : but is escaped from death vnto lyfe.

25 Verely verely I say vnto you, The houre shal come, and now is, when the dead shal heare y^e voyce of the Sōne of God : and they that ^f heare, shal lyue.

^f They that receaue it by faith.

26 For as the Father hath lyfe in^h hym selfe, so lykewyse hath he geuen to the Sōne to haue lyfe in him selfe. ^{"To communicat it with vs.}

27 And hath geuen hym power also to ["] iudge, in that he is the Sonne of man. ^{" That is, to gouern & rule all things.}

28 Maruayle not at this : for y^e houre shal come in the which all that are in the graues, shal heare his voyce :

29 And they shal come forth, * that haue done good, vnto the resurrection of lyfe : and they that haue done euyl, vnto the resurrection of damnation. ^{Mat. 25. d.}

30 I can of mine own self do nothyng at F all : as I heare, I iudge : and my iudgement is iust : because I seke not myne own wyl, but the wyl of the Father which hath sent me.

31 If I * should beare wytnes of my selfe : ^{Chap. 8. b.} my wytnes were not ^g true.

^g Christ had respect to their weakenes that heard him, & therefore sayd his owne witenes shuld not be sufficient.

32 There is another that beareth wytnes of me, and I am sure that the wytnes ^w he beareth of me, is true.

33 * Ye sent vnto Iohn, & he bare wytnes ^{Chap. 1. b.} vnto the truthe.

34 But I receaue not the recorde of man : Neuerthelesse, these thynges I say, that ye myght be safe.

35 Hewas a burning, and a shynyng["] candle : & ye would for a season haue reioyced in["] ^{" or, lamps.}

sed in his lyght.

36 But I haue greater wytnes then the wytnes of Iohn: for the workes which the Father hath geuen me to finishe, the same workes that I do, beare wytnes of me, that the Father sent me.

Mat. 3. d.
17. a.
mar. 1. b.
luk. 3. d.
Deut. 4. b.

37 And y^e * Father hym selfe which hath sent me, ^h beareth witnesse of me. Ye haue not heard hys voyce at any tyme, nor * ye haue sene his shape.

^h In the lawe, & Prophetes.

38 And hys wordes haue ye not abydyng in you: for whome he hath sent, hym ye be leue not.

Act. 17. b.
deut. 18. c.

39 * Search the Scriptures: for in them ye thinke ye haue eternal lyfe: and they are they which testifie of me.

G 40 And yet wyl ye not come to me, that ye myght haue lyfe.

41 I receaue not prayse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receaue me not: If ⁱ another shal come in his owne name, him wyl ye receaue.

ⁱ The people are more ready to receaue false prophetes, then Iesus Christe.

^h Vayne glorie is a great let for a man to come to God.

Chap. 12. f.

44 How can ye beleue which ^h receaue * honour one of another, and seke not the honour that commeth of God onely?

Gen. 3. c. 22.
d. 49. b.
deut. 18. c.

45 Do not thinke that I wyl accuse you to my Father: There is one y^e ^k accuseth you, euen Moses, in whome ye trust.

^k As Moses shal accuse them that trust in hī: so they shal haue no greater enemies at the day of iudgement, then the virgine Marie & the Sainctes vpon whome now they call. but whosoever doth accuse, Christe & their own cōsciēce shal cōdemne the reprobāt.

46 For had ye beleued Moses, ye would haue beleued me: * for he wrote of me.

47 But saying ye beleue not his wrytynge, how shal ye beleue my wordes?

THE VI. CHAPTER.

Iesus fedeth fyue thousand men. Departeth

v. ii.

away, that they should not make hym kyng. Reproueth the fleshly hearers of his worde. The carnal are offended at him.

^a Tiberias, Bethsaida, & Capernaū, were on this syde the Lake, in respect of Galile: but it is there sayd that he went ouer, because there were diuers crikes and tour-nings, ouer the which mē feryed.

After these thynges, Iesus wēt his way **A**^a ouer the["] sea of Galile, nye to a citie called Tiberias :

["] Called the lake of Gēna sereth.

2 And a great multitude folowed him, because they saw his miracles, which he dyd on them that were diseased.

3 Then Iesus went vp into a mountayne, and there he sate with his disciples.

4 And Easter, a * feast of the Iewes was *Leuit. 23. a. deut. 16. a.*

5 * Then IESVS lyft vp his eyes, & saw a great compaignie come vnto him, and sayd vnto Philip, Whence shal we bye bread, that these myght eat? *Mat. 14. b. mar. 6. c. luk. 9. b.*

6 (This he sayd to proue hym : for he him selfe knewe what he would do)

^b This some amō teth to about fyue pounce sterling.

7 Philip answered him, ^b Two hundred penyworth of bread is not sufficient for them, that euery man may take a lytel.

8 Thē sayd vnto him one of his disciples, Andrew Simon Peters brother,

9 There is a litle boye here, which hath fīue barely loaues, and two fyshe: but what are they among so many?

10 And Iesus sayd, Make the people syt **B** downe. There was muche grasse in y["] place. Then the men sate downe in nombre, about fīue thousand.

^c Prayer & thā-kes geuing do sanctifie our meates wherwith we are nourished.

11 And Iesus toke the bread, and ^c gaue thanks, and gaue to the disciples, and his disciples to them that were set downe : and lykewyse of the fyshe as muche as they would.

12 And

12 And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate whiche remayneth, that ^d nothyng be lost.

^d Thabundāt store of Gods gyftes ought not make vs prodigal to waste them.

13 Then they gathered it together, & fylled twelue baskettes with the broken meate, of the fyue barly loaues, which fragments remayned vnto them that had eaten.

14 Then the men when they had sene the miracle that Iesus dyd, sayd, This is of a trueth that Prophet that should come into the world.

15 When Iesus therfore perceaued ^y they would come, and take hym to make him ^e king, he departed agayne into a mountayne him selfe alone.

^e They imagined a earthly kyngdome without the testimonie of Gods worde, so that by this means his spiritual kyngdome sholde haue bene abolished.

*Mat. 14. c.
mar. 6. f.*

16 * And when euen was nowe come, his disciples went downe vnto the sea :

" Ouer a corner of the lake.

17 And entred into a shyp, and went *"* ouer the sea towardes Capernaum : and anone it was darke, & Iesus was not come to them.

C 18 And the sea arose with a great wynd ^y blewe.

" Eight make a mile.

19 And when they had rowed about fye and twenty, or thirtei *"* furlonges, they saw Iesus walkyng on the sea, and drawyng nye vnto the shyp : and were afrayd.

20 And he sayd vnto them, It is I, be not afrayd.

21 Then moste willingly they receaued hym into the shyp, and the ship was by & by at the land, whither they went.

22 The day folowyng, the people which stode on the other syde of the sea, sawe that there was none other shyp there, sa-

ue that one, wherinto his disciples were entred, and that Iesus went not with his disciples in the shyp, but that his disciples were gone ^f alone :

^f Wherefore it most nedes folow that Christepassed miraculously.

23 And that there came other shyppes from Tiberias nye vnto the place where they ate the bread, after the Lord had geuen thankes.

24 Then when the people saw that Iesus was not there, nether his disciples, they also toke shyppying, & came to Capernaum, sekying for Iesus.

25 And when they had found hym on ^y other syde of ^y sea, they sayd vnto him, Rabbi, when cammest thou hyther?

^g This was not straight ouer the lake from syde to syde, but ouer a crike or arme of the lake which saued muche labour to them that should haue gō about by land.

26 Iesus answered them, and sayd, Verely verely I say vnto you, ye seke me not because ye saw the miracles, but because ye ate of the loaues, and were fylled.

27 Labour not for the meat which perisheth, but for the meat that ^h endureth vnto euerlasting lyfe, which meat the Sonne of man shal geue vnto you : for hym hath

^h Which nourisheth & augmenteth our faith.

^h For whē he appointed him to be the Mediatour he set his marke & seale in him to be the onely one to reconcile God and man together.

* God the Father ^h sealed.

Chap. 2. d.

28 Then sayd they vnto hym, What shal we do, that we myght worke the ^h workes of God?

^h Such as be acceptable vnto God.

29 Iesus answered, & said vnto thē, *This is ^y worke of God, that ye beleue on him, whome he hath sent.

Matth. 3. d. 17. a. 1. iohn 3. d.

30 They sayd therfore vnto hym, What D sygne shewest thou then, that we may se, and beleue thee? What doest thou worke?

31 *Our fathers dyd eat Manna in the desert as it is *wrytten, He gaue them bread from heauen to eat.

Exo. 16. c. nom. 11. b. Psal. 77. c. wisd. 17. c.

32 Then

32 Then Iesus sayd vnto them, Verely verely I say vnto you,ⁱ Moses gaue you not bread from heauen : but my Father geueth you the true bread from heauen.

ⁱ He compareth Moses with the Father, and manna with Christe, who fedeth vs into euerlasting lif. 1. Cor. 10.a.

33 For the bread of God, is he which cometh downe from heauen, & geueth lyfe vnto the world.

34 Then they sayd vnto hym, Lord, euermore geue vs this bread.

35 And Iesus sayd vnto thē, I am the bread of lyfe : He that commeth to me, shall not hunger : and ^{*} he that beleueth on me shall ^k neuer thirst.

Eccle. 24.c.

^{*} He shall neuer want spiritual nourishment.

36 But I sayd vnto you, That ye also haue sene me, and yet beleue not.

"God doth regenerate his elect, & causeth them to obey the Gospel.

37 All ["] that the Father geueth me, shall come to me : and hym that cometh to me, I cast not away :

38 For I came downe from heauen, not to do myne own wyl, but his wil which hath sent me.

39 And it is the Fathers wyl which hath sent me, that of all which he hath geuen me, I should loose nothing, but should raise it vp agayne at the last day.

40 And this is the wyl of him that sent me, that euery man which seeth the Sone, and beleueth on hym, haue euerlasting lyfe : and I wyl raise him vp at the last day.

E 41 The Iewes then murmured at him, because he sayd, I am ^ȝ bread which is come downe from heauen.

Mat. 13.g.

42 And they sayd, ^{*} Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayth, I came downe from heauen ?

43 Iesus answered and sayd vnto them,
Murmur not among your selues.

44 No mā can " come to me except the Fa-^lther which hath sent me^l drawe him: And I wil rayse him vp at the last day.

^l By lyghtening his hart with his holy Sprit.

" Or, helieue in me.

45 It is wrytten in the * Prophetes, And they shalbe all taught of God. Euery man therfore that hath heard, & hath learned of the Father, cometh vnto me.

*Esa. 54. d.
iere. 31. f.
act. 13. g.*

46 * Not that any man hath sene the Father, saue he which is of God, the same hath sene the Father.

Mat. 11. d.

47 Verely verely I say vnto you, He that beleueth on me, hath euerlasting lyfe.

48 I am that bread of lyfe.

49 * Your fathers dyd eat Manna in the wyldernes, ^m and are dead.

Exo. 16. c.

^m Then ther is no fode that can nourishe our soules, but Iesus Christe.

50 This is that bread w̄ cometh downe frō heauen, that he which eateth of it, should not dye.

51 I am that " liuyng bread which came downe from heauen: If any man eat of this bread, he shal liue for euer: and the bread that I wyl geue, is my fleshe, which I wyl geue for the lyfe of the world.

" Which gyue life to the world.

52 Then the Iewes stroue among them selues, saying, How can this felow geue vs his fleshe to eat?

53 Then Iesus sayd vnto them, Verely verely I say vnto you, Except ye eat ȳ fleshe of the Sōne of man, & dryncke his bloud, ye haue " no lyfe in you.

" Wher Christe is not, ther death raig- neth.

54 Whosoever eateth my fleshe, & drincketh my bloud, hath eternal lyfe: & I wyl rayse him vp at the last day.

55 For my fleshe is meat in dede, and my bloud

bloud is drinke in dede.

1. Cor. 11. f. 56 * He ⁿ that eateth my fleshe, and dryncketh my bloud ^o dwelleth in me, and I in hym.

57 As the lyuing Father hath sent me, euē so lyue I by y^e Father: and so he that eateth me shal lyue by me.

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead: He that eateth of thys bread, shal lyue euer.

59 These thynges sayd he in y^e Synagoge, as he taught in Capernaum.

G 60 Many therefore of his disciples (whē they heard this) sayd, This is an hard saying, who can abyde the hearing of it?

61 Iesus knewe in hym selfe, that his disciples murmured at it, & sayd vnto thē, Doth this offende you?

Chap. 3. b. 62 What and if ye shulde se the Sonne of man ^p ascende vp * where he was before?

63 It is the Sprite that quickeneth, the fleshe profiteth nothing. The wordes that I speake vnto you, are sprit and lyfe.

64 But there are some of you that beleue not. For Iesus knewe from the begynnyng, which they were that beleued not, and who should betraye hym.

65 And he sayd, Therefore sayd I vnto you, That no mā can come vnto me, except it were geuen vnto hym of my Father.

66 From that tyme, many of his disciples went backe, and walked no more wth hym.

67 Then sayd Iesus to the twelue, Wyl ye also go away?

68 Then Simon Peter answered, Master,

ⁿ As our bodyes are sustained with meat & drinke: so are our soules nourished with the body & bloud of Iesus Christe.

^o To eat the fleshe of Christe, & drinke his bloud: is to dwell in Christe, & to haue Christ dwelling in vs.

^p He meaneth not that his humanity descended frō heauen: but he speaketh touchīg the vnion of bothe natures: attributing to thone that which apperteineth to the other.

^a Then without
Christe ther is but
death.

to whome shal we go? Thou hast the wor-
des of ^a eternal lyfe.

69 And we beleue and knowe that thou
art Christe the Sonne of the liuing God.

^r Althogh your
number be smale,
yet shal ye be di-
minished.

70 Iesus answered them, Haue not I ^{*} cho
sen you twelue, and yet ^r one of you is a
deuyll? *Mat. 16. c.
mar. 8. d.
luk. 9. c.*

71 He spake it of Iudas Iscariot the
sonne of Simon: for he it was that should
betraye him, and was one of the twel-
ue.

THE VII. CHAPTER.

*Iesus reproueth the ambition of his cousins.
There are diuerse opinions of him among the
people. He sheweth how to know the trueth.
The iniurie they do unto hym. And the poni-
shement of the rebelles. The Pharises rebuke
the officers because they have not taken him,
& chide with Nicodemus for taking his part.*

AFter that, Iesus went about in Galile: A
and wolde not abyde in Iewrie, for ^e
Iewes soght to kyl hym.

^a At this feast
they dwelled 7.
dayes in the tētes.
Leui. 23. which put
thē in remembrā-
ce that they had
no Citie here per-
manent: but that
they most seke one
to come.

2 The Iewes ^a ^{*} Tabernacle feast was at *Leui. 23. f.*
hand.

3 His brethren therfore sayd vnto hym,
Get thee hence and go into Iewrie, that
thy disciples may se thy workes that thou
doest.

4 For ther is no mā that doeth any thing
secretly, and he hym selfe seketh to be
knownen openly. If thou doest suche thyn-
ges, shewe thy selfe to the world.

5 For as yet his brethren beleued not in
hym.

6 Then Iesus sayd vnto them, My tyme is
not

not yet come : but your time is all way redy.

Why the world hateth Christe.

7 The world can not hate you : but me it hateth, because I testifie of it, that the workes of it are euil.

Chap. 8. c.

8 Go ye vp vnto this feast : I wil^b not go vp yet vnto this feast : for^{*} my time is not yet fulfilled.

^b Christe doth not vtterly deny that he wolde goto the feast, but signifieth that as yet he was not fully determined.

9 These wordes he sayd vnto them, and abode styl in Galile.

B 10 But as sone as his brethren were gone vp, then went he also vp vnto the feast : not openly, but as it were preuely.

The peoples iudgement of Christe.

11 Then the Iewes soght him at the feast, and sayd, Where is he ?

12 And muche murmuring was ther of him, among the people : Some sayd, He is a good *man*. Other sayd, Naye : but he deceaueth the people.

" These were the heads of the people who dyd enuie Christ.

13 Howbeit no man spake openly of him for feare of the " Iewes.

14 Now when halfe the feast was done, Iesus went vp into the temple and taught.

" Or, letters.

15 And the Iewes marueyled, saying, How knoweth he the " Scriptures, seying that he neuer learned ?

" In that, that he is man only.

16 Iesus answered them, and sayd, My doctrine is not " myne, but his that sent me.

17 If any mā wil do his wil, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

" No thing cōterfait or vntrue.

C 18 He^c that speaketh of him selfe, seketh his owne prayse : but he^y seketh his prayse that sent him, the same is true, and no " vnryghtuousnes is in him.

^c By this marke we may knowe whether the doctrine be of God, or of man.

19 * Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? * Why go ye about to kyl me? *Exod. 24. a. Chap. 5. c.*

^d Who dyd not knowe the fetches of the Scribes.

20 The ^d people answered, and sayd, Thou hast the " deuil, who goeth about to kyl thee? *Blasphemie. Or, art mad.*

^e Because I dyd it on the Sabbath day.

21 Iesus answered and, sayd to them, I haue done one worke, and ye all ^e maruaile.

22 * Moses therefore gaue vnto you Circumcisiō (not because it is of Moses, but of the * fathers) and yet ye on the Sabbath day, circumcise a man. *Leu. 12. a. Gen. 17. b.*

23 If a man on the Sabbath day receaue circumcision wythout breakyng of the lawe of Moses, disdayne ye at me, because I haue made a man euery whit whole on the Sabbath day?

24 * Iudge not after the vtter appearance, but iudge rightuous iudgement. *D Deuter. 1. c.*

25 Then sayd some of them of Ierusalem, Is not this he, whome they go about to kyl?

26 And beholde he speaketh openly, and they say nothing to him: do y^r rulers know in dede that this is very Christe?

27 Howbeit we knowe this man whence he is. but when Christe commeth, no man shal knowe whence he is.

28 Then cried Iesus in the temple as he taught, saying, Ye^r knowe me, and whence I am ye knowe, and yet I am not come of my selfe, but he that sent me is true, whome ye know not. *"He speaketh this, as it were scornefully.*

29 But I know him, for I am of him, and he hath sent me.

30 Then they sought to take hym, but no man

man layd handes on him, because his houre was not yet come.

E 31 Many of the people ^f beleued on him, and sayd, When Christe commeth wyl he do mo miracles then this man hath done ? ^f They were wel mynded to heare him: which preparation is here called (althogh improperly) faith.

32 The Phariseis heard that the people murmured suche thinges of him, and the Phariseis and hye Priestes sent ministers to take him.

33 Then sayd Iesus vnto them, Yet am I ^g a lytel whyle with you, and then go I vn to him that sent me.

Chap. 13. f. 34 * Ye shal seke me, & shal not fynde me: ^g He sheweth vn to them that they haue no power ouer him, til the tyme come that his Father hath ordeyned.
" Or, shalbe. and where I " am, thyther can ye not come.

35 Then sayd the Iewes betwene thē selues, Whither wil he go, that we shal not fynde hym? Wyl he go among the ^h Gentiles, which are scatered all abrode, and teache the Gentiles ? ^h Among the Iewes which were scatered here and there among the Gentils ?

36 What maner of saying is this that he sayd, Ye shal seke me, and shal not fynde me: and where I am, thyther can ye not come ?

Leu. 23. f. 37 In the last and * great day of the feast, Iesus stode and cried saying, If any man thyrst, let him come vnto me, and drinke.

Deut. 18. c. 38 He that ⁱ beleueth on me, * as sayth the Scripture, out of his belly shal flowe riuers of water ^k of life. ⁱ The true way to come to Christe, is faith.
^k Which shal neuer drie vp.

Ioel 2. g. act. 2. c. 39 * This spake he of the Sprite which they that beleued on him, should receaue: for the ^l holy Gost was not yet there, because that Iesus was not yet glorified. ^l The visible graces which were geuen to the Apostles after his ascension.

40 Many of the people, when they heard

^m They looked for some notable Prophet besydes the Messias. chap. 3.e.21.e.

this saying, sayd, Of a truth this is that ^m Prophet.

41 Other sayd, This is ^y Christ: some sayd, Shal Christe come out of Galile?

42 * Sayeth not the Scripture that Christe *Mich. 5. a.* shal come of the sede of Daud, & out of *mat. 2. a.* the towne of Bethlehē, where Daud was?

43 So was there dissention among the people about him. *The people were at dissention for Christe.*

44 And some of them would haue taken him, but no man layd handes on him. *G*

45 Then came the ministers to the hie Priestes and Phariseis: and they sayd vnto them, Why haue ye not broght him?

ⁿ Wher in appeareth the mightie power of Christs word against his enemies.

46 The seruantes answered, ⁿ Neuer man spake as this man doeth. *The priests seruants conuerted.*

47 Then answered them the Phariseis, Are ye also deceaued?

^o They alledge the autoritie of man, against Gods autoritie.

48 Doth any of the ^o Rulers, or of the Phariseis beleue on him? *The pride of the Phariseis.*

49 But the cōmen people, which knowe not the law, are cursed.

50 Nicodemus sayd vnto them, * (he that came to Iesus by night, and was one of them.) *Chap. 3. a.*

51 Doth our law iudge any mā before it heare hym, * & know what he hath done? *Deut. 17. b.*

52 They answered and sayd vnto him, Art thou also of Galile. Search and loke, for out of Galile aryseth no Prophet. *19. d.*

53 And euery man went vnto his owne house.

THE VIII. CHAPTER.

Christe deliuereth her that was taken in aduoutrie. He sheweth from whence he is come, wherfore, and whether he goeth. VWho are the

the true people of God. Of freemen and slaues and their rewarde. He deffeth his enemies and being persecuted with draweth him self.

A **A**ND Iesus went vnto the hil of Oliues.

A woman
brought befo-
re Christe for
adulterie.

2 And early in the morning came agayne into the temple, and all the people came vnto him, and he sate downe, and taught them.

3 And the Scribes and Phariseis brought vnto hym a woman, takē in aduoutrie, and set her in the middes.

4 And sayd vnto him, Master, thys woman was taken in aduoutrie, euen as the dede was a doing.

Leu. 20. b. 5 * Moses in the law commanded vs, that suche should be stoned. What sayest thou therfore?

6 And this they sayd to tempt hym, that they might haue, wherof to ^a accuse hym. but Iesus stouped downe, and wyth hys fynger wrote on the grounde.

^a Ether for breaking the law, if he dyd deliuer her: or of lightnes and in constancie, if he dyd cōdemne her.

7 And whyle they cōtinued asking him, he lyft hym selfe vp, and sayd vnto them,

Deu. 17. b. * Let him that is amōg you without synne, cast the fyrst stone at her.

8 And agayne he stouped downe, & wrote on the grounde.

9 And as sone as they heard that, beyng accused by their owne conscience they went out one by one, the eldest first euen til it came to the last: and Iesus was left alone, and the woman standing in the myddes.

10 Whē Iesus had lift vp him selfe agay-

ne, and saw no man, but the woman, he sayd vnto her, Womā where are those thine accusars? Hath no man condemned thee?

11 She sayd, No mā Lord. And Iesus sayd, Nether do I condemne thee. Go and synne no more.

^b Iesus wolde not meddle but with that which dyd apperteine to his office, to wit, to bring synners to repentance. And therefore dyd not abolishe the Civile law against adulterie.

12 Then spake Iesus agayne vnto them, saying, I * am y light of the world: he that foloweth me, shal not walke in darcknes, but shal haue the lyght of lyfe.

Cha. 1. a. 9 a

" Or, lyuely light.

13 The Phariseis therefore sayd vnto him, Thou bearest recorde of thy selfe, thy recorde is not true.

" Or, iuste.

14 Iesus answered, and sayd vnto them,

^c That which Christe denyed chap 5. e. here he granteth, to declare vnto them their stubbernes. And saith that being God he beareth witnes to his humanitie, likewise doth God the Father witenes these me which are two distinct persones, though but one God.

^c Thogh I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whether I go: but ye can not tell whence I come, and whether I go.

^C In that he came frō his father, he sheweth that he is not only man, but God also.

15 Ye iudge after the fleshe, I iudge no man.

" Hewolde not iudgerashely, as they did.

16 And if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

Nom. 35. d. deut. 17. a.

17 It is also wrytten in your lawe, * That the testimonie of two men is true.

and 19. d.

^d Which place, proueth Christe to be very God, and man.

18 I am ^d one that beare wytnes of my selfe, and the Father that sent me, beareth witnes of me.

mat. 18. b. 2. cor. 13. a. heb. 10. e.

19 Then sayd they vnto him, Where is thy Father? Iesus answered, Ye nether know me, nor yet my Father: If ye had knowen me, ye should haue knowen my Father also.

20 These wordes spake Iesus in the treasury, as he taught in the temple, and no man layd handes on hym: for his
* houre

Chap. 7. b. * houre was not yet come.

21 Then sayd Iesus agayne vnto thē, I go my way, and ye shal seke me, and shal dye in your["] sinnes. Whether I go, thether can ye not come.

["] Because of their rebellio wherin they dyd perseuer.

22 Thē sayd the Iewes, Wil he kil him selfe, because he sayeth, Whether I go, thether can ye not come?

23 And he said vnto them, ^e Ye are from beneth, I am from aboue: Ye are of this world, I am not of this world.

^e He sheweth the difference between the Gospel, & the subtil wit of man.

["] The ende of such as beleue not.

24 I sayd therfore vnto you, That ye shal dye in your synnes. For except ye beleue that I am he, ye shal dye in your synnes.

D 25 Thē sayd they vnto him, Who art thou? And Iesus said vnto them, Euen the very same thing that I sayd vnto you^f from the begynnyng.

^f That is, who he was, whēce he was, and why he came into this worlde.

26 I haue many thinges to say, and to iudge of you: but he that sent me is true: and I speake in the world, those thinges which I haue heard of him.

27 How beit they vnderstode not that he spake to them of his Father.

28 Then sayd Iesus vnto them, When ye haue^g lift vp the Sonne of man, then shal ye["] knowe that I am["] he, and that I do no thing of my selfe, but as my Father hath taught me, euen so I speake.

["] Not to beleue in him, but to be conuicted.

["] The Messias.

^g Their ende-uours & practises wher by they thike to destroy him, shal serue to exalt and magnifie his glorie.

29 And he that sent me, is with me: the Father hath not left me alone, for I do all wayes those thinges that please him.

30 As he spake these wordes, many beleued on him.

31 Then sayd Iesus to those Iewes which beleued on hym, If ye continue in my wor

des, then are ye my very disciples,

32 And shal knowe the trueth, and the trueth " shal restore you to libertie.

^h These were not the beleuing Iewes, but the mockers that answered thus.

33 They answered him, ^h We be Abrahams secede, and were neuer bonde to any man : why sayest thou then, Ye shalbe restored to libertie ?

He exhorteth them to perseuer.

"For we were slaues to synne.

34 Iesus answered them, Verely verely I E say vnto you, That whosoever committeth sinne, is the * seruant of synne.

Roma. 6. d.

35 And the seruant abydeth not in the house for euer : but the Sōne abydeth euer.

2. peter. 2. d.

36 If the Sonne therefore shal make you free, then are ye free in dede.

ⁱ He graunteth their sayngs in such sort, that he sheweth vnto them that their own dedes proue them lyars.

37 I ⁱ know that ye are Abrahams secede : but ye seke meanes to kyl me, because my saynges haue no place in you.

38 I speake that I haue sene with my Father : and ye do that which ye haue sene with your father.

39 They answered and sayd vnto hym, Abraham is our father. Iesus sayd vnto thē, If ye were Abrahams chyldren, ye would do the dedes of Abraham.

40 But now ye go about to kyl me, a mā that haue tolde you the truth, which I haue heard of God : this did not Abraham.

41 Ye do the dedes of your father. Then sayd they to hym, We are not borne of fornication : we haue one Father, which is God.

42 Iesus sayd vnto thē, If God were your Father, then would ye loue me : for I proccaded forth, and came from God : nether came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke?
Euē because ye can not abyde the hearyng
of my wordes.

1. Ioh. 3. b. ^F 44 * Ye are of your father the deuyl, and
the lustes of your father ye wyl do. He
hath bene a murtherer " from the begyn-
nyng, and ^k abode not in the truth : becau-
se there is no truth in him. When he spea-
keth a lie, then speaketh he of his " owne,
for he is a lyar, and the father thereof.

" Since the
first creation
of man.

" According to
his wont and
custome.

^k It foloweth thē
that he was once in
the trueth: for he
was not created
euil.

45 And because I tel you ^g truth, ye be-
leue me not.

46 Which of you cā rebuke me of synne?
If I say the truth, why do ye not beleue
me?

1. Ioh. 4. a. 47 * He that is of God, heareth Goddes
1. Ioh. 3. b. wordes. * Ye therefore heare thē not, becau-
se ye are not of God.

48 Then answered the Iewes & sayd vn-
to him, Say we not wel that thou art a Sa-
maritane, and hast the deuyl.

49 Iesus answered, I haue not the deuyl,
but I honour my Father, & ye haue disho-
noured me.

50 I seke not mine owne praise : but ther
is one seketh and ^l iudgeth.

*"For the faith-
ful euen in
death, so life.* 51 Verely verely I say vnto you, Yf a man
kepe my saying, he shal neuer " se death.

^l Who wil reuen-
ge the iniurie that
you do against me,
or rather against
him.

52 Thē sayd the Iewes to hym, Now kno-
we we that thou hast the deuyl. Abraham
is dead, and also the Prophetes : and yet
thou sayest, If a man kepe my saying, he
shal neuer tast of death.

G 53 Art thou greater then our father Abra-
ham, which is dead? and the Prophetes are
dead. whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, myne honour is nothing worth : It is my Father that honoureth me, which ye say, is your God.

55 And ye haue not knowen him : but I knowe him : & if I shuld say, I knowe him not, I shuld be a lyar lyke vnto you : but I knowe hym, and kepe his saiyng.

^m Which was to se the cōming of Christe in the fleshe, which thing Abraham sawe far of with the eyes of faith. heb. 11. c.

56 Your father Abraham was very glad to se my ^m day, and he saw it, and reioysed.

57 Then sayd the Iewes vnto him, Thou art not yet fyfty yere olde, and hast thou sene Abraham ?

ⁿ Not onely God, but the mediator betwene God and man.

58 Iesus sayd vnto them, Verely verely I say vnto you, yer Abraham was, ⁿ I am.

59 * Then toke they vp stones, to cast at him : but Iesus hid him selfe and went out of the temple. *Chap. 10. f.*

THE IX. CHAPTER.

The spiritual and corporal healing. The cōfession of him that was borne blynde. To what blynde men Christ geueth sight.

ANd as Iesus passed by, he sawe a man which was blynde from his byrth.

A He that is borne blynde is made to se.

2 And his disciples asked him, saying, Master, who dyd synne, this mā, or his father and mother, that he was borne blynde ?

^a God doth not alwaies ponishe mē for their synnes.

3 Iesus answered, ^a Nether hath this man synned, nor yet his father & mother : but that the workes of God shulde be shewed on him.

4 I must worke the workes of him that sent me, while it is ⁿ day : the night cōmeth when no man can worke.

ⁿ When opportunitie & the seasō serueth.

As

Cha. 1. a. 6. a 5 As longe as I am in the world, * I am the
8. b. 12. e. lyght of the world.

B 6 As sone as he had thus spoken, he ^b spate on the grounde and made claye of the spittle, and rubbed the claye on the eyes of the blynde.

^b This was not for any vertue that was in the earth, in the spittle, or in the claye, to make one se: but it only pleased him to vse these signes.

7 And sayd vnto him, Go wash thee in the poole of Siloam (which by interpretation signifieth, ^c sent) He wēt his way therefore, and washed, and came agayne se-yng.

^c Hereby was prefigured the Mesias, who shuld be sent vnto them.

8 The neyghboures and they that had seene him before how that he was blynde, sayd, Is not this he that sate and begged?

9 Some sayd, This is he: other sayd, He is lyke him. But he him selfe sayd, I am euen he.

10 Therefore they sayd vnto him, How are thyne eyes opened then?

C 11 He answered, and sayd, The man that is called Iesus, made claye, and anointed myne eyes, & sayd vnto me, Go to the poole Siloam and washe. And I went and washed, and receaued my sight.

12 They sayd vnto him, Where is he? He sayd, I can not tel.

The Phariseis examine the blynde man. 13 They broght to the Pharises, him that a lytel before was blynde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 Then agayne the Pharises also asked him, how he had receaued his syght. He sayd vnto them, He put claye vpon mine eyes, and I washed, and do se.

16 Then sayd some of the Pharises, This man is not of God: because he kepeth

not the Sabbath day. Other sayd, How can a man that is a sinner, do suche miracles? And ther was stryfe among them.

17 Then spake they vnto the blynde agai^d ne, What saist thou of him, because he hath opened thyne eyes? And he sayd, He is a Prophet.

18 But the Iewes dyd not beleue of hym (how that he was blynde, & receaued hys syght) vntyl they had called 'the father & mother of hym that had receaued his syght.

Vnbeleuing
Phariseis.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blynde? How doth he now se then?

20 Hys father and mother answered thē, and sayd, We wot wel that this is our sonne, and that he was borne blynde:

21 But by what meanes he now seyth, that cā we not tel: or who hath opened his eyes, ^d can we not tel: he is olde ynough, aske him, he shal answer for him selfe.

^d They durst not speake the trueth for feare they shulde be excommunicate.

22 Suche wordes spake his father & mother, because they feared the Iewes: for the Iewes had ordeined alre dy, that yf any man dyd confesse that he was Christ, he shulde be excommunicate out of the Synagoge.

They are excommunicate that beleue in Christe.

23 Therfore sayd his father and mother, He is olde ynough, aske him.

24 Then agayne called they the mā that was blynde, & sayd vnto him, ^e Geue glorie vnto God: we know that this man is a sinner.

^e That is, Consider that nothing is hid from God, therefore tel vs the trueth, that God may be glorified thereby. Ios. 7. c. 1. Sa. 6a

25 Then he answered, and sayd, Whyther he be a synner or no, " I can not tel: " Hespake this in mockery.

One

One thyng I am sure of, that I was blynd, and now I se.

26 ^f Then sayd they to him agayne, What did he to thee? How opened he thyne eyes?

^f They thoght either to dryue him from the trueth, or to make him swerue by their oftymes examining him, which practise Satās members euer do obserue in examining the Christians.

"He derideth their wilful malice and ignorance.

F 27 He answered them, I tolde you yer while, and ye haue not heard it: wherfore wolde ye heare it agayne? " wyl ye also be his disciples?

28 Then checked they hym, and sayd, Be thou his disciple: we be Moses disciples.

29 We are sure that God spake with Moses: this felow we knowe not from whence he is.

30 The man answered, & sayd vnto them Doubtles, this is a meruelo' thing, that ye ^g wot not whence he is, and yet he hath opened myne eyes.

^g They doubted not of his cōtrei, or parents, but of his office and autoritie.

" Or, wicked men, contempters of God, & such as delite in synne.

31 For we be sure that God heareth not ["] synners: but yf any man be a worshipper of God, and doth his wil, him heareth he.

32 Sence the world begā was it not heard that any man opened the eyes of one that was borne blynde.

33 If this man were not of God, he could haue done nothing.

G 34 They answered & sayd vnto him, Thou art all together borne in synne, and doest thou teache vs? and they cast him out.

35 Iesus heard that they had excommunicate him: & assone as he had founde him he sayd vnto him, Doest thou beleue on y^e Sonne of God?

36 He answered & sayd, Who is he Lord, that I myght beleue on hym?

37 And Iesus sayd vnto hym, Thou hast sene hym, & he it is that talketh with thee.

38 And he sayd, Lord, I beleue, and

^b As all astoni-
shed he fel downe,
& worshipped him.

^b worshipped hym.

39 Iesus sayd, I am come vnto " iudgement
into this world : that they which se not,
myght se : & they which se, myght be ma-
de blynde.

" Meaning
with rule &
autoritie, to
make the po-
ore blynde to
se, & the
prowde sears,
blynde.
Rom. 2. c.

40 And some of the Pharises which were
with hym heard these wordes, & sayd vn-
to him, Are we blinde also ?

ⁱ You shulde not
be so much in fau-
te.

41 Iesus sayd vnto them, If ye were blyn-
de, ⁱ ye should haue no synne : but now ye
say, Wese : therefore your synne remayneth.

THE X. CHAPTER.

*Christe is the true shepherd, & what is the na-
ture & sauegarde of his shepe. Some say Christe
hath the deucl, and is madde. Some say, he spea-
keth not the wordes of one that hath the deucl,
because he telleth the trueth, wherfore he is per-
secuted of some, and receaued of others.*

VErily verily I say vnto you, He that A
entreth not in by the dore into the
shepefolde, but clymmeth vp some other
way, the same is a thefe and a robber.

2 But he that goeth in by the dore, is the
shepeherd of the shepe.

^a That is, that
there is mutual a-
grement and con-
sent of faith be-
twene the pastour
and the shepe.

3 To him the porter openeth, & the shepe
heare is voice, and he ^a calleth his owne
shepe by name, and leadeth them out.

4 And when he hath sent forth his owne
shepe he goeth before them, and the shepe
folow him : for they knowe his voyce.

5 A stranger they wyl not folow, but they
flye from hym : for they knowe not the
voyce of strangers.

6 This similitude spake Iesus vnto them :
but they vnderstode not what thinges
they

they were which he spake vnto them.

B 7 Then sayd Iesus vnto them agayne,
Verely verely I say vnto you, I am the do
re of the shepe.

8 All, ^b euen as many as came before me, are theues and robbers, but the shepe dyd not heare them. ^b He meaneth all the false prophe-
tes who led not mē to Christe.

["] He shalbe sure of his li-
fe. 9 I am the dore: by me if any man enter in, he shalbe safe: and shal ["] go in and out, and fynde pasture.

10 The thefe commeth not but for to steale, kyl and destroye: I am come that they myght haue lyfe, and haue it in abon-
dance.

Esa. 40. c. 11 * I am the good shepeherd: the good
ezech. 34. f. shepeherd geueth his lyfe for his shepe.
luk. 10. d.

mat. 20. d. 12 An hyred seruant, and he which is not
C the shepeherd, nether the shepe are his owne, seeth the wolf comming, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scatereth the shepe.

13 The hired seruant flyeth, because he is an hyred seruant, and careth not for the shepe.

14 I am that good shepeherde, & ^c know myne, and am knowen of myne.

["] In that he loueth & ap-
proueth me. 15 ^d As my Father ["] knoweth me: euen so know I my Father: and I geue my lyfe for the shepe.

Eze. 37. f. 16 ^e Other shepe I haue also which are
esa. 53. b. not of this folde: them also must I bring, and they shal heare my voyce: and * ther shal be one shepefolde, and one shepe-
herde.

D 17 ^f Therefore doth my Father loue me, because * I put my lyfe from me, ^g I myght take it agayne.

^c Christe knoweth his, because he loueth thē, careth, & prouideth for thē.

^d As the Father cā not forget him: no more can he forget vs.

^e To wit, among the Gētiles which then were strāgers from the Church of God.

^f Christe euē in that that he is mā hath deserued his Fathers loue and euerlasting life not to his fleshe onlye, but to vs also which by his obe-
diēce & perfect iu-
stice are imputed
rightuo'. Rom. 5. d.
Philip. 2. a.

18 No man taketh it from me, but I put it away of my selfe : I haue power to put it from me, & haue power to take it againe : this * commandement haue I receaued of *Act. 2. d.* my Father.

19 Thē ther was a dissentiō agayne amōg the Iewes for these sayinges :

20 And many of them sayd, He hath the deuyl, and is madde: why heare ye him? Blasphemie.

21 Other sayd, These are not the wordes of him that hath the deuyl: Can the deuyl open the eyes of the blynde?

^g Which was institute, that the people might gyue thākes to God for their deliuerāce & restoring of their religion and temple which Antioch' had corrupted and polluted.

22 And it was at Ierusalem the ^g feast of the * Dedication, and it was wynter. 2. Mac. 4. g.

23 And Iesus walked in the temple, in E

" Solomons porche.

24 Then came the Iewes rounde about hym, and sayd vnto him, How longe doest thou make vs doute? If thou be the Chri-ste, tel vs playnly.

" Which was buylded agayne after the patrō of that which Solomon buylded.

25 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers name, they beare wytnes of me.

26 But ye beleue not: " for ye are not of my shepe, as I sayd vnto you:

" The cause wherfore the reprobāt can not beleue.

27 My shepe heare my voyce, & I knowe them, and they folow me:

28 And I geue vnto them eternal lyfe, & they shal neuer perishe, nether shal any man plucke them out of my hand.

29 My Father which gaue them me, is ^h greater then all: & no man is able to take them out of my Fathers hand.

^h Wherby we learne how safely we are preserued against all dāgers.

30 And I and my Father are one. F

31 * Thē the Iewes agayne toke vp stones, to stone hym with all. Chap. 8. g.

32 Iesus answered them, Many good workes haue I shewed you from my Father : for which of those workes do ye stone me ?

33 The Iewes answered him saying, For y^e good workes sakes we stone thee not : but for thy blasphemie : y^e is, that thou beyng a man, makest thy selfe God.

G 34 Iesus answered them, Is it not wrytten *Psal. 81. b.* in your lawe, * I sayd, ye are Goddes ?

Who are God des ? 35 If he called thē Goddes vnto whome the worde of God was spoken, & the Scri-

Chap. 7. d. pture can not be * broken :

mat. 5. c. 36 Say ye then to him, whom the Father hath sanctified, and sent into the world, Thou blasphemest : because I sayd I am y^e Sonne of God ?

37 If I do not the workes of my Father, be leue me not.

38 But yf I do, then thogh ye beleue not me, yet beleue the workes : that ye may knowe and beleue, that the Father is in me, and I in hym.

39 Agayne they went about to take hym : but he escaped out of their handes.

40 And went agayne beyond Iordan, into the place where Iohn before had baptized : and there abode.

41 And many resorted vnto him, & sayd, Iohn dyd ⁱ no miracle : but all thinges that Iohn spake of this man were true.

Many beleue. 42 And many beleued on hym there.

ⁱ Wherby they gathered that Christ was more excellent then Iohn.

THE XI. CHAPTER.

Christe rayseth Lazarus from death. The hie Priestes and Pharises gather a counsel agaynst him. Caiaphas prophecieth. He getteth him out of the way.

ANd a certaine mā was sick, named La- A
zarus of Bethania the towne of Ma-
rie, and her sister Martha.

2 It was that * Marie which anointed Ie- *Chap. 12. a.*
sus with oyntement, and wiped his fete w *mat. 26. a.*
her heere, whose brother Lazarus was
syck.

3 Therfore his sisters sent vnto him, say-
ing, Lord, beholde, he whome thou louest,
is syck.

^a For althogh he
dyed: yet being re-
stored so sone to
lyf, it was almost
no death in cōpa-
rison.

4 When Iesus heard that, he sayd, This
sickenes is not ^a that he shulde dye, but
for the * laude of God ȳ the Sonne of God *Chap. 9. a.*
myght be praysed by the reason of it.

5 Iesus loued Martha and her syster, and
Lazarus.

6 And after he had heard ȳ he was sycke,
yet abode he two dayes styl in the same
place where he was.

7 Thē after that, sayd he to his disciples, B
Let vs go into Iewrie agayne.

8 His disciples sayd vnto him, Master, ȳ
Iewes * lately soght to stone thee, & doest *Chap. 7. a.*
thou go thyther agayne? *8. 9. & 10.*

^b He that wal-
keth in his vocati-
on, and hath the
light of God for
his guyde nedeth
to feare no dan-
gers. The day also
both sommer and
wynter was with
the Iewes diuided
into 12. houres.

9 Iesus answered, Are there not ^b twelue *Twelue hou-*
houres in the day? If a mā walke in ȳ day, *res in the day.*
he stōbleth not: because he seeth the lyght
of this world.

10 But if a man walke in the nyght, he
stōbleth: because there is no lyght in him.

11 These things sayd he, and after he sayd
vnto them, Our friend Lazar' slepeth: but
I go to wake him out of slepe.

12 Then sayd his disciples, Lord, if he sle-
pe, he " shal do wel ynough.

13 Howbeit, Iesus spake of his death: but
they thocht that he had spoken of the na-

"They labou-
red to stay
Christe from
goynge into
Iewrie, as
thogh ther
had bene no
nede.

tural

tural slepe.

14 Then sayd Iesus vnto them playnely, Lazarus is dead.

15 And I am glad for your sakes, [†] I was not there, because ye may beleue: but let vs go vnto him.

[¶] And in our tongue, a twyne in byrth. 16 Then sayd Thomas (which is called Didymus) vnto the disciples, Let vs also go, that we may dye with him.

C 17 Then came Iesus & found that he had lyne in his graue foure dayes already.

18 Bethanie was nye vnto Ierusalē, about ^c fiftene furlonges of.

^c Which were at most two mile.

19 And many of the Iewes were come to Martha and Marie to comforte them for their brother.

20 Then Martha, assone as she heard that Iesus was cōmyng, went and met hym: but Marie sate styl in the house.

21 Then sayd Martha vnto Iesus, Lord if thou haddest bene here, my brother had not bene dead:

22 But now ^d I know also, that whatsoever thou askest of God, God wyl geue it thee.

^d She sheweth some faith which not withstanding was almost ouercome by her afflictions.

23 Iesus sayd vnto her, Thy brother shal ryse agayne,

*Chap. 5. e.
luk. 14. c.*

24 Martha sayd vnto hym, I knowe that he shal ryse agayne in the * resurrection at the last day.

25 Iesus sayd vnto her, ^e I am the resurrection and the lyfe: He that beleueth on me, yea, thogh he were dead, yet shal he liue.

^e Christe restoreth vs from death to gyue vs euerlasting life.

Chap. 6. d. 26 And whosoever lyueth * and beleueth on me, shal neuer dye. Beleuest thou this?

27 She sayd vnto hym, Yea Lord, I beleue that thou art Christe the Sōne of God, which should come into the world.

28 And assone as she had so sayd, she wēt D her way, and called Marie her syster secretly, saying, The master is come, and calleth for thee.

29 Assone as she heard that, she arose quickly, and came vnto hym.

30 Iesus was not yet come into the towne: but was in that place where Martha met hym.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastely, and wēt out, folowed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her wepe, and the Iewes also wepe which came with her, he ^f groned in the spirite, & was troubled in him selfe.

^f For compassiō, for he felt our miseries as though he suffered the like.

34 And sayd, Where haue ye layed him? They sayd vnto him, Lord come and se.

35 And Iesus ^g wept.

^g We read not that his affections were so excessiue that he kept no measure, as we do in our sorrowes, ioyes & other affections.

36 Then sayd the Iewes, Beholde how he loued him.

^E Christe wepeth.

37 And some of them sayd, * Coulede not he which opened the eyes of the blynde, haue made also, that this man should not haue died?

Chap. 9. a.

38 Iesus therfore agayne groned in him selfe, and came to the graue. It was a caue and

and a stone layde on it.

39 Iesus sayd, Take ye away ^h stone. Martha the sister of him that was dead, sayd vnto him, Lord, by this tyme he styncketh: for he hath bene dead foure dayes.

40 Iesus sayd vnto her, Sayd I not vnto thee, ^h if thou diddest beleue thou shouldest se the ^h glorie of God?

41 Then they toke away the stone *from the place* where the dead was layd. And Iesus lyft vp hys eyes, and sayd, Father I thanke thee, because thou hast heard me.

^h That is, a miracle wherby Gods name shulde be glorified.

42 I wot that thou hearest me alwayes: but because of the people that stand by, I sayd it: that they may beleue, that thou hast sent me.

F 43 And when he thus had spoken, he cried with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bounde hand and fote with bandes, and his face was bounde with a napkyn. Iesus sayd vnto them, Lowse him, & let him go.

45 Then many of the Iewes which came to Marie, and had sene the thinges which Iesus dyd, beleued on him.

46 But some of them went their wayes to the Pharises, and tolde them what Iesus had done.

47 Then gathered the hye Priestes and the Pharises a council, and sayd, What shal we do? For this man doeth many miracles.

48 If ⁱ we let him escape thus, all men wyl beleue on hym: & the Romaines shal come and take away both our place, and

ⁱ They resist God thinking to hinder his worke by their owne pollicies.

the people.

49 And one of them named Caiáphas ^ŵ was the hye Priest " [†] y same yere, sayd vnto ^{" or, for that present tyme.} them, Ye perceauē nothing at all.

50 Nor yet do you consider that it is * ex- ^{Chap. 18. c.} pedient for vs, that one man dye for the people, and not that all the people perishe.

* God made him to speake, nether colde his impietie let Gods purpose, who caused this wiked man euen as he dyd Balaam to be an instrument of the holy Gost.

51 This spake he not of him selfe: but being hye Priest that same yere, he ^k prophe tied that Iesus should die for the people.

52 And not for the people onely, but [†] y he ^{The salutatioⁿ of the Iewes & the Gētils.} shoulde gather together in one, the chyl- drē of God, which were scattered abrode.

53 Then from that day forth they consulted together, for to put hym to death.

54 Iesus therfore walked no more open- ^G ly among the Iewes: but went thence vnto a countrey nie to [†] y wildernes, into a citie called Ephraim, and there cōtinued with his disciples.

55 And the Iewes Easter was nye at hāde, and many went out of the countrey vp to Ierusalem before the Easter, to [†] purifie them selues.

† Because they thought hereby to make them selues more holy against they sholde eat the Easter lamb: but they were not cōmāded by God tō do this.

56 Then soght they for Iesus, and spake among them selues, as they stode in the tē ple, What thinke ye, that he commeth not to the feast?

57 The hye Priestes and Pharises, had ge uen a commandement, [†] y if any mā knewe where he were, he shulde shewe it, that they might take hym.

THE XII. CHAPTER.

He excuseth Maries fact. Thaffection of some towards him and the rage of others against him

him and Lazarus. The commoditie of the Crosse. His prayer. The answer of the Father. His death, & the fruit thereof. He exhorteth to faith. The blyndenes of some, and the infirmities of others.

Mat. 26. a.
mar. 14. a. A **T**Hē Iesus six dayes before Easter came to Bethanie, where Lazarus was, w̄ was dead, whome Iesus raysed from death.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then toke Marie a pound of ointement called spike narde, that was very costely and anoined Iesus ^a fete, and wypt his fete with her heere, and the house was fylled with the sauour of the oyntement.

^a Euen from the head, to the fete.

4 Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which shulde betraye him,

" Reade, Mar. chap. 14. a. 5 Why was not this ointement solde for *"* thre hundred pence, & geuen to the poore?

Chap. 13. c. 6 This sayd he, not that he cared for the poore: but because he was a thefe, & * kept the bagge, and bare that which was geuē.

7 Then sayd Iesus, Let her alone, against the day of my buriyng she kept it.

8 For the poore alwayes ye haue w̄ you, but me ye shal not haue alwayes.

B 9 Muche people of the Iewes had knowledge that he was there: and they came, not for Iesus sake only, but ȳ they might se Lázarus also, whome he raysed from death.

10 The hye Priestes therfore consulted ȳ they myght put Lazarus to death also.

11 Because that for his sake, many of the Iewes went away, and beleued on Iesus.

12 * On the morow, much people that were come to y^e feast when they heard that Iesus should come to Ierusalem, *Mat. 21. a. mar. 11. a. luk. 19. f.*

13 Toke branches of palme trees, & went forth to mete him, and cryed, " Hosanna, " Saue I beseeche thee. Blessed is he that in the name of the Lord, commeth Kyng of Israel.

^b This dothe wel declare that his kyngdome stode not in outwarde thinges. 14 And Iesus gate a ^b yonge asse, and sate thereon, as it is wrytten,

15 * Feare not daughter of Sion, beholde thy Kyng commeth, syttyng on an asses colte. *Zacha. 9. b.*

16 These thynges vnderstode not his disciples at the fyrst: but whē Iesus was glorified, then remembred they, that suche thynges were wrytten of hym, & that suche thynges they had done vnto hym.

17 The people therfore that was with him bare witnes that he called Lazarus out of the graue, and raysed hym from death.

18 Therfore met hym the people also, because they heard that he had done such a miracle.

19 The Pharises therfore, sayd among them selues, Perceauē ye how ye preuaile nothyng? Beholde, the " world goeth after hym. *" or, the prease.*

^c They were of the race of the Iewes, and came out of Asia and Grecia, for els the Iewes wolde not haue permitted that they shulde worship with them. 20 There were certayne ^c Grekes among them, that ordinarily came to worshyp at the feast.

21 The same came therfore to Philip w^h was of Bethsaida a citie in Galile, and desired him saying, Syr, we would fayne se Iesus.

22 Philip

22 Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus.

23 And Iesus answered them, saying, The houre is come that the Sonne of man must be ^d glorified.

D 24 Verely verely I say vnto you, Except the wheate corne fall into the grounde & dye, it bydeth alone: but if it dye, it bringeth forth muche frute.

^d Which is, that the knowlage of him sholde be manifest through all the world.

Mat. 10. d. 25 * He that ^e loueth his lyfe, shal loose it:
& 16. d. and he that ^f hateth his lyfe in this world,
mar. 8. d. shal kepe it vnto lyfe eternal.
luk. 9. b.

^e Yf the loue ther of let him from comming to Christe.

& 17. g. 26 If any man minister vnto me, let hym folow me: for where I am, there shal also my minister be. And if any man minister vnto me, hym wyl my Father honour.

^f And so looseth it for Christs sake.

27 Now is my soule troubled: and what shal I say? Father deliuer me frō this houre, but therfore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, *saying*, I haue both glorified it, & wyl glorifie it agayne.

29 Then sayd the people that stode by & heard, It thundreth: other sayd, An Angel spake to hym.

30 Iesus answered, and sayd, This voyce, came not because of me, but for your sakes.

E 31 Now is the ^g iudgement of this world, now shal the prince of this worlde be cast out.

^g The reformatiō & restoring of those things which were out of order.

Chap. 3. b. 32 * And ^h I if I were lift vp from ^o y^e earth
" Not onely wyl drawe *"* all men vnto me.

^h The crosse is the meane to gather the Church of God together, & to drawe men to heauen.

also the Gen- 33 This sayd Iesus, signifiyng what death
tils. he should dye.

Psal. 89. e. 34 The people answered hym, We haue
110. b. 117. a. heard out of the ^{*} lawe, ^y Christe bydeth
esa. 40. b.
ezec. 37. g.

euere: and how sayest thou, That the Sonne of man must be lyft vp? who is that Sonne of man?

35 Then Iesus sayd vnto them, Yet a lytel whyle is the Lyght with you: walke whyle ye haue Lyght, lest the darkenes come on you, for he that walketh in the darke, wotteth not whither he goeth.

36 While ye haue Lyght, beleue on the Lyght, that ye may be the children of the Lyght. These thinges spake Iesus, and departed, and hyd hym selfe from them.

37 And thogh he had done so many miracles before them, yet beleued they not on hym.

38 That y^e saying of Esai y^e Prophet myght be fulfilled, that he spake, * Lord who beleued our saying? And to whom is the ⁱarme of the Lord opened? *Esai. 53. a. rom. 10. c.*

ⁱ That is, the Gospel, which is the power of God to saluation to euery one that doth beleue.

39 Therefore could they not beleue, because that Esai sayth agayne,

40 * He hath blinded theyr eyes, and hardened theyr harts, that they should not see with theyr eyes, & vnderstand with theyr hartes, and shuld be cōuerted, & I should ^k heale them. *Esai. 6. c. matth. 13. b. mar. 4. b. luk. 8. b. act. 16. c. 28. f. rom. 11. a.*

^k By deliuering them from their miseries, and geuing them true felicitie.

41 Suche thinges sayd Esai, when he saw his glorie, and spake of him.

42 Neuerthelesse euen among the chiefe Rulers, many beleued on him: but because of the Pharises they would not confesse him, lest they should " be cast out of the Synagoge. *" or, excommunicate.*

43 * For they loued the " prayse of men, more then the prayse of God. *Chap. 6. g. " To be esteemed of men.*

44 And Iesus cryed, and sayd, He that beleueth on me, beleueth not on me, but on him

him that sent me.

G 45 And he that seeth me, seeth him that sent me.

Chap. 3. c. 9. g. 46 I * am come a Light into the world, y^e whosoever beleueth on me, should not byde in darkenes.

47 And if any man heare my wordes, and
" or, condēne. beleue not, I " iudge hym not: for I came
" or, condēne. not to " iudge the world, but to saue the world.

48 He that refuseth me, & receaueth not
" Or, condem- my wordes, hath one that " iudgeth him :
neth.
Mar. 16. d. * the wordes that I haue spoken, they shal
" or, condēne. " iudge him in the last day.

49 For I haue not spoken of my selfe : but the Father which sent me, he gaue me a cōmandement what I should say, and what I should speake.

50 And I know that this commandemēt is life euerlasting. Whatsoever I speake therefore, euen as the Father bade me, so I speake.

THE XIII. CHAPTER.

Christe washeth the disciples fete, exhorting them to humilitie and charitie. Telleth them of Iudas the traytour, and commandeth them earnestly to loue one another.

Mat. 26. a. mar. 14. a. luk. 22. A **B**Efore the feast of Easter, when Iesus knewe that his houre was come, that he should departe out of this world vnto the Father, forasmuche as he loued his w^h were in y^e worlde, vnto the ende he ^a loued them.

" Which was the eating of the Easter lābe.

2 And when " supper was ended (after y^e the deuyl had put in the hart of Iudas Is-

^a Because he saw the danger great which was towarde them, therefore he toke the greater care for them.

cariot, Simons sonne, to betraye him.)

3 Iesus knowing that the Father had geuen all thynges into his handes, and ^y he was come from God, and went to God :

4 He riseth from supper, & layeth aside his vpper garmentes : and toke a towel, & gyrde hym selfe.

5 After that, he poured water into a baskyn, and began to wasshe his disciples fete, and to wype them with ^y towel, wherewith he was gyrde.

6 Then came he to Simon Peter : and Peter sayd to him, Lord, dost thou wasshe my fete ?

7 Iesus answered, & sayd vnto him, What I do, thou wotest not now : but thou shalt know hereafter.

8 Peter sayd vnto hym, Thou shalt neuer wasshe my fete. Iesus answered him, If I ^b wasshe thee not, thou shalt haue no part with me.

^b And make thee cleane frō thy synnes.

9 Simon Peter sayd vnto him, Lord, not, B my fete onely, but also my handes & my head.

10 Iesus sayd to him, He that is wasshed, ^{The Apostles are cleane.} nedeth not saue to ^c wasshe his fete, but is cleane euery whit. and ye are cleane, but not all.

^a This is to be continually purged of his corrupt affections & worldely cares, which remayne daily in vs.

11 For he knewe who should betraye him therfore sayd he, Ye are not all cleane.

12 So after he had wasshed their fete, & receaued his garments, and was set downe agayne, he sayd vnto them, Wot ye what I haue done to you ?

13 Ye call me Master, and ^{*} Lord, and ye say wel : for so am I. ^{1. Cor. 8. b. 12. a.}

14 If I then your Lord, and Master, haue ^{phil. 2. b.} wasshed

wasshed your fete, ye also ought to washe
^d one anothers fete.

15 For I haue geuē you an ensample, that
 ye shuld do as I haue done to you.

Chap. 15. c.
mat. 10. c.
luk. 6. f.

16 Verely verely I say vnto you, * The ser-
 uant is not greater then his master, nether
 the messenger greater then he that sent
 him.

17 If ye vnderstand these thinges, happy
 are ye, if ye do them.

Iudas.

18 I speake not of you all : I know whome
 I haue chosen : but that y^e Scripture might

Psal. 40. c.
"or, from hēs
forth.

^C be fulfilled, * He that eateth bread with
 me, hath ^e lyft["] vp euen now his hele aga-
 inst me.

^e Vnder pretēce
 of friendship se-
 keth his destructi-
 on.

19 Now tel I you before it come, y^e when
 it is come to passe, ye might beleue that I
 am ^f he.

Mat. 10. d.
luk. 10. c.

20 * Verely verely I say vnto you, He
 y^e receaueth whom I send, receaueth me.
 and he that receaueth me, receaueth hym
 that sent me.

^f To wit, the
 Christe & redemer
 of the world.

" He dyd opē-
ly affirme.

21 When Iesus had thus sayd, He was ^g
 troubled in the Sprit, & ["] testified, saying,
 Verely verely I say vnto you, That one of
 you shal betraye me.

^g For very hor-
 ror & indignation
 of suche an abomi-
 nable acte as Iu-
 das shuld commit.

Mat. 26 b.
mar. 14 b.
luk. 22. c.

22 * Then the disciples looked one on ano-
 ther, douting of whome he spake.

23 There was one of his disciples, which
 leaned on Iesus ^b bosome, whom Iesus
 loued.

^b Their facion
 was not to sit at ta-
 ble, but hauing the
 ir shoes of & cuis-
 shions vnder their
 elbowes, leaned on
 their sydes, as it
 were halfe lying.

24 To him beckened therfore Simon Pe-
 ter, y^e he should aske who it was of whome
 he spake

25 He thē as he leaned on Iesus brest sayd
 vnto him, Lord, who is it ?

26 Iesus answered, He it is, to whom I shal

geue a soppe, when I haue dypt it. and he wet a soppe, & gaue it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satā entred into him. Then sayd Iesus vnto him, That thou doest, do quickly. Satā toke ful possession of him.

28 That wist no mā at the table, for what D intent he spake vnto hym.

29 Some of them thoght because Iudas had the bagge y Iesus had sayd vnto hym, Bye those thinges that we haue nede of agaynst the feast: or that he should geue some thyng to the poore.

30 Assone then as he had receaued the soppe, he wēt immediately out, and it was nyght.

31 Therfore when he was gone out, Iesus sayd, ⁱ Now is the Sonne of man glorified and God is glorified in him.

ⁱ Meaning, that his crosse shal ingender a meruelo' glorie, & that in it shal shyne the infinit bontie of God.

32 And if God be glorified in hī, God shal also glorifie hym in hym selfe, and shal strayght way glorifie him.

33 Lytel chyl dren, yet a lytel whyle am I with you, ye shal seke me: and as I sayd vnto the * Iewes, Whither I go, thither can ye not come: also to you say I now, Chap. 7. e.

^k Wherof we ought to haue cōtinual remembrance as thogh it were euē newly geuen.

34 * ^k A new commandement geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one another. Chap. 15. b.
leuit. 19. d.
mat. 22. d.
1. iohn 4. d.

35 By this shal al men knowe that ye are my disciples, if ye haue loue one to another.

36 Simon Peter sayd vnto him, Lord whyther goest thou? Iesus answered him, Whyther I go, thou cāst not folow me now: but thou ⁱ shalt folowe me afterwar des.

ⁱ Whē thou shalt be more stronge.

37 Peter

Mat. 26. d.
mar. 14. c.
luk. 22. d.

37 Peter sayd vnto hym, Lord, why can I not folow thee now? * I wyl ieoparde my lyfe for thy sake.

38 Iesus answered hym, Wylt thou ieoparde thy lyfe for my sake? Verely verely I say vnto thee, The cocke shal not crowe, tyl thou haue denied me thryse.

THE XIII. CHAPTER.

He armeth his disciples wyth consolation agaynst trouble, and promiseth them the holy Gost, the Sprite of comforte.

A ND he sayd vnto his disciples, Let not your hart be troubled. ye beleue in God: " beleue also in me.

" For in so beleuīg no troubles shalouer-come them.

2 In my Fathers house are ^a many dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you.

^a So that there is not onely place for him, but for all his.

" At the latter day, Act. 1. b.

3 And if I go to prepare a place for you, I wil " come again, and receaue you, euen vnto my selfe: that where I am, there may ye be also.

4 And whyther I go ye knowe, and the way ye knowe.

5 Thomas sayd vnto hym, Lord we ^b know not whither thou goest: how then is it possible for vs to knowe the way?

^b He was not all together ignorant, but his knowlage was weake and imperfite.

6 Iesus sayd vnto hym, I am the ^c Way, & the Truth, and the Life. No man commeth vnto the Father, but by me.

^c Therefore we must begyn in hī, continewe in him, & end in him.

7 If ye had knowen me, ye sholde haue knowen my Father also. and euen now ye knowe him, and haue sene hym.

8 Philip sayd vnto him, Lord shewe vs thy Father, and it suffiseth vs.

9 Ies' sayd vnto him, Haue I bene so lōge tyme with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene my Father: how thē sayest thou, Shewe vs thy Father?

^d For the verie fulnes of the diuinitie remayneth in Christe.

10 Beleuest thou not, that I am in my Father, and ^d my Father in me? The wordes ^y I speake vnto you, I speake not of my ["] selfe: but my Father that dwelleth in me, is he that ^e doeth the workes.

["] In that, that he is man.

^e Who declareth his maiestie & vertue by his doctrine and miracles.

11 Beleue me, that I am in my Father: & my Father in me: at the leest beleue me for the very workes sake.

^f This is referred to the whole body of the Church in whome this vertue of Christe doth shyne, & remayne for euer.

12 Verely verely I say vnto you, he that beleueth on me, the workes that I do, the same shal ^f he do also, and greater workes then these shal he do: for I go vnto my Father.

13 * And what soeuer ye aske in my name, that wil I do: that the Father may be glorified in the Sonne.

*Chap. 16. c.
mat. 7. b.
mar. 11. c.
iam. 1. a.*

14 If ye shal aske any thyng in my name, I wil do it.

We must aske in the name of Christe.

15 If ye loue me, kepe my cōmandemētes.

^g I haue comforted you whiles I was with you, but hēsforth the holy Gost shal comfort you, and preserue you.

16 And I wil pray the Father, and he shal geue you another ^g Cōforter, that he may byde with you for euer.

17 Euen the ["] Sprite of truth, whom the worlde can not receaue, because the worlde seeth hym not, nether knoweth him: but ye knowe hym: for he dwelleth with you, and shalbe in you.

["] So called because he worketh in vs the trueth.

18 I wil not leaue you comfortlesse: but wyl ["] come to you.

["] Which thing he doth by the vertue of his Spirit.

19 Yet a lytle whyle, and the world seeth me no more, but ye shal se me: for I lyue, and ye shal lyue.

20 That day shal ye knowe that I am in my Father, and you in me, and I in you.

Loue & obedience.

21 He that hath my commandementes & kepeth them, the same is he that loueth me : and he that loueth me, ^h shalbe loued of my Father : and I wil loue him, and wil shewe myne owne selfe to him manifestly.

^h He shal sensibly feelee that the grace of God abydeth in him.

" But the brother of Iames.

22 Iudas sayd vnto him (not " Iudas Iscariot) Lord what is ^y cause that thou wilt shewe thy self vnto vs, and not vnto the world ?

Eccle. 1. d.

23 Iesus answered, and sayd vnto him, * Yf a man loue me, he wil ⁱ kepe my sayinges : and my Father wil loue him, and we wil come vnto hym, and wil dwel with him.

ⁱ Wherby he aduertisseth the not to haue respect to the world, lest they sholde be drawen backe by euil example.

24 He that loueth me not, kepeth not my sayinges : and the wordes which ye heare, are not myne, but the Fathers which sent

D me.

25 These haue I spoken vnto you, beyng yet present with you.

Iohn. 15. d. and 16. b. actes 2. a.

26 * But that Comforter, which is the holy Gost, whom my Father wil send in my name, he shal teache you al thynges, & bring all thinges to your remembrance, what so euer I haue tolde you.

Peace.

27 ^k Peace I leue with you, my peace I geue vnto you : not as the world geueth, geue I vnto you : let not your hartes be troubled, nether feare ye.

^k All confort and prosperitie.

28 Ye haue heard how I sayd vnto you, I go, and wil come vnto you. If ye loued me, ye wold verely reioyce, because I said, I go vnto my Father : for my Father is ^l greater then I.

^l In that, that Christe is become man to be mediator betwene God and vs.

29 And now haue I shewed you, before it come : that when it is come to passe, ye myght beleue.

30 Here after wyl I not talke many wordes vnto you : for the " prince of thys world commeth, and hath ^m nought in me.

"Satan executeth his rage and tyrannie by the permission of God.

^m Satan shal assaile me with all his force, but he shal not finde that in me which he loketh fore. for I am that innocent lābe with out spot.

31 But that the world may knowe that I loue my Father : therfore as the Father gaue me commandement, euen so do I. Ryse, let vs go hence.

THE XV. CHAPTER.

The swete exhortation, and mutual loue betwixt Christe and his membres. Of their cōmone afflictions and persecutions. The office of the holy Gost, and the Apostles.

I Am the true vine, and my Father is an A
housband man.

2 * Euery branche that beareth not frute in me, he taketh away : and euery branche that beareth frute, he pourgeth, y^t it may bring forth more frute.

3 * Now are ye cleane through the wordes which I haue spoken vnto you.

4 Bide in me, and I in you. as the branche can not beare frute of it selfe, except it abyde in the vine : no more can ye, ^a except ye abyde in me.

^a We can bringe forth no fruit except we be ingrafted in Christe.

5 I am the vine, ye are the branches. he that abydeth in me, and I in him, the same bringeth forth the muche frute. For without me, can ye do nothing.

To abyde in Christe.

6 If a * man byde not in me, he is cast forth as a brāche, and withereth : and mē gather them and cast them into the fyre, and they burne.

7 If

B 7 If ye byde in me and my ^b wordes also ^b We must be
 1. *Iohn. 3. d.* in you : * aske what ye wyl, and it shalbe do rooted in Iesus
 ne to you. Christe by faith.

8 Herein is my Father glorified, that ye beare much frute, and be made my disciples.

9 As my Father hath loued me, euen so
 Wher with I haue I loued you : Continue in " my loue.
 loue you.

10 If ye shal kepe my commandementes, ye shal byde in my loue : euē as I haue kept my Fathers commandemētes, and byde in his loue.

11 These thynges haue I spoken vnto you, that my ioye myght remayne in you, and that your ioye myght be " ful.

" Perfect and
 entier.
Chap. 13. d. 12 * This is my commandement, that ye lo-
 1. *thess. 4. a.* ue together, as I haue loued you.

1. *iohn. 3. b.* 13 * Greater loue then this hath no man,
 4. *c.* when he bestoweth hys life for his frien-
 1. *Ioh. 3. c.* des.
ephe. 5. a.

14 Ye are my friendes, yf ye do whatsoeuer I commande you.

C 15 Henceforth, call I you not seruantes, for the seruant knoweth not what his lord doeth : but I haue called you friendes, for
 c all thinges that I haue heard of my Fa-
 ther, I haue opened to you.

Election.
Mat. 28. d. 16 Yehaue not chosen me, but I haue cho-
 sen you, and ordeyned you, * that ye go &
 bryng forth frute, and that your frute re-
 mayne : that what soeuer ye shal aske of
 my Father in my name, he may geue it
 you.

^c So that there
 is nothing omitted
 that is necessarie
 for vs and concer-
 ning our saluatiō.

17 This commande I you, that ye loue together.

18 If the world hate you, ye know, that it
 Afflictions for
 Christe, hated me, before it hated you.

19 If ye were of the world, the world wolde loue his owne : but because ye are not of the world, but I haue chosen you out of the world, therefore hateth you the world.

20 Remember the saying that I sayd vnto you. * The seruant is not greater then ^e Lord. * If they haue persecuted me, so wil they persecute you : If they haue ^d kept my sayinges, they wil also kepe yours. *Chap. 13. b. mat. 10. c. Mat. 24. a.*

^d The worde also signifieth, to be diligent to espie fautes to trippe one in.

21 * But all these thinges wyl they do vnto you for my names sake, because they haue not knowen hym that sent me. *Chap. 16. a. D*

* In that they refused Christ, it taketh from them all excuse where with they wolde haue iustified themselues, as if they had bene very holy and without all synne.

22 If I had not come and spoken vnto the, they should not haue had synne : but ^e now haue they nothing to cloke their sinne with all. *Or, would.*

23 He that hateth me, hateth my Father also.

24 If I had not done workes among the which none other man did, they had not had synne : but now haue they both sene, and haue hated both me, and also my Father.

25 Euen that the saying myght be fulfilled, that is written in their lawe : * They hated me without a cause. *Psal. 35. c. and 66. d.*

26 But when the Comforter shal come, * whome I wil send vnto you from the Father, euen the Sprite of truth, which procedeth of the Father, he shal testifie of me. *Chap. 14. d. luk. 24. g.*

27 And ye shal wytnesse also, because ye haue bene with me from the begynnyng.

The

THE XVI. CHAPTER.

He putteth them in remembrance of the crosse, and of their owne infirmitie to come, and therefore doth comfort them with the hope of his speedy retourning, of his victorie, of the holy Gost, and of their prayers.

A **T**Hese thinges haue I sayd vnto you, because ye should not be "offended.

"And so shrink from me.

2 They shal excommunicate you: yea, the time shal come, that whosoever kylleth you, wil thinke that he doth God seruice.

Chap. 15. d.

3 * And suche thynges wyl they do vnto you, because they haue not knowen the Father, nether yet me.

4 But these thynges haue I tolde you, that when that houre shal come, ye might remembre them, that I tolde you. And these thinges ^a sayd I not vnto you at the beginning, because I was with you.

^a He bare with them because they were but weaklings.

"For if you dyd consider ye wolde reioyse.

5 But now I go my way to him that sent me, and none of you asketh me, "Whither goest thou?

6 But because I haue said suche thinges vnto you, your hartes are ful of sorowe.

7 But I tel you the truth, It is expedient for you that I go away. for if I go not away, that Comforter wyl not come vnto you: but if I departe, I wil send him vnto you.

"Or, cōvince. This is to be vnderstand of the comming of the holy Gost when his vertue and strength shal shyne in the Church.

8 And when he is come, he wil "reproue the world of synne, and of rightuousnes, and of iudgement.

9 Of ^b synne, because they beleue not on me.

^b His ennemies which contemned him, and put him to death, shalbe cōuict by their owne consciēce, for that they dyd not beleue in him. Act. 2. f.

^c Wherefore the wicked must nedes cōfesse that he was iuste, & beloued of his Father, and not condēned by him as a blasphemor or transgressor.

^d When they shal knowe that I (whome they called the Carpenters sonne, and willed to come downe frō the crosse) am the very Sonne of God which haue ouercome all the power of hel and raigne ouer all. 2. Co. 10. c. Eph. 1. d. Phi. 2. b.

^e As touching the spiritual kyngdome of God, for the Apostles knewe not that til after the resurrection.

^f Myne absence shal not be longe, for I wil send you the holy Gost who shal remayne with you for euer.

10 Of ^c rightuousnes, because I go to my Father, and ye shal se me no more.

11 Of ^d iudgement, because the prince of this world is iudged already.

12 I haue yet ["] many thinges to say vnto you, but ye can not beare them now.

13 How be it, when he is come which is the Sprite of truth, he wil lead you into all truth. For he shall not speake of himselfe, but whatsoeuer he shal heare, that shal he speake: and he wil shewe you such thinges as are ^e to come.

14 He shal glorifie me, for he shal receaue of myne, and shal shewe it vnto you.

15 All thinges that the Father hath, are mine: therfore said I, That he shall take of myne, and shew it vnto you.

16 ^f A litle *whyle*, and ye shal not se me: & agayne a litle *while*, and ye shal se me: for I ["] go to my Father.

17 Thē sayd *some* of his disciples, amōg thē selues, What is this that he sayth vnto vs, A litle *while*, and ye shal not se me, and agayne, A litle *while*, & ye shal se me, and That I go to my Father?

18 They said therefore, What is this that he saith, A litle *while*? we can not tel what he sayeth.

19 Iesus perceaued that they would aske him, and sayd vnto them, Is this it that ye enquire of among your selues, that I sayd A litle *while*, & ye shal not se me: and agayne, A litle *whyle*, and ye shal se me?

20 Verely verely I say vnto you, Ye shal wepe and lament, but the world shal reioyce: and ye shal sorowe, but your sorowe shalbe turned to ioye.

^B These thinges are conteined in the doctrine of the Apostles, which onely is sufficient.

"From death I passe to glorie, and so wil I indue you with my heauenly vertue.

Afflictions by preaching the Gospel.

21 A woman when she trauayleth hath sorowe, because her houre is come : but as sone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde.

"By the power
and vertue of
the holy
Gost.

22 And ye now therefore are in sorow : but I wil se you " agayne, and your hartes shal reioyce, and your ioye shal ^g no man take from you.

^g For it shalbe grownded vpon my resurrection, & the grace of the holy Gost.

Chap. 14. b.
mat. 7. a.
and 21. b.
mar. 11. c.
luk. 11. b.
iam. 1. a.

23 And in that day shal ye aske me ^h no question. * Verely verely I say vnto you, whatsoeuer ye shal aske my Father in my Name, he wil geue it you.

^h For ye shal haue perfect knollage, and shal no more dout as you were wont.

24 Hitherto haue ye asked nothing in my name : aske, and ye shal receaue, that your ioye may be ful.

D 25 These thinges haue I spoken vnto you in prouerbes : the tyme wil come, when I shal no more speake to you in prouerbes, but I shal shew you plainly of my Father.

26 At that day shal ye aske in my Name : and I say not vnto you, that I ⁱ wil pray vn to my Father for you :

ⁱ Christe denyeth not that he is the mediator, but sheweth that they shal obtaine their requestes without difficultie or any payne.

Chap. 17. b.

27 For the Father him self loueth you, because ye haue loued me, * and haue beleued that I came out from God.

28 I went out from my Father, and came into the world : againe I leaue the world, and go to my Father.

29 His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest no prouerbe.

30 Now knowe we ^y thou knowest all thi ges, and nedest not that any man shuld aske thee any questiō. By this we beleue, that

thou camest from God.

31 Iesus answered them, Now do you be-
eue ?

32 *Beholde the houre draweth nye, and is *Mat. 26. c.*
already come, that ye shalbe scattered e- *Mar. 14. c.*
uery man into his owne, and shal leaue me
alone. but yet I am not ^k alone : for my Fa-
ther is with me.

^k Although mē
forsake Christe,
yet is he no whit
diminished, for he
and his Father are
one.

33 These wordes haue I spoken vnto you,
that " in me ye myght haue peace . in the *"We haue rest
and confort
when we are
truely graffed
in Christe.*
world ye shal haue tribulation : but be
of good cheare, I haue ouercome the
world.

THE XVII. CHAPTER.

*The prayer of Christe vnto hys Father, bo-
the for him selfe and Apostles, and also for all
suche as receaue the trueth.*

THEse wordes spake Iesus, and lyft vp A
his eyes to heauē, and sayd, Father the
houre is come, glorifie thy Sonne, that thy
Sonne also may glorifie thee.

^a Christe hath
all rule and domi-
nion ouer men.

2 * As thou hast geuen him ^a power ouer *Mat. 28. d.*
all fleshe, that he should geue eternal ly-
fe, to as " many, as thou hast geuen *" Which are
the elect.*
him.

3 This is lyfe eternal, that they knowe
thee *to be* the only very God, and whome
thou hast sent, Iesus Christe.

4 I haue " glorified thee on the earth : I *"As wel by do-
ctrine as mi-
racles.*
haue finished y^e worke which thou gauest
me to do.

5 And now glorifie me thou Father with
thyne owne selfe, with the glorie which I
had with thee, yer this world was.

6 I haue declared thy Name vnto the mē
 The Apostles which thou gauest me *chosen* out of the
 world : ^b thyne they were, and thou gauest
 them me, & they haue kept thy sayinges.

B 7 Now they know that al thinges what-
 soeuer thou hast geuen me, are of thee.

8 For I haue geuē vnto them the wordes
 which thou gauest me : and they haue rece-
 Chap. 16. d. aued them, * and haue knowen surely that
 I came out from thee, and haue beleued
 that thou dyddest sent me.

"The reprobate. 9 I pray for them, and pray not for the "
 world : but for them which thou hast ge-
 uen me, for they are thyne.

10 And al myne are thyne, and thyne are
 myne : and I am glorified in them.

11 And now am I no more in the world,
 but they are in the world, and I come to
 thee. Holy Father, kepe thē in thy Name,
 which thou hast geuen me, that they may
 be ^c one, as we are.

12 While I was with them in the world,
 I kept them in thy Name : those that thou
 gauest me, haue I kept, and none of them
 is lost, but that ^d chylde of perdition : that
 Iudas. thee * Scripture myght be fulfilled.

Psal. 110. a. 13 Now come I to thee, and these wordes
 speake I in the world, that they myght ha-
 ue my ioye ful in them selues.

C 14 I haue geuen them thy wordes, & the
 world hath hated them, because they are
 "But are sepa- " not of the world, euen as I am not of the
 rat by the spri- world.
 te of regene-
 ration.

The world ha- 15 I desire not that thou shouldest take
 teth thē that them out of the world, but that thou kepe
 are Christs. them from euyl.

16 They are not of ^y world, as I am not of

z.ii.

^b Our election standeth in the good pleasure of God, which is the only fondation & cause of our saluation, and is declared to vs in Christe, through whom we are iustified by faith and sanctified. Rom. 8. f. Eph. 1. a.

^c That they may be ioyned in vni- tie of faith & spri- te.

^d He was so cal- led, not onely for that he perished, but because God had appoynted & ordeyned him to this ende. Act. 1. c. 4. f.

the world.

* Renewe them with thy heauenly grace, that they onely may seke thy wil.

17 " * Sanctifie them with thy trueth. thy worde is trueth.

" Or, Consecrat them to thy selfe.

18 As thou diddest sēd me into the world, euen so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, y they also might be " sactified through the trueth.

" Christs holyness is ours.

20 I pray not for them alone, but for thē D also which shal beleue on me, through their preachyng.

21 That they all may be one, as thou Father art in me, and I in thee, and that they may be also one in vs: that the ^f world may beleue that thou hast sent me.

^f That the infidels may by experience be conuicted to cōfesse my glorie.

22 And the glorie that thou gauest me, " I haue geuen them: that they may be one, as we are one.

" I haue shewed them the example & patrō of perfect felicitie.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.

24 * Father, I wil that they which thou Chap. 12. d. hast geuē me, be ^g with me where I am: that they may se my glorie, which thou hast geuen me, for thou louedst me before the fōdation of the world was layed.

^g For without him we can not cōprehende the loue wherewith God loueth vs.

25 O ryghteous Father, the world also hath not knowen thee, but I haue knowen thee, & these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and wil declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

The

THE XVIII. CHAPTER.

Christe is betrayed. The wordes of his mouth smite the officers to the grounde. Peter smiteth of Malchus eare. Iesus is broght before Annas, & Caiaphas, where Peter denieth him and a seruant smiteth him. He telleth Pilate what his kingdome is, who cleareth him, & notwithstanding he was lesse esteemed then a murtherer.

- A** **V**hen Iesus had spoken these wordes, he went forth with his disciples ouer the ^a broke * Cedron, where was a garden, into the which he entred, and his disciples.
- Mat. 26. d. mar. 14. d. luke, 22. d. 1 King. 15. c.*
- ^a Which was a deepe valley through the which a streame ranne after a great rayne.
- 2 Iudas also which betrayed him, knewe the place, for Iesus oft tymes resorted thither with his disciples.
- 3 Iudas then after he had receaued a ^b bā de of mē and ministers of the hie Priestes and Phariseis, came thither with lāternes and fyrebrandes, and wepons.
- Mat. 26. e. mar. 14. e. luke, 22. e.*
- 4 * Then Iesus, knowing all thinges that should come on him, went forth and said vnto them, Whome seke ye?
- 5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Iudas also which betrayed him, stode with them.
- 6 And assone as he had said vnto them, I am he : they went backwardes, and fel to the grounde.
- B** 7 And he asked them agayne, Whome seke ye? And they sayd, Iesus of Nazaret.
- 8 Iesus answered, I said vnto you, I am he. therefore if ye seke me, let these go their way.
- ^b The which he had obteyned of the Gouernor.

^c He both spar-
eth their bodies
& also saueth ther
soules.

9 That the saying myght be fulfylled w̄
he spake, * ^c Of thē which thou gauest me, *Chap. 17. b.*
haue I not lost one.

10 Then Simon Peter hauing a sword, dre
we it, and smote the hye Priestes seruant,
and cut of hys ryght eare. The seruantes
name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy
sworde into the sheath, shal I not drinke
of the cup which my Father hath geuen
me?

12 Then the bande and the Captayne, &
the officers of the Iewes toke Iesus, and
bounde him :

13 And led hym away to * ["] Annas fyrst (for
he was Father in lawe vnto Caiáphas, w̄
was the hie Priest ^d that same yere.)

^C
Luke 3. a.
["] Who sent
Christe vnto
Caiaphas the
hie Priest bou
de.

^d Although this
office was for ter-
me of life by Gods
ordinance: yet the
ambition, and dis-
sention of the Ie-
wes caused the Ro-
mains from tyme
to tyme to change
it either for brybe
ry or fauour.

14 And Caiáphas was he, that gaue coun-
sel to the Iewes, that it was expediēt that
one man should dye for the people.

15 * And Simon Peter folowed Iesus, and
another disciple: that disciple was knowē
of the hie Priest, & went in with Iesus in-
to the hall of the hie Priest.

Mat. 26. f.
mar. 14. f.
luk. 22. f.

16 But Peter stode at the dore without.
Then went out that other disciple which
was knowen vnto the hie Priest, and spa-
ke to the mayd that kept the dore, and
brought in Peter.

17 Then sayd the mayde that kept the
dore vnto Peter, Art not thou also one of
this mans disciples? He sayd, I am not. ^D *Peter denieth*

18 And the seruantes and officers stode
there, which had made a fyre of coles, for
it was colde, and they warmed thē selues.
And Peter also stode among them & war-
med *hym selfe*.

19 The hye Priest then asked Iesus of his disciples, and of his doctrine.

"Frankely, &
playnly.

20 Iesus answered him. I spake " openly to the world, I euer taught in the Synagoge and in the temple, whyther all the Iewes resorte, and in secret haue I sayd nothyng.

21 Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they can tel what I sayd.

22 When he had thus spoken, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the hye Prieste so?

Christs answer to him that smiteth him.

23 Iesus answered him, If I haue euyl spoken, beare witnes of the euyl: but if I haue wel spoken, why smytest thou me?

24 (Now Annas had sent him boūde vnto Caiáphas the hie Prieste)

Mat. 26. f.
mar. 14. f.
luk. 22. f.

E 25 * And Simon Peter stode and warmed him selfe. and they sayd vnto him, Art not thou also one of his disciples? He denied *it*, and sayd, I am not.

26 One of the seruantes of the hye Prieste, his cosyn whose eare Peter smote of, sayd vnto him, Did not I se thee in the garden with him?

27 Peter then denied agayne, and immediately the cocke crewe.

Mat. 27. a.
mar. 15. a.
luk. 22. a.
Act. 10. d.
& 11. a.

28 * Thē led they Iesus from Caiáphas into the hall of Iudgemēt. It was in y morning, and they them selues went not into y Iudgement hall, lest they should be * defiled, but that they myght eat the Paschal *lābe*.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They *answered* and sayd vnto him, If he were not an euyl doer, we would not haue deliuered him vnto thee.

^e He spake this disdaynfully, because they were so bēt against all right & equitie.

^f As if they shulde say, Thou wilt not suffere vs to do it.

31 Then sayd Pilate vnto them, Take ^e ye him, & iudge hym after your owne lawe. then ^a y^e Iewes sayd vnto him, It is not ^f law ful for vs to put any man to death.

32 That the wordes of Iesus might be fulfilled which he spake, signifying what death he should dye.

33 Then Pilate entred into the Iudgemēt hall againe, and called Iesus, & sayd vnto hym, Art thou the Kyng of the Iewes?

34 Iesus answered, Sayst thou that of thy selfe, or dyd other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thyne owne nation, and the hye Priestes haue deliuered thee vnto me. What hast thou done?

^g It standeth not in strength of men nor in worldely defence.

36 Iesus answered, My kingdome is not of this ^g world: if my kyngdome were of this worlde, then would my seruants suerly fyght, that I shulde not be deliuered to the Iewes: but now is my kyngdome not from hence.

37 Pilate then sayd vnto hym, Art thou ^G a Kyng then? Iesus answered, Thou sayest that I am a kyng: for this cause am I borne, & for this cause came I into ^y world, that I should beare wytnes vnto the trueth: euery one that is of the trueth, heareth my voyce.

^h This was one of their blynde abuses: for the Lawe of God gaue no libertie to quite a wicked trespasser.

38 Pilate sayd vnto hym, " What is trueth? And when he had sayd that, he went out agayne vnto the Iewes, and sayd vnto them, I fynde in him no cause at all.

" A mocking and disdeinful question.

Mat. 27. b.

mar. 15. a.

luk. 23. c.

39 * Ye haue a ^h custome, that I shulde deliuer

uer

uer you one loose at Easter, wyl ye then that I loose vnto you the Kyng of the Iewes?

Act. 3. c. 40 * Then cried they all agayne, saying, Not hym, but Barabbas: & that Barabbas was a murtherer.

THE XIX. CHAPTER.

When Pilate colde not aswage the rage of the Iewes against Christe, he deliuereth him vp with his superscription to be hanged betwixt two theeues. They cast lottes for his garmēts. He commendeth his mother vnto Iohn. Calleth for drinke, dyeth, his syde is perced, and taken downe from the crosse, is buryed.

Mat. 27. e. *mar. 16. d.* **A** Then Pilate toke Iesus and ^a scourged him.

Christe is whipped, and crowned with thornes. 2 And the souldiers wound a croune of thornes and put it on his head, and they dyd on hym a purple garment.

3 And sayd, Hayl Kyng of the Iewes. And they smote him with their staues.

4 Then Pilate went forth agayne, and sayd vnto thē, Behold, I bring him forth to you, that ye may knowe, that I fynde no faute in him.

5 Then came Iesus forth wearing a croune of thorne, and a robe of purple. And *Pilate* sayd vnto them, ^b Behold the man.

6 When the hye Priestes and officers saw hym, they cryed, saying, Crucifie, crucifie *him*. Pilate sayd vnto them, Take ye him and crucifie *him*: for I fynde no faute in him.

7 The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, be-

^a He thoght to haue pacified the furie of the Iewes by some indifferēt correction.

^b He spake in mockery, because Christe called hī selfe kyng.

^e Christe was in dede the Sonne of God, and therefore might iustly call him selfe so without breache of the Lawe: wherfore their coulored accusation was falsely applied.

^d Herby he sheweth him, that he ought not to abuse his office and autoritie.

cause he made him selfe ^g Sōne of God.

8 When Pilate heard that saying, He was B the more afrayde.

9 And went agayne into the Iudgement hall, and sayd vnto Iesus, Whēce art thou? but Iesus gaue him none answer.

10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee?

11 Iesus answered, Thou couldest haue no ^d power at all agaynst me, except it were geuen thee from aboue: therefore he that deliuered me vnto thee, is the more in synne.

12 And from thence forth, sought Pilate *means* to loose hym: but the Iewes cryed, saying, Yf thou let hym go, thou art not Cæsars friēde: for whosoeuer maketh hym selfe a Kyng, is against Cæsar.

13 When Pilate heard ^g saying, he broght C Iesus forth, and sate downe to geue sentence, in a place called the "Pauement, and in Hebrue, Gabbatha.

"A place some what hye, and raysed vp.

14 And it was the Preparing day of the Easter, and about ^g syxt houre: & he sayd vnto the Iewes, Beholde your Kyng.

"Which was midday.

15 But they cried, Away wth him, away with him, crucifie him. Pilate sayd vnto them, Shal I crucifie your King? The hie Priests answered, We haue no Kyng but Cæsar.

16 Then deliuered he hym vnto them, to D be crucified. *And they toke Iesus, & led hym away.

Mat. 27. d.
mar. 15. b.
luk. 23. e.

17 And he bare his crosse, and came into a place called *the place of dead mēs* Sculles, in Hebrue, " Golgotha.

" Which was the place of execution.

18 Wher they crucified him, & two other with him, on ether syde one, and Iesus in the middes.

19 And Pilate wrote also a title & put it on y^e crosse. The writing was, IESVS OF NAZARET KYNG OF THE IEWES.

20 Thys tytle then read many of the Iewes: for the place where Iesus was crucified: was nye to the citie. and it was written in " Hebrue, Greke, and Latin.

" Because all
natiōs might
vnderstand it.

21 Then sayd the hye Priestes of the Iewes to Pilate, Wryte not, Kyng of the Iewes: but y^e he sayd, I am Kyng of y^e Iewes.

22 Pilate answered, What I haue wryttē, that haue I wrytten.

E 23 Then the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euery souldier a parte, & also his cote: the cote was wythout seme, wrought vpon through out.

24 Therefore they sayd one to another, Let vs not deuide it, but cast lottes for it, who shal haue it. That the ^e Scripture myght be fulfilled, which sayth, * They departed my rayment among them: and on my cote dyd cast lottes. And the souldiers did such thinges in dede.

Psal. 22. c.

^e That which was
prefigured in Da-
uid was accomplis-
hed in Iesus
Christe.

25 Then stode by the crosse of Iesus, his mother, and his mothers syster Marie *the wyfe of* Cleopas, and Marie Magdalene.

26 When Iesus sawe his mother, and the disciple standyng whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

F 27 Thē sayd he to the disciple, Behold thy mother. and from that houre, the disciple toke her home vnto hym.

28 After, when Iesus knewe ^ȝ all thinges were perfourmed, ^ȝ the * Scripture might be fulfilled, he sayd, I thirst.

Psal. 68. b.
mat. 27. f.
mar. 15. d.

29 And there was set a vessel ful of vinegar. and they filled a sponge with vinegar, & ^ʳ wound it about ^ʳ an hyssope *stalke*, and put it to his mouth.

^ʳ or, fastened it vpō an hyssope *stalke*.

^ʳ It may appeare that the crosse was not hie, seing a mā might reache Christs mouthe with an hyssope *stalke*, which as appeareth. 1. Sa. 4. d. was the lowest amongst herbes, as the Cedre was hiest amonge trees.

30 Assone as Iesus had receaued of the vinegar, he sayd, ^ʒ It is finished: and bowed his head, and gaue vp the gost.

^ʒ Mans saluation is perfected by the only sacrifice of Christ: & all the ceremonies of the Lawe are ended.

31 The Iewes then (because it was the day of the Preparation, that the bodies should not remayne vpon the crosse on the Sabbath day, for that Sabbath was an ^ʳ hye day) besoght Pilate ^ȝ their legges might be broken, and that they might be taken downe.

^ʳ Because the day of the Pasceouer fel on the Sabbath day.

32 Then came the souldiers & brake the legges of the fyrst *thefe*, and of the other which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legges.

34 But one of the souldiers with a speare, perced him into the syde, and forthwith came therout bloude and water.

35 And he that sawe it, bare recorde, & his record is true: he knoweth ^ȝ he sayth true, that ye might beleue also.

G

36 For these thynges were done, that the * Scripture should be fulfilled. Not one of his bones shal be broken.

Exod. 12. g.
num. 9. b.

37 And agayne another Scripture sayth, * They shal see him whō they haue thrust through.

Zach. 12. c.

^h That is to say before Christs death, but now he declareth him selfe manifestly.

38 * After that, Ioseph of Arimathæa (who was a disciple of Iesus, but ^h secretely for feare

Mat. 27. g.
mar. 15. d.
luk. 23. g.

feare of the Iewes) besoght Pilate that he might take downe the body of Iesus : and Pilate gaue him licence . he came then and toke Iesus body.

39 And there came also Nicodemus (w̄ at the begynnyng came to Iesus by night) and broght of myrrhe and aloes mingled together about an hundreth pound weyght.

40 ⁱ Then toke they the body of Iesus, and wound it in lynnē clothes w̄ the odoures, as the maner of the Iewes is to bury.

ⁱ This honorable burial was as a preparation & entrie vnto the resurrection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was neuer man layd.

42 There then layd they Iesus, because of the Iewes Preparation day : & because the sepulchre was nie at hand.

THE XX. CHAPTER.

The resurrection of Christ. Which appeareth to Marie Magdalene and to all his disciples, to their great conforte. The incredulitie and confession of Thomas. The effect of the Gospel.

["] Which was the first day of the week. **A**ND the ["] first day after the Sabbath, came Marie Magdalene, early when it was yet ^a darke, vnto the sepulchre, and saw the stone takē away from the tombe. *Mat. 28. a. luk. 24. a. mar. 16. a.* 2 Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayd vnto them, They haue taken away the Lord out of the tombe, and we can not tel where they haue layd him. 3 Peter therfore went forth, and ^y other disciple, and came vnto the sepulchre.

^a She departed from home before day, and came thither about the sunne rysing. Mar. 16. a.

4 And they rāne bothe together, but that other disciple did out runne Peter, and came fyrst to the sepulchre.

5 And he stouped doune, & sawe the lynnē clothes lying: yet went he not in.

6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the lynnē clothes lye,

7 And the " napkin that was about his he- B
ad, not lying with the lynnē clothes, but " or, couer-
wrapped together in a place by it selfe. chef.

8 Then went in also that other disciple which came fyrst to the sepulchre, and he

^b He beleued saw and ^b beleued.
that Christs body
was takē away, ac-
cording as Marie
reported.

9 For as yet they knew not y^e * Scripture, *Psal. 16. b.*
That he should ryse agayne from death. *act. 2. d.*
4. e. 17. f.

10 And the disciples went away agayne vnto their " owne home.

11 * And Marie stode without at the sepul- " or, to their
chre weping, and as she wept, she bowed compaignie.
her selfe into the sepulchre, *Mat. 28. a.*
mar. 16. b.

12 And sawe two Angels in whyte, sitting, C
the one at the head, & the other at the fe-
te, where the body of Iesus had layne.

13 And they sayd vnto her, Woman, why wepest thou? She sayd vnto them, they haue takē away my Lord, and I wot not where they haue layd him.

14 When she had thus sayd, she turned her selfe backe and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus sayeth vnto her, Woman, why wepest thou? Whom sekest thou? She supposing that he had bene y^e gardener, sayd vnto him, Syr, if thou hast borne him hēce, tel me wher thou hast layd hym, and I D
wyl fet him.

16 Iesus sayeth vnto her, Marie. She turned her selfe, and sayd vnto him, Rabboni, which is to say, master.

17 Iesus sayeth vnto her, Touche me not: for I am not yet ^c ascended to my Father: but go to my ^b brethren and say vnto them, I ascend vnto my Father and your Father, and to my God, and your God.

^a That is, the disciples for he was the fyrst borne amōgs many brethren. Rom. 8. f. colloss. 1. c. psal. 22. c.

18 Marie Magdalene came and tolde the disciples that she had sene the Lord, and that he had spoken suche things vnto her.

^c Because shewas to muche addicted to the corporal presence, Christe teacheth her to lift vp her mynde by faith into heauen where onely after his ascension he remaineth, & where we sit with him, at the right hand of the Father.

Mat. 16. c. luk. 24. e. 1. cor. 15. a.

19 ^{*} The same day then at night, which was the first day of the weeke, and when

E the ^d dores were shut where the disciples were assembled together for feare of the Iewes, came Iesus & stode in the middes, and sayd to them, ^b Peace be vnto you.

^d So that no mā oppened him the dores but by his diuine power he caused them to open of their owne accorde, as of Peter is red. Act. 12. b, & 5. d.

^a or all prosperitie, which maner of greting the Iewes vsed.

20 And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe y^e Lord.

Mat. 28. d.

21 Then sayd Iesus to them agayne, Peace be vnto you. ^{*} As my Father sent me, *euen so* send I you.

22 And when he had sayd that, he ^c breathed on them, and sayd vnto them, Receaue the holy Gost.

^c To gyue them greater power and vertue to execute that waightie charge that he wolde commit vnto thē.

F 23 Whosoeuers synnes ye remit, they are remitted vnto them. and whosoeuers synnes ye retayne, they are retayned.

24 But Thomas one of the twelue called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayd vnto him, We haue sene the Lord: but he sayd vnto them, Except I se in his handes

the print of the nailes, and put my fynger into the " print of the nailes, & put my hād " or, place. into his syde, I wil not beleue.

26 And after eight dayes, agayne his disciples were with in, and Thomas with them. Then came Iesus, when the dores we G re shut, and stode in y myddes, and sayd, Peace be vnto you.

27 After that sayd he to Thomas, Put thy finger here and se my handes, and thrust forth thy hande, and put it into my syde, and be not faythlesse, but faithful. Thomas is re proued.

28 Thomas answered, and sayd vnto hym, *Thou art* my Lord, and my God.

^f Which depend vpon the simplici- tie of Gods worde and grounde not them selues vpon mans sense and re ason.

29 Iesus sayd vnto hym, Thomas, because thou hast sene me, thou beleuest: blessed are they that haue ^f not sene, and yet haue beleued.

30 * And many other signes also did Ie- Chap. 21. d. sus in the presence of his disciples, which are not written in this boke. these are wryt ten that ye might beleue, that Iesus is The effect of the whole Scripture. Christe the Sonne of God, and that in be- leuyng ye myght haue life through his Name.

THE XXI. CHAPTER.

He appeareth to his disciples agayne. Com- mandeth Peter earnestly to fede his shepe. He forwarneth him of his death. And of Christs manifolde miracles.

AFter y, Iesus shewed hym self agayne, **A** " or, lake of Gēnesareth. at the " sea of Tiberias: and on this wyse shewed he hym selfe.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Na- thanael

thanael of Cana in Galile, & the sonnes of Zebede, and two other of his disciples.

B 3 Simon Peter sayd vnto them, I go a fyszhyng. They sayd vnto him, We also wyl go with thee. They went their way and entred into a shyp straightway, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuerthelesse the disciples knewe not that it was Iesus.

5 Iesus then sayd vnto them, Sirs haue ye any meat? They answered hym, No.

6 And he sayd vnto them, Cast out the net on the right syde of the shyp, and ye shal fynde. then they^a cast out, and anone they were not hable to drawe it, for y^e multitude of fysshes.

*Chap. 13. c,
& 19. c.* C 7 Then sayd the disciple whō Iesus * loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he gyrde his^b coate to him, for he was naked, and sprang into the sea.

8 The other disciples came by shyppe (for they were not farre from lande, but as it were two hundred cubites) & they drewe the net with fysshes.

9 Assone then as they were come to lāde, they sawe hotte coles, and fysshe layd thereon, and bread.

10 Iesus sayd vnto them, Bryng of the fysshes, which ye haue now caught.

11 Simon Peter stepped forth and drewe the net to land, ful of great fysshes, an hundred, fifty, & three: & for all ther were so many, yet was not the net broken.

D 12 Iesus sayd vnto them, Come and dyne. And none of the disciples durst aske

^a Albeit they knewe him not, yet they followed his cōsel, because they had all night taken paynes in vayne.

^b It was some lynnen garmēt which fishers vsed to weare, which being trussed vnto him couered his neither parts, and also letted not his swymming.

hym, Who art thou? for they knew that it was the Lord.

13 Iesus then came and toke bread, and gaue them, and fyshe lykewyse.

14 This is now y^e thyrd tyme that Iesus appeared to his disciples, after that he was rysen agayne from death.

^c The minister cā not wel teache his Congregation, except he loue Christ effectually: which loue is not in them that feed not the flocke.

15 So when they had dyled, Iesus sayd to E Simon Peter, Simon *sonne of Iona*, ^c louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto hym, Fede my lambes.

16 He sayd to hym agayne the second tyme, Simō *the sonne of Iona*, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Fede my shepe.

^d Because Peter sholde be established in his office of an Apostle, Christ causeth hī by these three tymes confessing, to wipe away the shame of his three tymes denyeng.

17 He sayd vnto him the ^d third tyme, Simon *the sonne of Iona*, louest thou me? Peter sorowed because he sayd to him the thyrd tyme, Louest thou me? and sayd vnto him, Lord thou knowest all thinges, thou knowest that I loue thee. Iesus sayd vnto him, Fede my shepe.

18 * Verely verely I say vnto thee, When F thou wast yonge, thou gyrdest thy selfe, ^{2. Pet. 1. c.} and walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch forth thy handes, & another shal^e gyrd thee, & lead thee whither thou wouldest not.

^e In sted of a gyrdle, thou shalt be tied with bādes & cordes, & where as now thou goest at libertie, then thou shalt be drawē to ponishment, whē thy fleshe shal after a sort resist.

19 That spake he, signifiyng by what death he should glorifie God.

20 And when he had sayd thus, he sayd to him, Folow me. Peter turned about, and sawe that disciple whom IESVS loved folowyng: which had also * leaned on ^{Chap. 13. c.} his

his brest at supper, and had sayd, Lord which is he that betrayeth thee?

21 Whē Peter therfore sawe hym, he sayd to Iesus, Lord what shal he here do?

G 22 Iesus sayd vnto him, If I wolde haue him to tary tyl I come, what is that to thee? folow thou me.

23 Then went this saying abrode among the brethrē, that that same disciple should not dye, Yet Ies' sayd not to him, He sholde not dye: but if I wolde that he tary tyl I come, what is that to thee?

24 The same disciple is he, which testifieth of these thynges, & wrote these thynges. and we knowe that his testimonie is true.

Chap. 20. g. 25 * There are also many other thynges which Iesus dyd, the which yf they should be written euery one, ^fI suppose the worlde could not containe the bookes that should be wrytten. Amen.

^f But God wolde not charge vs with so great an heape, seing therfore that we haue so muche as is necessarie, we ought to contēt our selues & praise his mercie.

THE ARGUMENT OF THE

Actes of the Apostles.



Hriste, after his ascension, performed his promes to his Apostles, and sent them the holy Gost: declaring therby, that he was not only myndful of his Churche: but wolde be the head & maintener therof for euer. VVherin also his mighty power appeareth, who notwithstanding that Satan and the worlde resisted neuer so muche against this noble worke: yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel And here, in the beginnyng of the Churche, and in the increase therof, we may playnely perceauē the practise and malice which Satan

A.ii.

his brest at supper, and had sayd, Lord which is he that betrayeth thee?

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23 Then went this saying abrode among the brethrē, that that same disciple should not dye, Yet Ies' sayd not to him, He sholde not dye: but if I wolde that he tary tyl I come, what is that to thee?

24 The same disciple is he, which testifieth of these thynges, & wrote these thynges. and we knowe that his testimonie is true.

Chap. 20. g. 25 * There are also many other thynges which Iesus dyd, the which yf they should be written euery one, ^fI suppose the worlde could not containe the bookes that should be wrytten. Amen.

^f But God wolde not charge vs with so great an heape, seing therfore that we haue so muche as is necessarie, we ought to contēt our selues & praise his mercie.

THE ARGUMENT OF THE

Actes of the Apostles.



Hriste, after his ascension, performed his promes to his Apostles, and sent them the holy Gost: declaring therby, that he was not only myndful of his Churche: but wolde be the head & maintener therof for euer. VVherin also his mighty power appeareth, who notwithstanding that Satan and the worlde resisted neuer so muche against this noble worke: yet by a fewe simple men of no reputation, replenished all the worlde with the sounde of his Gospel And here, in the beginnyng of the Churche, and in the increase therof, we may playnely perceauē the practise and malice which Satan

continually vseth to suppress & ouerthrowe the Gospel : he raiseth conspiracies, tumultes, cōmotions, persecutions, slanders & all kynde of crueltie. Agayne we shal herē beholde the prouidēce of God, who ouerthroweth his ennemies enterprises, deliuereth his Church from the rage of tyrants, strēgtheneth and encourageth his most valiantly and constantly to folowe their Capitain Christe : leauing as it were by this historie a perpetual memorie to the Church, that the Crosse is so ioyned with the Gospel, that they are fellowes inseparable : and that thende of one affliction, is but the beginning of an other. Yet neuerthelesse God tourneth the troubles, persecutions, imprisonings, & tētations of his, to a good issue : geuing them as it were, in sorrowe, ioye : in bādes, fredom : in prison, deliuerāce : in trouble, quietnes : in death, life. Fynaly, this booke cōteineth many excellent sermons of the Apostles and disciples, as touching the death, resurrectiō, and ascension of Christe. The mercie of God. Of the grace and remission of synne through Iesus Christe. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, and feare of God, with other principal pointes of our faith : so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

THE



THE ACTES

OF THE HOLY APO-

STLES (CALLED THE

secōde booke of S. Luke
the Euangeliste.)

* *

THE FYRST CHAPTER.

The wordes of Christe and his Angels to the Apostles. His ascension. VVherin the Apostles are occupied til the holy Gost be sent. And of the election of Matthias.

A



IN THE FORMER treatyse
deare friēd Theophilus, I haue
written of all that IESVS
began to ^a do, and teach,
2 Vntil the day in which

^a Wherby is mēt Christ's doctrine, & his miracles declared for the cōfirmatiō of the same.

["] To preache the Gospel.

he was taken vp, after that he through the holy Gost, had geuen ["] commandementes vnto the ^b Apostles, whome he had chosen.

^b Who as they were called by God, so had they their consciences assured by his holy Spirit.

A.iii.

3 To whom also he shewed him self alyue after his passion, by many infallible tokens, appearing vnto them by the space of fourty dayes, & speakyng of those things which *apperteine* to the kyngdom of God.

"Wherby God
raigneth in
vs.

^c Because they
shuld be all witne-
sses of his Ascēsiō.

4 And ^c gathering *them* together, he com-
māded them, that they shulde not depart
from Ierusalem: but to wayt for the pro-
mes of the Father,* which *sayd he*, ye haue
heard of me.

Luk. 24. g.
iohn 14. d.
15 d. & 16.

^d That is, with
those spiritual gra-
ces which Ies' one-
ly geueth by his
Spirit.

5 * For Iohn truly baptized with water,
but ye shalbe baptized with the ^d holy
Gost, with in these fewe dayes.

Mat. 3. b.
mar. 1. c.
luk. 3. c.
iohn. i. d.
chap. 2. a.
11. b. 19. a.

6 When they therfore were come toge-
ther, they asked of hym, saying, Lord wilt
thou at this tyme, restore the kyngdome
to Israel?

7 And he sayd vnto thē, It is not for you
to knowe the tymes, or the seasons, which
the Father hath put in his owne power.

"For this pas-
seth our capa-
citie, & God
reserueth it
to him selfe.

8 But ye shal receaue power of the holy
Gost, when he shal come on you: & ye shal
be ^e wytnesses vnto me both in Ierusalem,
and in all Iewrie, and in Samaria, and euē
vnto the ^f vttermost partes of the earth.

^e They must en-
tre into heauen by
afflictions & ther-
fore must fight be-
fore they get the
victorie.

^f Hereby they
might learne that
the Messias was
not only for the Ie-
wes, but also for
the Gentils.

9 * And when he had spokē these thinges
whyle they behelde, he was ^g taken vp, & a
cloude receaued him vp out of their sight.

B
Luk. 24. f.
"Wherby they
knewe cer-
teinly whe-
ther he went.
"Which were
Angels in
mens forme.

10 And whyle they looked stedfastly vp
to heauen, as he went, beholde ^h two men
stode by them in whyte apparel,

11 Which also sayd, Ye mē of Galile, why
stand ye ^g gasyng into heauen. This same
Iesus which is taken vp from you into he-
auen, shal so ^h come, euen as ye haue sene
him go into heauen.

"The redem-
er to gather
vs vnto him.

^g And seking him
with carnal eies.

12 Then returned they vnto Ierusalem
from

from the mount that is called the Oliue hil, which is nye to Ierusalem, conteyning a ^h Sabbath dayes iorney.

^h Which was two mile, according to the Iewes traditiō.

13 And whē they were come in, they went vp into an vpper chamber, where a bode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartelmew, & Matthew, Iames *the sonne* of Alpheus, and Simon zelotes, and Iudas Iames *brother*.

C 14 These all continued wyth one ⁱ accorde in " prayer and supplication wyth the " women and Marie mother of Iesus, and with his brethren.

ⁱ A lyuely patrō to learne how to dispose our selues to receaue the giftes of the holy Gost.

" Partely to obteyne the holy Gost, & partly to be deliuered frō the present dangers.

" or, wyues.

" or, men.

15 And in those dayes, Peter stode vp in the middes of the disciples and sayd (the nombre of " names that were together, were about an hundred and twenty)

16 Ye men and brethren, this ^k Scripture must nedes haue ben fulfilled, which the

Psal. 49. b. * holy Gost by the mouth of Daudid spake
Iohn 18. a. before of Iudas, which was * gyde to them that toke Iesus.

^k The offence which might haue come by Iudas fall is hereby taken away, because the Scripture had so forewarned.

17 For he was numbred with vs, and had obtained " fellowship in this ministration.

" or, a portiō.
" or, purchased a fielde.

18 And he therfore hath now " gotton a plat of ground with the ^l rewarde of iniquite, and when he " * had killed him selfe, he brast a sondre in the myddes, & all hys bowels gushed out.

" or, throwen him selfe downe headlong.

Mat. 27. a.

^l Perpetual infamie is the rewarde of all suche as by vnlawfully gottō goods bye any thing.

19 And it is knowen vnto all the inhabitants of Ierusalem: insomuche, ȳ that fielde is called in their mother tonge, Aceldama, that is to say, the fielde of bloud.

20 For it is written in the boke of *Psalmes*, * Let his habitation be voyde, and no man dwel therin : * And let another take his charge.

Psal. 68. c.

Psa. 108. b.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Begynnyng at y^e Baptisme of Iohn, vnto that same day that he was taken vp frō vs, must one be ordeyned to be a witnes wth vs of his^m resurrection.

^m In that he mēcioneth the principal article of our faith, he cōprehendeth also the rest.

23 And they appointed two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, D^o which knowest the hartes of all men, shewe whether of these twoⁿ thou hast chosē.

ⁿ To the intent that he that shulde take in hand that excellent office of an Apostle, might be chosen by the autoritie of God.

25 That the one may take y^e rōume of this ministration & Apostleship, from which Iudas hath gone astray, that he myght go to his owne place.

26 Then they gaue forth their lottes, and the lot fel on Matthias, and he was by a common consent counted with the eleuen Apostles.

THE II. CHAPTER.

The Apostles hauing receaued the holy Gost make their hearers astonished. VVhē Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit that Christ is come. He baptizeth a great number that were conuerted. The godly exercise, charitie and diuers vertues of the faithful.

^a The holy Gost was sent when much people was assembled in Ierusalem at the feast. Exo. 23. c. Leui. 23. c. Deu. 16 d. because the thing might not onely be knowne there, but also through the world.

^b Wherby is signified the holy Gost.

VVhē the^a feast of Pētecoste was come, Aⁿ they wereⁿ all with one accorde together in one place.

ⁿ The Apostles.

2 And sodenly there cameⁿ a sounde frō heauen, as it had bene of a russhing and mighty^b wynde, and it filled all the house where they sate.

Chap. 1. a.
11. b. 19. a.
matth. 3. c.
mar. 1. a.
luk. 3. c.

3 And

- 3 And there appeared vnto them clouen
" To declare the vertue & force that shulde be in them. ^c tonges, lyke as they had bene ["] fier, and it sate vpon eche of them. ^c This signe agreth with the thing which is signified therby.
- 4 And they were all fylled with the holy Gost, and began to speake with other tonges, euen as the same Sprite gaue them vtterance.
- 5 And there were dwellyng at Ierusalē, Iewes who feared God, of all nations vnder heauen.
- " How the Apostles spake diuers languages. 6 When this was ["] noysed about, the multitude came together and were astonied, because that euery man heard them speake his owne tonge.
- B 7 They wondred all, and maruayled, saying among them selues, Beholde, are not all these which speake, of Galile?
- 8 How thē heare we euery man our owne tonge, wherin we were borne?
- 9 Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotamia, and of Iurie, and of Capadocia, of Pontus, and Asia,
- 10 Of Phrygia, & Pamphylia, of Egypt, and of the parties of that Libya, which is besyde Cyrene, and strangers of Rome, and ^d Iewes, and those that were ["] conuer-
" Being before, paynims & idolaters. ted to the Iewesh religion. ^d Whose Ancestres were not of the Iewish nation, but were cōuerted to the Iewes religion, which their children dyd professe.
- 11 Cretes, and Arabians: we heard them speake in our owne tonges the wonderful *workes* of God.
- 12 They were all thē amased, and douted, saying one to another, What may this be?
- 13 Other ^e mocked, *saying*, They are full
" or, swete. of ["] newe wyne. ^e There is no worke of God so excellent which the wicked skoffers do not deride.
- C 14 But Peter stepped forth with the Eleuen, and lyft vp his voyce, and sayd vnto

them, Ye men of Iurie, *and ye* all that inhabit Ierusalem, be this knowen vnto you, and with your eares heare my wordes.

15 These are not droncken, as ye suppose, since it is yet but the thyrde houre of the day.

16 But this is that, which was spoken by the " Prophete * Ioel,

17 And it shalbe in the last dayes (sayth God) I wil powre out of my Sprit vpō all " fleshe: and your sonnes, and your daughters shal prophecie, and your yonge men shal se visions, and your ^f olde men shal * dreame dreames.

^f Meaning, that God wil shewe himselfe very familiarly & playnely both to olde and yonge.

18 And on my seruantes, and on my handemaydens, I wil " powre out of my Sprite in those dayes, and they shal prophecie.

19 And I wil shewe wonders in heauen aboue, and tokens in the earth beneth, bloud, and fire, and the vapour of smoke.

^g God wil shewe suche signes of his wrath through all the world, that mē shalbe no lesse amazed then if the whole ordre of nature were chāged.

20 * The ^g sunne shalbe turned into darkness, & the mone into bloud, before that great and notable day of the Lord come.

^h He teacheth this remedie to auoyde the wrath & threatenings of God and to obteyne saluation.

21 And it shalbe, * that whosoever shal call on the ^h name of ^y Lord, shalbe saued.

ⁱ As Iudas trayson and the Iewes crueltie towards Christeweremoste detestable: so were they not only knowen to the eternal wisdom of God, but also directed by his imutable counsel to a moste happy end.

22 Ye men of Israel heare these wordes, D That IESVS of Nazaret, a man approved of God among you with notable workes, and wondres, and signes, which God dyd by hym in the myddes of you, as ye your selues knowe:

23 Him *I say* haue ye taken by the handes of " vnrighteous personnes, after he was deliuered by the ⁱ determinat counsel, and fore knowledge of God, and haue crucified and slayne:

24 Whome God hath raised vp, & loosed the

" He expoundeth Ioels mynde without bynding him selfe to his wordes.

Ioel. 2. g.

isa. 44. a.

" or, man, meaning, yonge & olde, man & woman.

Nom. 12. a.

" In great abundance.

Ioel. 2. g.

Rom. 10. c.

" God caused their wickednes to set forth his glorie.

"Bothe as touching the payne, and also the horror of Gods wrath & curse.
Psal. 15. c. the " sorrowes of death, because it was vnpossible that he should be holden of it.

25 For Daud speaketh of hym, * I beheld the Lord alwayes before me: for he is at my ryght hand, that I should not be moued.

26 Therefore dyd my hart reioyse, and my tounge was glad: moreouer also, my fleshe shal rest in " hope:

"Our hope standeth in Gods defense.
" Or, lyfe. 27 Because thou wylt not leaue my " soule in graue, nether wylt suffer thine Holy

" Or, feele. one to " se corruption.

" In restoring me frō death to life. 28 Thou hast shewed me the " wayes of life, & shalt make me full of ioye with thy countenance.

E 29 Men and brethren, I may freely speake vnto you of the Patriarche Daud, * For he is both dead and buried, and his sepulchre remayneth with vs vnto this day.

30 Therefore, seyng he was a ^k Prophet, & knewe that God had * sworne with an othe to hym, that Christe, as concerning the fleshe, should come of the frute of his loynes, and syt on hys seat,

^k And so knewe by reuelation and special promes that which els he colde not haue knowen.

31 He knowyng this before, spake of the resurrection of Christe, That * his " soule should not be left in graue, nether his fleshe shulde " se corruption.

Psal. 15. c.
chap. 13. e.
" Or, life.
" Or, feele.

32 This Iesus hath God rayсед vp, wher of we all are wytnesses.

"By the vertue and power. F 33 Since now that he by the " ryght hand of God hath bene exalted, & hath ¹ receaued of his Father the promise of the holy Gost, he hath shed forth this which ye now se and heare.

¹ He obtained of his father power to accomplishe the promes which he made to his Apostles, as touching the holy Gost to be sent vnto them.

34 For Daud is not ascendid into hea-

uen, but he sayeth,* The Lord sayd to my Lord, " Syt at my ryght hand,

35 Vntyl I " make thy foes thy fote stole.

Psal. 119. a.
" And therfore Christe doth farre excell Dauid.
" Christe is the only rede-mer.

^m That is, hath appoynted askyng and ruler. and note, that in all this Sermon Peterspeaketh of Christs manhode, as he was dead, buried, risē, & ascended to heauen.

36 So therefore, let al the house of Israel knowe for a suerty, that God hath^m made him both Lord, & Christe, this Iesus *I say*, whome ye haue crucified.

ⁿ He speaketh not here of the forme of baptisme, but teacheth that the whole effect therof consisteth in Iesus Christe.

37 When they heard this, they were pricked in their hartes, and sayd vnto Peter and vnto the other Apostles, Men and brethren, what shal we do?

38 Then Peter sayd vnto thē, Amend your liues, and beⁿ baptized euery one of you in the Name of Ies' Christe for the remission of synnes: and ye shal receaue theⁿ gyft of the holy Gost.

" The visible signes.

39 For theⁿ promise *was made* vnto you, and to your chyldren, and to all that are a farre of, *even* as many as the Lord our God shal call.

" Christe is promised both to the Iewes & Gentils.

40 And with many other wordes heⁿ besought, & exhorted them, saying, Saue *your selues* from this vntowarde generation.

" Or, protested before God.

41 Then they that gladly receaued his preaching, were baptized: and the same day, ther were added *to the Church*, about three thousandⁿ soules.

" Or, persones.

^o Which was the ministratiō of the Lordes supper.

42 And they continued in the Apostles doctrine, andⁿ fellowship, and in^o breakyng of bread, and in prayers.

" Which standeth in brotherly loue, & liberalitie.
Rom. 15. f.
2. Cor. 9. d.
Heb. 13. c.

43 And feare came ouer euery soule: and many wondres and signes were shewed by the Apostles.

44 And all that beleued, kept them selues together, and had all things com-
men.

45 And solde their possessions & ^p goodes, and departed them to all men, as euery man had nede.

^p Not that their goods were mingled all together: but suche ordre was obserued that euery man frankly relieved an others necessitie.

"They did eat together, and at these feastes did vse to minister the Lordssupper. Iude.1.b. 1.Cor.11.d.

46 And they continued dayly with one accorde in the temple, and breking bread at home, dyd eat their meat together, with gladnes and singlenes of hart:

47 Praysing God, and had fauour with all the people. And the Lord added to the Church ^q dayly, suche as should be saued.

^q Whereby we see that the Apostles trauailed not in vayne.

THE III. CHAPTER.

The halt is restored to his fete. Peter preacheth Christe vnto the people.

Chap. 4. e. and 14. b.

A NOW, Peter & Iohn wēt vp together in to the temple, at the ^a nynthe houre of prayer.

^a Which is with vs, thre a clocke after none, which was their euening sacrifice, at which the Apostles were present to teach that the shadowes of the lawe were abolished by that lambe that toke awaye the synnes of the world.

"Because his disease was incurable, he gaue himselfe to lyue of almes.

2 And a certaine man halt from his mothers wōbe, was caryed, whome they layd at the gate of the tēple called Beutyfull, to aske ^r almes of them that entred into the temple.

3 Which seyng Peter and Iohn, that they wolde entre into the temple, desired to receaue an almes.

4 And Peter earnestly beholding hym with Iohn, sayd, Loke on vs.

5 And he gaue hede vnto them, trustyng to receaue some thing of them.

"He had the gift of healing sickneses.

6 Then sayd Peter, Syluer and golde haue I none, suche as I ^r haue, geue I thee, In the ^b Name of Iesus Christe of Nazaret, ryse vp and walke.

^b In the vertue of Iesus, for Christe was the autor of this miracle & Peter was the minister.

B 7 And he toke hym by the right hand, & lift *hym* vp: and immediatly his fete and anclebones receaued strength.

8 And he leaped vp, stode, and also walked, and entred with them into the temple, walking and leaping, and laudyng God.

9 And all the people sawe hym walke & laude God. God is prayed.

10 And they knewe him, that it was he which sate *to receaue* almes at the Beutyful gate of the temple: and they wondred and were sore astonied at that, which had hap- pened vnto hym.

11 And as the halt which was healed, hel- de Peter and Iohn, al the people ran ama- sed vnto them in the porche which is cal- led Solomons.

12 When Peter sawe that, he answered C vnto the people, Ye mē of Israel, why mar- uayle ye at this? or why loke ye so stedfa- stly on vs, as thogh by our owne ^c power or godlines, we had made this man go?

^c He correcteth thabuse of mē who attribute that to mans holynes which only apper- teineth to God.

13 The GOD of Abraham, and Isaac and Iacob, the * GOD of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denyed in the presence of Pilate, when he had iudged hym to be de- liuered. He taught them no strā- ge God. Chap. 5. e.

14 * But ye denyed the Holy and iust, and desired a murtherer to be geuen you. Mat. 27. b. mark. 15. a.

15 And kylled the Lord of lyfe, whome God hath raysed from death, of the which *thing* we are wytnesses. luk. 23. c. iohn. 18. g.

16 And his " Name, hath made this man sounde, whom ye se, and knowe, through faith in * his " Name. And the faith which is by hym, hath geuen to hym this health in the presence of you al. "To wit, Gods name. 1. Peter. 1. d. " Or, in Chri- ste.

17 And now brethren, I wot wel that through

"He meaneth some, and not all.

through ^d ignoraunce ye dyd it, as dyd also your " Gouuerners.

18 But those thinges which God before had shewed, by the mouth of all his Prophets, how that Christe should suffre, he hath thus wyse fulfilled.

19 Repent ye therefore, and turne, that your synnes may be wiped away, since the tyme of refreshing ^e shal come from the presence of the Lord.

20 And *since* God shal send him, which before was preached vnto you, that is to wyt Iesus Christe.

"We therefore beleue constantly, that he is in none other place.

21 Whome the heauen must " conteyne vntyl the tyme that all thinges, ^f be restored w God had spoken by the mouth of al his holy Prophets synce the world begā.

Deut. 18. c. chap. 7. e.

22 * For Moses sayd vnto the fathers, The Lord your God shal rayse vp vnto you a Prophet, euen of your " brethren lyke vnto me: ye shal heare him in all thinges, whatsoeuer he shal say vnto you.

"Of the stocke of Abraham.

23 For the tyme wyl come, that euery one which shal not heare y same Prophet, shalbe destroyed frō among the people.

24 Also al the Prophetes from Samuel & thence forth " as many as haue spokē, haue in lykewyse fore tolde of these dayes.

25 Ye are the ^g chyldrē of the Prophets, and of the couenaunt, which God hath made vnto our fathers, saying to Abraham,

Genes. 12. a. gal. 3. b.

* Euen in thy seede shal all the " kynredes of the earth be " blessed.

"Both Iewe & Gentil.

"None are blessed but in Christe.

26 Fyrst vnto you hath God raysed vp his Sonne Iesus, & hym he hath sent to blesse you, in turning euery one of you from your wyckednes.

^d He doth not excuse their malice, but because that ignorance and a blynde zeale led many, he putteth them in hope of saluation.

^e When Iesus shal come to iudge the world, ye shal knowe that he wil be your redemer, and not your Iudge.

^f Which is begun & continueth, but the ful accomplishment, & perfection is differred to the last day.

^g Because they came of the same nation, and therefore were heires of the same promys which appertained to the whole body of the people.

THE IIII. CHAPTER.

The Apostles deliuered out of prison preache the Gospel boldely maugre their ennemies, and pray for the good successe thereof. The increase, vnitie, and charitie of the Church, and specially of Ioses.

^a It is to be thought that this was the Capitaine of the Romain gar nison.

AND as they spake vnto the people, the A Priestes, and the ^a Ruler of the tēple, and the Sadduces, came vpon them :

2 Taking it greuously that they taught the people, and preached in Iesus, the ["] resurrection from death.

["]The Sadduces were great enemies to this doctrine.

3 And they layd handes on them, and put thē in holde, vntil the next day: for it was now euen tyde.

4 Howbeit, many of them which heard the wordes, beleued, and the noumbre of 5000 brethern the men, was about ^b fyue thousande.

^b The whole church was increased to this number.

5 And it chaunced on the morrow, that their Rulers, and Elders and Scribes, were gathered together at Ierusalem.

6 And Annas the chiefe Priest, & Caiáphas, and Iohn, and Alexander, and as many as were of the kinred of the hie Priestes.

7 And when they had set them before them, they asked, By what power, or ["] in what Name, haue ye done this?

["]By whose autoritie or cō-mandement.

8 Then Peter ful of the ["] holy Gost, sayd B vnto them, Ye Rulers of the people, and Elders of Israel,

B ["]For he colde not haue so spoken of him selfe.

^c Iudges ought not to condemne, but approue and commend that which is wel done.

9 Forasmuche as we this day are examined of the ^c good dede *done* to the sicke man, *to wit*, by what meanes he is made whole.

10 Be it knowen vnto you al, and to al the

the people of Israel, that by the Name of Iesus Christ of Nazaret, whome ye crucified, whome God rayseed agayne from death: euen by this *Name I say* doth this man stand here present before you, whole.

Psal. 117. c. 11 * This is the stone cast a syde of you ^d ^d Meaning, chief
isa. 28. d. buylders, which is become the chiefe of rulers, Elders, and
mat. 21. d. the ^e corner. Gouuerners.

mark. 12. a. 12 Nether is ther saluation in any other : ^e For to vphol-
luke. 20. c. For among men there is geuen none other de the waight and
rom. 9. g. Name vnder heauen, wher by we must be force of the buyl-
1. pet. 2. a. saued. ding.

C 13 When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlearned men and without knowledge, they maruayled, and knew them, that they had bene with Iesus.

14 And beholding also the man which was healed stāding with them, they could not saie against it.

The wicked 15 Then they commanded them to go a
stillrageagaist side out of the Counsel, and counseled a-
Christe thogh mong them selues,
their owne cō
science do cō
demne them. 16 Saying, What shal we do to these men?

For a manifest signe is done by them, and is openly knowen to all them that dwel in Ierusalem: and we cannot deny it.

A commande 17 But that it be noysed no farther amōg
ment to prea- the people, let vs threaten and charge thē,
che Christe that they speake hence forth to no man in
no more. this Name.

18 And they called them, and commanded them that in ^fno wise, they shulde speake or teache, in the Name of Iesus.

19 But Peter & Iohn answered vnto thē, and sayd, Whether it be right in the sight of God, to obey you rather then God,

^f Thei preferre their autoritie to the ordinance of God.

iudge ye.

20 For we can not but speake those thinges which we haue " sene and heard.

" God hath put a ring through the wickeds noses so that he stayeth thē from their mischious pourposes.

21 So they " threatened them, and let thē go, and founde nothing how to punishe them, because of the people, for all men praised God for that which was done :

" To thintent that we shulde beare witness, and preache them.

22 For the man was aboue fourty yere olde, on whome this miracle of healing was shewed.

23 Then assone as they were let go, they came to their " felowes, and shewed all that the hie Priestes and Elders had said.

"To encourage one another, & to glorifie God.

24 And when they heard *that*, they lyft vp their voyces to God with one accorde, and sayd, Lord, thou art God which hast made heauen and earth, the sea, and all that in them is :

E

" They grounde their praiers vpon Gods promes, who had assured that he wolde enlarge the kingdome of Christe.

25 Which " by the mouth of thy seruant Daud hast said, * Why dyd the Gentils rage, and the people imagine vayne thinges ?

Psal. 2. a.

26 The kynges of the earth assembled, & the rulers came together, agaīst the Lord, and agaynst his Christ.

27 For " doutelesse, against thy holy Sonne Iesus whome thou haddest " anoynted, bothe Herode and also Pontius Pilate, with the Gentils, and the people of Israel gathered them selues together,

"The verifig of the prophecie.

"And appoynted to be kyng.

" All thinges are done by the force of Gods pourpos, according to the decree of his wil. Eph.1.b.

28 For to do whatsoeuer thy " hand, and thy " counsel determined before to be done.

" Power, and iustice. F

" They seke not how to liue at ease, but wherby they may moste glorifie God.

29 And now Lord, beholde their " threatenings, and " grante vnto thy seruantes, with all confidence to speake thy worde.

"Aswagetheir rage and malice which they enterprise against thee.

30 So that thou stretche forth thyne hand

to

to heale, and *that* sygnes, & wonders may be done by the Name of thy holy Sonne Iesus.

" A signe of
Gods presen-
ce.
" Their prayer
toke effect.

31 And assone as they had praied, the place moued where they were assembled together, and they were all " fylled with the holy Gost, and they spake the worde of God " boldely.

" Mynde, wil,
consent and
affection.

32 And the multitude of them that beleued, were of one hart, and of one " soule : nether any of them said, that oght of the thinges which he possessed, was his ¹ owne, but they had all things * commen.

Chap. 2. g.

33 And with great power gaue the Apostles witnes of the resurrectiō of the Lord Iesus : and great grace was with them all.

¹ Their hartes were so ioyned in God, that being all membres of one body they colde not suffer their fellow members to be destitute.

As the Apo-
stles souffred
non to lacke:
so S. Paul cō-
mandeth, that
no idle loyte-
rers be mayn-
teyned.
2. Thess. 3. c.

34 Nether was ther any amonge them, that lacked: for as many as were possessers of landes or houses, solde them, & broght the price of the thinges that were solde,

35 And layed it doune at the Apostles fete. and distribution was made vnto euery man, ^m according as he had nede.

^m The goods were not alike deu-
ided amongs all,
but as euery man
had want so was
his necessitie mo-
derately relieued.

36 Also Ioses which was called of ^ŷ Apostles Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countre of Cypers,

37 Where as he had lande, solde it, and layd ^ŷ monye doune at the Apostles fete.

THE V. CHAPTER.

The hypocrisie of Ananias and Sapphira is punished. Miracles are done by the Apostles, which are taken, but the Angel of God bryngeth them out of prison, Their bolde confession before the Council. The sentence

of Gamaliel. The Apostles are beat, and reioyse in trouble.

BVt a certayne man named Ananias, A with Sapphira his wyfe, solde a possession.

2 And kept away *parte* of the price, his wyfe also beyng of counsel: and broght a certayne parte, and layd it doune at the Apostles fete. Their sacrilege, distrust, & hypocrisie.

3 Then sayd Peter, Ananias, how is it that Satan hath filled thyne hart, that thou shuldest lye vnto the holy " Gost, and kepe away parte of the price of the possession? "Who moued thy hart to sel thy possessiō. where as thou turnest part to an other vse, as if God doth not seethy dissimulation.

^a His synne therfore was so muche greater in that he committed it willingly.

^b Then, no man was compelled to sel his possessions, nor to put his mo-
nye to the commō vse.

4 Pertayned it not vnto thee ^a only, and after it was solde, was it not in thine owne ^b power? how is it that thou hast concealed this thing in thine hart? thou hast not lyed vnto men, but vnto God.

5 When Ananias heard these wordes, he fel doune, & gaue vp the gost. Then great feare came on all them that heard these thinges.

6 And the yonge men rose vp, and put hym aparte, and caryed hym out, and buryed him.

7 And it " fortunēd as it were about the space of three houres after, that his wyfe came in, ignorant of that which was done. " Or, came to passe, God so disposing.

^a When men do any thing of an eu-
el cōscience they do not only pronounce the sentence of damnation vpon them selues. but also prouoke the wrath of God, because they do proue as it were pourposely, whether God be righteous and almighty.

8 And Peter said vnto her, Tel me, solde ye the land for somuche? And she said, Yea for so much.

9 Then Peter said vnto her, Why haue ye agreed together, " to ^c tempt the Sprite of the Lord? beholde, the fete of thē which " And to moc-
ke him, as if he shulde not haue knowen your crafty
fetche.

haue

haue buried thy housband, *are* at the do-
re, and shal cary thee out.

10 Then she fel doune strayght way at
his fete, and yelded vp the gost. and the
yonge men came in, and found her dead,
and caried her out, and buried her by her
housband.

11 And great feare came on all the Chur-
che, & on as many as heard these *thinges*.

Miracles.

C

12 Thus by the handes of the Apostles we
re many signes and wondres shewed amōg
the people: (and they were all together
with one accorde in Solomons porche.

"Or, gaue the
great prayse.

13 And of the other, ^d durst no man ioy-
ne him selfe to them: neuerthesse the
people " magnified them.

^d Because of
their owne euil cō
sciences, which ma-
de them to trem-
ble.

14 Also the noumbre of them that bele-
ued in the Lord both of men and women,
grewe more and more.)

Peters shado-
we.

15 Insomuch that they broght the sick in
to the stretes, and layd them on beddes &
couches, that at the lest way, the shadow
of Peter, when he came by, myght shadow
some of them.

16 Ther came also a multitude out of the
cities round about vnto Ierusalem, brin-
gyng sicke folkes, and them which were
vexed with vnclene sprites. which we-
re healed euery one.

D 17 Then the chiefe Priest rose vp, and al
they [†] were with him (which is [†] secte of
the " Sadduces) & were ful of ^e indignatiō.

" Which then
were the chief
among them.

18 And layd handes on the Apostles, and
put them in the commen prison.

^e They were ful
of blynde zeale, e-
mulation, and ia-
lousie, in defence
of their superstitiō.

19 But the Angel of the Lord, by nyght
opened the prison dores, and broght thē
forth, and sayd,

20 Go, your way, & being in the tēple speake to y^e people all the words["] of this life. ^{"Or, of the truly doctrine.}

21 When they heard *that*, they entred into the temple early in the morning and taught. And the chiefe Priest came, and they that *were* with him, and called the Coūcil together, and all the Elders of the chyldren of Israel, and sent to the prison, to fet them.

22 But when the officers came, and founde them not in the prison, they returned and tolde,

23 Sayinge, Certeynly we found the pri- E
son shut as sure as was possible, and the keepers standing without, before the dores: but when we had opened, we founde no man with in.

24 Then when the chiefe Priest, and the ruler of the temple, and the hie Priestes, heard these thinges, they douted of them, wher vnto this wolde growe.

25 Then came one and shewed them, Beholde, the men that ye put in prison, stand in the temple, and teache the people.

26 Then went the ruler *of the temple* with["] ministres, and broght them without violence (for they feared the people, lest they shulde haue bene stoned) ^{" Or, officers.}

27 And when they had broght them, they set them before the Coūsel. Then the chiefe Prieste asked them,

^f He accuseth them of rebellion and sedition.

28 Saying, Dyd not we straytely commande you, that ye shulde not teache in thys Name? and beholde, ye haue filled^f Ierusalem with your doctrine, and ye intende to bring this mans["] blood vpon vs.

^{" To make vs giltie of Christsdeath.}

29 Then Peter and the Apostles answered
and

F and sayd, We ought rather to obey God thē
^g men.

Gen. 26. a.
 exod. 15. e.
 deut. 11. b.
 chap. 3. b.

30 The * God of our fathers raysted vp Ie-

^g When they cō-
 mande, or defende
 vs thinges contra-
 ry to the worde of
 God.

31 Hym hath God lyft vp with his ryght
 hand, *to be* a ruler and a sauour, for to ge-
 ue repentance to Israel, and forgeuenes of
 synnes.

" Christe.

32 And we are his recordes concerning
 these thinges which we say: yea, and also
 the holy Gost whome God hath geuen to
 them that obey " him.

33 When they heard *that*, they brast for
 anger, and soght meanes to slay them.

34 Then stode ther vp one in the Counsel,
 a Pharisei named Gamaliel, a doctour of
 the lawe, had in auctoritie among all the
 people, and commanded to put the Apo-
 stles asyde a litel space.

35 And sayd vnto them, Men of Israel take
 hede to your selues, what ye entend to do
as touching these men.

G 36 For before these tymes, rose vp one ^h
 Theudas boastying him selfe, to whome re-
 sorted a nombre of men about a foure hō
 dred: which was slayne, and they all which
 obeyed him, were scattred abroad, and
 broght to noght.

^h This Theudas
 was about thirtie
 yeres before him
 of whome Joseph^r
 mencioneth li. 20.
 of Antiquites, cha.
 4. that was after
 the death of He-
 rode the Great,
 when Archelaus
 his sonne was at
 Rome, at what
 tyme Iurie was ful
 of insurrections.

Luk. 2. a.

37 After this man, arose ther vp one Iu-
 das of Galile, in the time when * tribute
 began, and drewe away muche people af-
 ter him: he also perished: and all that har-
 kened to him were scattered a broad.

38 And now I say vnto you, refraine your
 selues from these men, let them alone: for
 yf this counsel, or this worke be of men, it
 wil come to noght.

ⁱ He groundeth vpon good principles, but he doubteth of the qualitie of the cause: neither dare affirme whether it be good or bad.

39 But and yf it be of ⁱ God, ye cannot destroye it, lest happily ye be founde to stryue agaynst God.

40 And to him they agreed, and called the Apostles, and beat them, & commanded that they shulde not speake in the Name of Iesus, and let them go.

41 And they departed from the Council, reioysing, that they were counted worthy to suffre rebuke for the Name of Iesus.

42 And dayly in the temple, and in euery house they ceased not, teaching and preaching Iesus Christe.

THE VI. CHAPTER.

Seuen deacons are ordeyned in the Congregation. The graces and miracles of Steuen. VVhose they accused falsely.

ANd in those dayes as the number of A the disciples grewe, ther arose a grudge of the ^h Grekes towardes the Hebrues: because their wyddowes were ^a despiced in the dayly ministring.

^a They were not looked vnto in the distributiō of the almes.

2 Then the Twelue called the multitude of the disciples together, and sayd, It is not mete that we shulde leaue the worde of God, and serue the ^b tables.

^b Make prouisiō for the maintenāce of the poore.

3 Wherefore brethren, loke ye out among you seuen men of honest report, and ful of the holy Gost, and wysdome, which we may appoint to this nedeful busynes.

4 But we wil geue our selues continually to prayer, & to the ministration of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen a man ful of ^c faith

^h Whose ancestors were Iewes and dwelled in Grecia, therefore these spake Greeke, and not Hebrewe.

Chap. 21. b. ^c faith and of the holy Gost, and ^{*} Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a ["] conuerte of Antioche. ^e He ioyneth faith with the other gifts of the holy Gost.

["] Turned to the Iewesh religion.

6 Which they set before the Apostles : and they prayed, and ^d layde their handes on them.

^d This ceremonie the Iewes obserued in solemne sacrifices. Leuit. & also in prayers and priuate blessings. Gen. 48. c. likewise in the priuatie Church it was vsed ether whē they made ministers, or gaue the gifts of the holy Gost : which gifts being now taken away the ceremonie must cease.

["] That is, the Gospel.

C 7 And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, & a great company of the Priestes were obedient to the ["] faith.

8 And Steuen ful of faith and power, dyd great wonders & miracles among the people.

["] or, Colledge, diuerse nations had Colledges at Ierusalem where their youth was instructed as we se in vniuersities.

9 Then there arose certayne of the ["] Synagoge, which are called Libertines, and Cyrenites, and of Alexandria, and Cilicia, and Asia, and disputed with Steuen.

10 But they could not resist the wisdom, and the Sprite, by the which he spake.

D 11 Then they ^e suborned men, which sayd, We haue heard him speake blasphemous wordes against Moses, and against God.

^e Malice seketh false shiftes when trueth faileth her.

12 And they moued the people and the Elders, and the Scribes : and running vpon him, caught him, and broght him to the Council.

13 And broght forth false witnesses, ^w sayd, This man ceaseth not to speake blasphemous wordes against this Holy place, and the Lawe.

["] They speake this in contempt.

14 For we heard hym saye, that ["] this Iesus of Nazaret shall destroye this place, and shal change the ordināces which Moses gaue vs.

15 And all that sate in the Council looked stedfastly on him, and sawe his face as it

^f Not onely a certain confidēce, but also great maiestie appearing in him.

had bene the ^f face of an Angel.

THE VII. CHAPTER.

Steuē maketh answer to his accusation, rebuketh the hardnecked Iewes, & is stoned to death.

Then sayd the chief Prieste, Are these A thinges so?

^a Steuē was accused that he denied God, and therefore he is more diligent to purge this crime.

^b He speaketh here of Mesopotamia as it conteyneth Babylon and Chaldea in it.

2 And he sayd, Ye ^a men, brethren, and fathers, hearken: The God of ["] glorie appeared vnto our father Abrahā, whyle he was in ^b Mesopotamia, before he dwelt in Charran.

["] Hereby he is discerned frō the false Gods.

3 ^{*} And sayd vnto him, Come out of thy countre, and from thy kynred, and come into the land, which I shal shewe thee. *Gen. 12. a.*

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, he broght him from thence, into this land, in which ye now dwel.

5 And he gaue him none inheritance in it, no, not the breadth of a fote: and he promised that he wolde geue it to him to possesse, and to his seed after him, when as yet he had no childe.

6 God verely spake on this wyse, that his ^{*} seede shulde be a seiourner in a strange land, and that they shulde kepe them in bōdage. and entreate them euyl ^c four hundred yeres. *Gen. 15. c.*

^c Begynning to reckon the yeres frō the tyme that Isaac was borne.

7 But the nation to whom they shalbe in bondage wil I ["] iudge sayeth God: and after that, they shal come forth & serue me in this place.

["] Take vengeance of them & deliuer my people.

8 ^{*} And he gaue him the couenant of Circumcision

^B *Gen. 17. b.*

Gen. 21. a. cumcision: and so *Abraham* begate * Isaac, and circumcised him the eight day: and

Gen. 25. c. Isaac begate * Iacob, and Iacob the twelue

Gen. 26. d. * Patriarkes.

30. a. 35. d. 9 And the Patriarks hauing indignatiō, solde Ioseph into Egypt: but God was w̄ him,

Gen. 41. e. 10 And deliuered him out of all his aduersities, and * gaue him fauour and wysdome in the syght of Pharao Kyng of Egypt, who made him Gouvernor ouer Egypt, and ouer all his housholde.

11 Then came there a dearth ouer all the land of Egypt and Chanaan, and great affliction: that our fathers founde no sustenance.

Gen. 42. a. 12 But when * Iacob heard that ther was corne in Egypt, he sent our fathers first.

Gen. 45. a. 13 * And at the seconde *time*, Ioseph was knowen of his brethren, and Iosephs kinned was made knowen vnto Pharao.

"After the He brew thre score and ten. 14 Then sent Ioseph and caused his father to be broght and all his kynne, " thre score and fiftene soules.

15 And Iacob descended into Egypt, and dyed, both he and our fathers,

16 And were translated into Sichem, and were put in the " sepulchre, that ^d Abraham boght for money, of the sonnes of Emor, *sonne* of Sichem.

C 17 But whē the tyme of the promisse drue nye which God had sworne to Abraham,

Exo. 1. a. the people * grew & multiplied in Egypt.

18 Tyl another Kyng arose, which knewe not Ioseph.

19 The same dealt ^e suttely with our kynred, and euyl intreated our fathers,

^d It is probable that some writer through negligēce put in Abraham in this place, in stede of Iacob, who boght this field. *Gen. 33. c.*

^e He inuēted crafty wayes both to destroye the Israelites with ouer much labour: and also to get great profit by them. *Exo. 1. b.*

& made them to cast out their yong chyl-
dren, that they shulde not remayne aly-
ue.

20 * The same tyme was Moses borne, and *Exod. 2. a.*
was acceptable vnto God, which was no- *hebr. 11. e.*
rysshed vp in his fathers house thre mo-
nethes.

21 And when he was cast out, Pharaos
daughter toke him vp, and norissed him
for her owne sonne.

22 And Moses was learned in all maner
wysdome of the Egyptians: & was myghty
in wordes and in dedes.

23 And when he was ful forty yere olde, it
came into hys heart to viset his brethren,
the children of Israel.

24 * And when he sawe one of them suffre *Exod. 2. b.*
wronge, he defended him, and auenged
hys quarel that had the harme done to
hym, and smote the Egyptian.

25 For he supposed hys brethren wolde
haue vnderstande, how that God by his
handes shulde geue saluation vnto them:
but they vnderstode not.

26 And the next day, he shewed hym sel- ¹⁾
fe vnto them as they stroue, and wolde
haue set them at one agayne, saying,
Syr, ye are brethren, why hurt ye one
another?

27 But he that dyd his neighbour wron-
ge, thrust him away, saying, Who made
thee a Ruler, and a Iudge ouer vs?

28 Wylt thou kyl me, as thou dyddest the
Egyptian yesterdaye?

29 Then fled Moses at that saying, and was
a stranger in the lande of Madian, where
he begate two sonnes.

30 And

Exod. 3. b. 30 And whē fourty yeares were expired, ther appeared to him in the * wildernes of mount Sina, an Angel of the Lord in a flamme of fyre, in a bushe.

31 When Moses saw it, he wondred at the sight: and as he drue neare to beholde, the voice of the Lord came vnto him,

32 I *am* the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Then Moses trembled and durst not beholde.

33 And the Lord sayd to him, Put of thy shoves from thy fete: for the place where thou standest is holy ground.

34 I haue sene, I haue sene the afflictiō of my people which is in Egypt, and I haue heard their gronyng, and am come doune to deliuer them. and now come, and I wyl send thee into Egypt.

1. Cor. 10. a. E 35 This Moses whome they forsoke saying, Who made thee a Ruler and a Iudge: the same God sent bothe a Ruler, and a deliuerer, by y^e handes of the * Angel which appeared to hym in the bushe.

Exo 7. 8. 9. 10. 11. 14. 36 And * the same broght them out, shewing wondres and signes in Egypte, and

Exo. 16. a. in the red sea, & in the wyldernes * fourty yeres.

Deut. 28. c. chap. 3. d. 37 This is that Moses which sayd vnto the children of Israel, * A ^f Prophet shal the Lord your God rayse vp vnto you of your brethren, lyke vnto me, him shal ye heare.

^f He prueeth that Christe is thend of the Lawe and the Prophetes.

Exo 19 a. 38 * This is he that was in the congregation, in the wyldernes with the ^g Angel which spake to him in the mount Sina, & with our fathers, who receaued the ^g lyuely oracles to geue vnto vs.

^g Moses was the Angels minister, & a guyde to the fathers.

^g By oracles, is ment the sayings that God spake to Moses.

39 To whom our fathers would not obey, but refused, & in their hartes turned backe agayne into Egypt.

^h Figures, or testimonies of the presence of God.

ⁱ Yet they knewe he was absent for their commoditie, & so wolde shortly retourne and bring them the Lawe.

40 Saying vnto Aaron, * Make ^h vs goddes to go before vs. ⁱ For we wot not what is become of this Moses that broght vs out of the land of Egypt. *Exo. 32. a.*

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole: & reioysed in the workes of their owne hādes.

42 Then God turned *him selfe* away, and * gaue thē vp *into a reprobatsense*, that they should worshyp the " hoste of the skye, as it is written in the booke of the Prophetes, ^k * Thou house of Israel, gaue ye to me killing of beasts and sacrifices by the space of fourty yeres in the wyldernes? *Rom. 1. d.* "As the sunne mone & other starres. *Deut. 17. a.*

^k Your fathers begā in wildernes to contēue myne ordinances, & you now farre passe thē in impietie.

43 And ye " toke vp y^e tabernacle of * Moloch, & the starre of your god Remphan, figures which ye made, to worship them: therefore I wil remoue you beyonde Babylon. *Amos. 5. g.* " or, caried vpon your shulders. *Leuit. 20. a.*

ⁱ They ought to haue bene content with this Couenāt only, & not to haue gon after their lewde fantasies.

44 Our fathers had y^e tabernacle of ⁱ witness in the wildernes, as he had appointed them, speaking vnto * Moses, y^e he should make it according to the fasshion that he had sene. *Exo. 20. d.* *heb. 8. b.*

45 Which *tabernacle* also, our fathers receaued and broght in with * Iesus into the possession of the Gētiles, which God draue out before the face of our fathers, * vnto the dayes of Daud: *Ios. 3. c.* *Psal. 132. a.*

46 * Who founde fauour before God, & desired that he myght fynde a tabernacle for the God of Iacob. *2. Sam. 16. c.*

47 * But Salomon buylt hym an house. *1. Chr. 17. b.* *1. kyn. 6. a.*

48 Howbeit, that moste huest *God* dwelleth *chap. 17. f.*

- leth not in ^m tēples made with handes, as ^m He reproveth the grosse dulnes of the people which abused the power of God, in that they wolde haue cōteyned it with in the temple.
- Estā. 66. a.* sayth the * Prophete,
- 49 Heauen is my seat, and earth is my fo-
testole, what " house wyl ye buylde for me,
"God can not be conteyned in any space of place. sayth the Lord? or what place is it that I should reste in?
- 50 Hathe not my hande made all these thynges?
- G 51 * Ye stiffenecked & of vncircumcised
Iere. 9. g. hartes & eares, ye haue alwayes resisted yⁿ
ezech. 44. c. holy Gost: as your fathers dyd so do ye. ⁿ Which nether forsake your olde wickednes, nor so muche as heare, when God speaketh to you.
- 52 Which of the Prophetes haue not your fathers persecuted? and they haue slayne them, which shewed before of the com-
"Ies' Christe. myng of that " Iust, whom ye haue now betrayed and murthered.
- Exo. 16. a.* 53 * Which haue receaued y^e Lawe by the
gal. 3. c. o ordināce of Angels, & haue not kept it. ^o By their ministerie or office.
heb. 1. d.
- 54 When they heard these thinges, their hartes brast for anger, and they gnasshed at him with their teeth.
- 55 But he being ful of the holy Gost, looked vp stedfastly with his eyes into heauen. and saw the glorie of God, and Iesus
" or, being. " standing at ^p the ryght hand of God. ^p And raining in his fleshe wherin he had suffered
- 56 And sayd, Behold, I se the heauens open, and the Sonne of man standing at the ryght hand of God.
- 57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ^q ranne vpon him all at once. ^q This was done more of furious violence, then by any forme of iustice.
- 58 And cast him out of the citie, and stoned hym: and the wytnesses layd downe their clothes at a yonge mans fete named Saul.
- 59 And they stoned Steuē, who called on God, & sayd, Lord Ies', receaue my sprite.

60 And he kneled downe, and cried with a loude voyce, * Lord lay not this synne to their charge. And when he had thus spoken, he fel * aslepe. Matth. 5. g.
luk. 23. c.
1. cor. 4. c.
1. Thes. 4. c.

THE VIII. CHAPTER.

*Steuē is lamented and buried. The faithful scatered, preache here and there. The rage of the Iewes, and of Saul against them. Samaria is seduced by Simon the sorcerer, but was conuer-
ted by Philip, and confirmed by the Apostles. The couetousnes and hypocrisie of Simon. and conuersion of the Eunuche.*

ANd Saul consented to his death. & at A
y tyme, there was a great persecutiō
agaynst the Cōgregation which was at Ie
rusalē, & they were all scattered abroad,
through the regiōs of Iurie and Samaria,
except the Apostles.

2 Then *certeyne* men "fearing God, caried *Steuē* amongs thē, *to be buried*, and made great ^a lamentation ouer him. "Frō the pla-
ce where he
was stoned.

^a Whē the Chur-
che is deprived
of any worthy mē-
ber ther is iuste
cause of sorrowe.
& note, that here is
no mention of any
relikes, or prayers
for the dead, or
worshiping.

3 But Saul made hauocke of the Congre-
gation, and entred into euery house : and
drewe out bothe men and women, and put
them into prison.

4 Therefore they y were scattered abro-
de, wēt euery where preaching the worde
of God.

^b The conuersiō
of Samaria was as
it were the first fru
its of the calling
of the Gentils.

5 Then came Philip into the citie ^b Sama-
ria, and preached Christ vnto them.

6 And the people gaue hede vnto those B
thinges which Philip spake, w one accor-
de, hearing and seing the miracles which
he dyd.

7 For vnclene sprites crying with a loud
voyce,

voyce, came out of many that were possessed *of them*. and many taken with palseys, and that halted, were healed.

8 And ther was great ioye in that citie.

9 And ther was a certayne man called Simon, which before tyme, in the same citie vsed witchecraft and bewitched the people of Samarie, saying, that he was a mā that could do great thinges :

10 Whom they ^c regarded from the least to the greatest, saying, This fellow is that great power of God.

^c How much more are we inclined to follow the illusions of Satā then the trueth of God?

11 And they set muche by hym, because that of longe tyme he had bewytched thē with sorceries.

12 But assone as they beleued Philippes preaching of the kyngdome of God, and of y Name of Iesus Christ, they were baptized bothe men and women.

C 13 Then Simon him selfe ^d beleued also : and was baptized, & continued with Philip: and wondred, beholdyng the signes & miracles which were shewed.

^d The maiestie of Gods worde forced him to cōfesse the trueth. But yet was he not regenerat therfore.

14 Now whē the Apostles ^w were at Ierusalem heard say, that Samaria had receaued the worde of God, they sent vnto thē, Peter and Iohn.

15 Which when they were come doune, prayed for them, that they myght receaue the holy ["] Gost.

"The particular gifts of the holy Spirit.

16 (For as yet, he was come on none of them, but they were baptized ^e only in the Name of our Lord Iesus.)

^e They had only receaued the common grace of adoption & regeneration which are offered to all the faithful in Baptisme.

17 Then layd they their handes on them, and they receaued the holy Gost.

18 When Simon sawe, that through laying on of the Apostles handes, the holy

Gost was geuen, he offered them money.

19 Saying, Geue me also this power, that on whomsoeuer I put the handes, he may receaue the holy Gost.

20 Then sayd Peter vnto hym, Thy money D perishe with thee, because thou wenest ȳ the gift of God may be obtained with money.

21 Thou hast nether part nor fellowship in this busynes : for thy hart is not right in the sight of God.

22 " Repent therfore of this thy wickednes, and pray God, that if it be possible the thoght of thyne hart may be forgeuen thee. " or, turne away from.

^f Or, thy hart is ful of dispiteful malice, & deuclishe poison of impietie, so that now Satan hath thee tyed as captiue in his bandes.

23 For I perceaue that thou art ^f in ȳ gall of * bitternes, * in the bōde of iniquite.

Deut. 29. c.

24 Then answered Simon, & sayd, Pray ye to the Lord for me that none of *these thinges* which ye haue spoken, fall on me.

1. Tim. 2. d. esa. 58. b.

25 And they when they had testified and preached the worde of the Lord, returned toward Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 Then the Angel of the Lord spake vnto Philip, saying, Aryse & go toward the south vnto the way that goeth doune frō Ierusalē vnto Gaza, which is leaft " waste.

E

27 And he arose and went on : and beholde a certeyne Eunuche of Ethiopia Candaces the Quene of the Ethiopians chief Gouerner, who had the rule of all her threasure, came to Ierusalem for to worshyp.

" After that Alexāder had destroyed it it was not much peopled.

^g Eunuche, signifieth him that is gelded, but because in the east partes great affaires were cōmit to suche: it came in vse that noble mē were called Eunuches, although they were not gelded.

28 And as he returned home agayne sytting in his charet, he read Esai the Prophet.

29 Then

29 Then the Sprite sayd vnto Philip, Go neare and ioyne thy selfe to yonder charet.

E 30 And Philip ranne thether, and heard him read the Prophet Esaie, and sayd, But vnderstandest thou what thou reade-dest?

31 And he sayd, How can I, except I had a gyde? And he desired Philip, that he wolde come vp and sit with him.

Esa. 53. e. 32 The place of the Scripture which he read was this, * He was led as a shepe to be slayne: and like a lambe domme before his shearer, so opened he not his mouth.

*"The punishe-
mēt which he
suffered.
" Or, age.
" And now rai-
gneth in hea-
uen.* 33 ^h In his humilitie his ["]iugement hath bene exalted. But who shal declare his ["]i generation? for his life is taken from the ["]earthe.

34 Then the Eunuche answered Philip and sayd, I pray thee of whom speaketh the Prophet this? of him selfe, or of some other man?

*" He opened
at length this
matter of so
great impor-
tance.* 35 Then Philip ["] opened his mouth, and begā at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certayne water, & the Eunuche sayd, Se, *here is* water, what doth let me to be baptized?

*"With a pure
and perfect
heart.* 37 And Philip sayd vnto him, If thou beleuest with ["] all thyne heart, thou mayst. And he answered and sayd, I beleue that Iesus Christe is the Sonne of God.

38 Then he cōmanded the charet to stand

C.ii.

^h Albeit Christe was ingraue and in deathes bandes, feeling also his Fathers angre agaīst synne: yet he brake the bādes of death and was exalted.

ⁱ That is, how long his age shal endure? for being risen from death, death shal no more raige, nether shal his kyngdome euer haue ende, or els we may take generation, for his church which neuer shal haue ende, for now they sit in heauenly places with Christe their head.

styl: and they went doune bothe into the water, bothe Philip & also the Eunuche, and he baptized him.

39 And assone as they were come out of the water the Spirit of the Lord caught away Philip, ⁊ the ^k Eunuche sawe him no more, and he went on his way reioysing.

^k This was, to thintent that he might knowe so muche the better that Philip was sēt to him by God.

ⁱ Some thinke this citie was also called Asdod. Issue.15.

40 But Philip ^{''} was founde at ^l Azotus: & he walked throughout the countre, preaching in their cities, tyl he came to Cesārea.

^{''} or, perceaued him selfe to be.

THE IX. CHAPTER.

The conuersion of Saul, his vocation to the Apostleship, and his zeale to execute the same. How he escapeth the Iewes cōspiracies: his accesse to the Apostles. The prosperitie of the Churches. Peter healeth AEneas, raiseth Tabitha, conuerteth many to Christe, & logeth in a tanners house.

^a He persecuted with a great rage, and crueltie the innocēt bloud which he thirsted fore.

AND Saul yet breathing out threatninges & slaughter agaynst the disciples of the Lord, went vnto the hye Priest, 2 And desired of him letters to Damascus to the Synagoges: ⁊ if he founde any of thys ^{''} way (whether they were mē or womē) he myght bring them bounde vnto Ierusalem.

^A Rom. 9. a. 1. Cor. 15. a. gal. 1. c.

3 * Now as he iorneyed, it fortunēd that as he was come nye to Damasc', * sodēly ther shyned rounde about him a lyght from heauen.

^{''} or, secte, or, sorte.

Chap. 22. b. 1. cor. 11. a. 1. Cor. 15. a.

4 And he fel to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he sayd, Who art thou Lord? And the

the Lord sayd, I am Iesus whom thou persecutest, it is hard for thee to kycke against
^b pricketh.

^b That is, to resist God when he pricketh and solliciteth our consciences.

6 He *then* bothe trembling and astonyed, sayd, Lord what wilt thou haue me to do? and the Lord sayd vnto him, Arise and go into the citie, & it shalbe tolde thee what thou shalt do.

B 7 The men which iorneyed with him, stode amased, hearing "*his* voyce : but ^c seing no man.

^c For onely Saul knewe that Iesus spake vnto him.

["] For he was blynde. 8 And Saul arose from the grounde, and opened his eyes, but "*sawe* no man. Thē led they him by the hand, & broght him into Damascus.

9 Wher he was thre dayes with out sight, and nether ^d ate nor drancke.

^d He was so rauished with the visiō that his appetite was taken away.

10 And ther was a certaine disciple at Damascus named Ananias, and to him sayd the Lord in a visiō, Ananias. And he sayd, Beholde, *I am here* Lord.

^{Saul prayeth.} 11 Then the Lord sayd vnto him, Arise, & go into the strete which is called Strayght and seke in the house of Iudas after one called Saul of Tars' : for beholde he prayeth.

12 And he sawe in a vision a man named Ananias coming into him, and putting his handes on him, that he myght receaue his syght.

13 Thē Ananias answered, Lord, I haue heard by many of this mā, how muche euyl he hath done to thy saintes at Ierusalem.

C 14 Moreouer here he hath auctorite of the hye Priestes, to bynde all that call on thy Name.

15 The Lord sayd vnto him, Go thy wayes :
 C.iii.

* A worthy ser-
uant of God, and
endewed with ex-
cellent graces a-
boue others.

for he is a ^cchosen vessel vnto me, to ["]beare
my Name before the Gētiles, and kynges,
and the children of Israel.

["]To beare me
witnes, & set
forthe my
glorie.

16 For I wil shewe hym, how many thyn-
ges he must suffre for my Names sake.

17 Then Ananias went his way, & entred
into that house, & put his handes on him,
and sayd, Brother Saul, the Lord hath sent
me (Iesus *I meane* that appeared vnto thee
in the way as thou camest) that thou mygh
test receaue thy syght, and be fylled with
the holy Gost.

18 And immediatly ther fel frō his eyes D
as it had bene scales, and sodenly he rece-
aued syght: and arose, and was baptized.

19 And receaued meat, and was comfor-
ted. Thē was Saul certayne dayes with the
disciples which were at Damascus.

20 And strayght way he preached Christ
in the Synagoges, how that he was the Sō-
ne of God.

21 So that all that heard him, were ama-
sed and sayd, Is not this he, that spoyled
them [¶] called on this Name in Ierusalē:
& came hyther for that entent, [¶] he shuld
bryng them bounde vnto the hye Priestes?

22 But Saul encreased the more in strēgth,
and confounded the Iewes which dwelt at
Damascus, ["] confirming, that this was very
Christe.

["] Prouing by
the conferen-
ce of the Scri-
ptures.

[†] That was after
three yeres, that he
had remayned at
Damascus. and in
the cōtrey about.
Gal.i.d.

23 And after a [†] good whyle, the Iewes to-
ke consel together, to kyl him.

[¶] The Gouver-
nour at their re-
quest appointed a
watche as he de-
clareth to the Co-
rinthians.

24 But their laying awayt was knowen of
Saul, and they ^{* ¶} watched the gates day &
nyght to kyl him.

2. Cor. 11. g.

25 Then the disciples toke him by night, E
and put him through the wall, and let him
doun

doune in a basket.

26 And when Saul was come to Ierusalē, he assayde to couple him selfe with the disciples, but they were all afrayde of him, and beleued not that he was a disciple.

27 But Barnabas toke him, & broght him to the Apostles, & declared to them, how he had sene the Lord in the way, who spake vnto him : and how he had done boldly at Damascus in the Name of Iesus.

" With Peter and Iames. Gal.1.1.d.

28 And he was conuersant with " them at Ierusalem.

" Which were Iewes, but so called because they were dispersed through Grecia and other contries.

29 And spake frankly ^h in the Name of the Lord Iesus. & disputed with the " Grekes: and they went about to slay him.

^h Making open profession of the Gospel.

30 But when the brethren knewe of that, they broght hym to Cesarea, and sent him forth to ⁱ Tarsus.

ⁱ Because it was his owne cōtrie, & there he might haue some autoritie.

31 Then had the Churches rest through all Iewrie, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Gost.

F 32 And it chāsed as Peter walked through out all *quarters*, he came also to the saintes which dwelt at Lidda.

33 And there he founde a certayne man named AEneas, which had kept his bed eight yeres, sycke of the palsye.

34 Thē sayd Peter vnto him, AEneas, Iesus Christe maketh thee whole: arise and " make vp thy bed . and he arose immediately.

" or, trusse thy couche together.

" A place so called, & not a citie.

35 And ^k all that dwelt at Lydda and " Saron, sawe him, and tourned to the Lord.

^k Meaning the greatest part.

36 Ther was at Ioppa a certayne woman which was a disciple named Tabitha, (w

C.iii.

by interpretation is called "Dorcas) the same was "ful of good workes and almes dedes, which she did.

"That is a de-
re, or roebuc
ke.
" or, riche.

^l To thintēt they
might bury her af-
terward.

37 And it chanced in those dayes, that she was sycke and dyed. and when they had ^lwasshed her, they layd her in an vpper chamber.

38 Now forasmuche as Lydda was nye to Ioppa. and the disciples had heard that Peter was there, they sent vnto him two men desiring that he wolde not delaye to come vnto them.

39 Then Peter arose and came with them: G and when he was come, they broght him into the vpper chamber: where all the widowes stode rounde about him weping, and shewyng the coates and garmentes which Dorcas made, while she was with them.

40 And Peter put them all forth, & knelled downe, and prayd, and turned him to the body, and sayd, Tabitha, arise. And she opened, her eyes, and when she sawe Peter, sat vp.

^m For she was re-
stored to life, ra-
ther that others
myght haue occa-
sion to beleue and
glorifie God, thē
for her owne sake.

41 And he gaue her the hand, and lift her vp, and called the ^msainctes and wyddowes, and restored her alyue.

42 And it was knowen through out all Ioppa, and many beleued in the Lord.

43 And it came to passe that he taried many dayes in Ioppa, with one Simon a "tan- " or, corier.
ner.

THE X. CHAPTER.

*The vision that Peter saw. How he was sent to Cornelius The Heithen also receaue the Spri-
te, and are baptized.*

Forthermore

A **F**Orthermore there was a certayne man in Cesarea called Corneli', a captayne of the souldiers called the Italian *bande*.

2 A deuout man, and one ^a that feared God with all his housholde, which gaue much almes to the people, & prayed God continually.

^a Who had forsake all superstitions, and gaue him selfe to the true seruice of God.

3 The same sawe in a visiō euidētly (about the nynthe houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius,

4 When he loked on him, he was afrayd and sayd, What is it Lord? And he sayd vn to him, Thy prayers and thy almes are come ^b vp into remembrance before God.

^b That is, God dyd accept them, wherof it foloweth that he had faith, for els it is impossible to please God.

5 Now therfore send men to Ioppa, and cal for one Simō, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea syde: he shal tel thee what thou oghtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his householde seruantes, and a souldier that feared God, one of thē that wayted on him.

8 And tolde them all the matter, & sent them to Ioppa.

B 9 On the morowe as they went on their iorney, and drewe nye vnto the citie, Peter went vp vpon the top of the house to pray, about the ["] sixt houre.

["] Which was midday.

10 Thē waxed he an hongred, and would haue eaten: but whyle they made *some thinge* ready, he fel into a trance.

11 And he sawe heauen opened, and a certayne vessel come downe vnto him, as it had bene a great shete, knyt at y^e foure cor

ners, and was let downe to the earth.

^c As camels, horses, dogges, oxen, shepe, swyne & suchelike which mā nourrisheth for his vse.

12 Wherin were ^c all maner of foure footed beastes of the earth, and wilde beastes & creping beastes, & foules of the ayer.

13 And ther came a voyce to him, Ryse Peter, kyl, and eat.

14 But Peter sayd, Not so Lord, for I haue neuer eaten any thing that is commen, or vncleane.

^d In taking away the difference betwixt vncleane beastes & cleane, he sheweth there is no difference betwixt men.

15 And the voyce *spake* vnto him agayne ^c the seconde tyme, What God hath ^d purified ^e pollute thou not.

^e Take it not for polluted & impure.

16 This was so done thryse: and the vessel was drawen vp againe into heauen.

17 Whyle Peter mused in him selfe what this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Simons house, and stode before the dore.

18 And caled out one, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 Whyle Peter thought on the vision, the Sprite said vnto him, Beholde three men seke thee.

^f Then true obedience which proceedeth of faith, ought to be without dout or questioning.

20 ^f Aryse therfore, get thee downe, and go with them, and ^c doute not: for I haue sent them. *Chap. 15. b.*

21 Then Peter went downe to the men, which were sent vnto him from Cornelius. and sayd, Beholde, I am he whome ye seke, what is the cause wherfore ye are come?

22 And they sayd, Cornelius the captaine, a iuste man, and one that feareth God, & of good reporte among all the people of the Iewes, was warned by an holy Angel,

gel, to send for thee into his house, and to heare thy wordes.

Peter goeth
towards Cor-
nelius.

23 Then called he them in, & lodged thē. and the next day, Peter went away with them, and certayne brethren from Ioppa accompanied hym.

24 And the day after, they entred into Cesarea. And Cornelius wayted for them, and had called together his kynsmen, and speciall friendes.

25 And as it chanced Peter to come in, Cornelius met hym, and fel downe at his fete, and ^f worshypped hym.

26 But Peter toke hym vp, saying, Stand vp, for euen I my selfe am a man.

^f Shewed to muche reuerence and farre passing decēt ordre, as thogh Peter had bene God.

27 And as he talked with hym, he came in, and founde many that were come together.

John. 4. c.

28 And he said vnto them, Ye knowe how that it is an vnlawful thyng for a mā that is a * Iewe, to companye or come vnto one, that is of an other nation: but God hath shewed me, that I should not call any man

"or, polluted." comen, or vncleane.

29 Therefore came I vnto you without saying naye, assone as I was sent fore. I aske therefore, For what intent haue ye sent for me?

E 30 Thē Corneli' sayd, Foure dayes ago, euē about this houre I fasted, and at the nynthe houre, I prayd in my house: and beholde, a man stode before me in bryght clothyng,

31 And sayd, Corneli', thy prayer is heard and thyne almes dedes are had in remembrance in the syght of God.

32 Send therefore to Ioppa, and call for

Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea syde, the which assone as he is come, shal speake vnto thee.

33 Then sent I for thee immediatly, and thou hast wel done for to come. Now therefore are we al here present before God, to heare all thinges that are commanded vn to thee of God.

34 Then Peter opened his mouth, and sayd, Of a truth I perceauē, that * God is not parciall.

¶ By this speache the hebrewes meane the whole religion of God, which with out faith profiteth vs nothing.

35 But in all people he that ^g feareth him, & worketh righteousnes, is accepted with hym.

36 The which thing he declared vnto the children of Israel, preaching * peace by Iesus Christe, which is Lord ouer all.

37 Ye knowe what thing was done through out all Iewrie, and beginning in Galile, after the baptisme which Iohn preached:

38 How God ["] annointed Iesus of Nazaret with the holy Gost, and with power: which Iesus went about doing good and healing all that were cruelly oppressed of the deuyll: for God was with hym.

39 And we are wytnesses of all thinges which he dyd bothe in the land of the Iewes, & also at Ierusalem: whome they slewe, hanging him on a tree.

40 Hym God rayised vp the third day, and caused that he was shewed openly:

41 Not to al the people, but vnto the wytnesses chosen before of God, to vs which ate and dranck with him, after he arose from death.

Deu. 10. d.
2. chro. 19. d.
iob. 34. b.

wisd. 6. b.
eccles. 35. b.
gal. 2. b.
rom 2. b.

eph. 6. b.
col. 3. d.
1. pet. 1. c.
F

Luk. 4. b.

"That is, endowed him with graces & giftes aboue all others.

The charge to
preache the
Gospel.

42 And he commanded vs to preache vn
to the people, & testifie, that it is he that
is ordeyned of God, a Iudge of quick and
dead.

Iere. 11. f.
mich. 7. d.
chap. 15. b.

43 To him also geue all the * Prophetes
witnes, that through his Name, all that be
leue in hym, shal * receaue remission of
synnes.

The holy Spri
te powred vpon
the Gentils.

44 Whyle Peter yet spake these wordes,
the holy Gost fel on all them which heard
the preaching.

45 And they of the Circumcision which
beleued, were astonied, as many as came
with Peter, because that on the Gentils al
so, was powred out the gyft of the holy
Gost.

46 For they heard them speake with
tongues, and magnifie God. Then answered
Peter,

47 Can any man ^h forbyd water, that the
se should not be baptized, which haue re-
ceaued the holy Gost, as wel as we?

^h We ought not
to debarre them of
baptisme whome
God testifieth to
be his.

48 And he commanded them to be bap-
tized in the Name of the Lord. Then pra-
yed they hym to tary a fewe dayes.

THE XI. CHAPTER.

*Peter sheweth the cause wherfore he went
to the heythen. The Churche increaseth. Barna-
bas and Paul preache at Antioche. Agabus
prophecieth dearth for to come: & the remedie.*

AND the Apostles and the brethren
that were in Iewrie, heard say, that
the Gentils had also receaued the worde
of God.

2 And when Peter was come vp to Ie-

^a For they could not comprehend this secret which was hid from the Angels them selues, euen from the creation of the world. Eph. 3. b. Coloss. 1. d.

rusalem, they of the Circumcision ^a reasoned with hym,

Peter is vniu-
stly reprobued.

3 Saying, Thou wentest into men vncircumcised, and atest with them.

4 Then Peter began, and expounded *the thyng* in order to them, saying,

5 I was in the citie of Ioppa praying, and in a traunce I sawe *this* vision, A certayne vessel descende, as it had bene a large linnen cloth, let downe from heauen by the foure corners, and it came to me.

He purgeth
his fact befo-
re the Church.

6 Into the which, when I had fastened myne eyes, I considered, and sawe foure foted beastes of *y* earth, & wilde beastes, and creping beastes, & foules of the ayre.

7 Also I heard a voyce, saying vnto me, B Aryse Peter, slay and eat.

8 And I sayd, God forbyd Lord, for nothing comen or vnclene, hath at any tyme entred into my mouth.

9 But the voyce answered me agayn frō heauen, Count not thou those thynges["] comen, whych God hath clensed.

" Or, pollute
thou not the
se thynges.

10 And this was done thre tymes: and al were taken vp agayne into heauen.

11 Then beholde immediatly ther were thre men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Sprite sayd vnto me, that I shuld go with them, with out douting. Mo reouer these sixe brethren accompanied me: & we entred into *a certeyn* mans house.

13 And who shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shal tel thee wordes wherby both
thou

C thou and all thyne house shalbe saued.

15 And as I began to preache, the holy
Cha.2.a.3.b. Gost fel on them, * as he dyd on vs at the
begynnyng.

16 Then came to my remembrance that
Cha.1.a.19a saying of the Lord, how he said, * Iohn ba
mat 3. c. ptized with water, but ye shalbe baptized
mar. 1. b. with the holy Gost.
luk 3. c.

17 For as muche then as God gaue them
iohn. 1. d. a lyke gyfte, as he dyd vnto vs, when we
beleued on the Lord Iesus Christe: who
was I, that I shuld haue withstande God?

18 When they heard thys, ^b they helde
their peace, and glorified God, saying, Thē
hath God also to the Gentils graunted "
repentance vnto lyfe.

"Thisrepentā
ce dependeth
vpon faith.

^b Their modestie
declareththat they
were not ashamed
to vnsay that whe-
rof they had vniu-
stely blamed Pe-
ter.

19 And they which were scatred abroad
because of the " affliction that arose about
Steuē, walked throughout tyl they came
vnto Phenice and Cyprus, and Antioche,
preaching the worde to no man, but vnto
the Iewes only.

"Or, trouble.
D

20 But some of them were men of Cyprus
and Cyrene, which when they were come
into Antioche, spake vnto the ^c Grekes, &
preached the Lord Iesus.

" The power
and vertue.

21 And the " hand of the Lord was with
them, & a great nombre beleued and tur-
ned vnto the Lord.

^c He meaneth
not the Iewes
which being scate-
red abroad in di-
uers contreys were
called by this na-
me, but the Grec-
kes which were
Gētils.

22 Tydinges of these thinges came vnto
the eares of the Congregation, which was
in Ierusalem: and they sent forth Barna-
bas that he shulde go vnto ^d Antio-
che.

^d This was the
moste famous Ci-
tie of Syria, & bor-
dered vpō Cilicia.

23 Which, when he was come & had sene y
grace of God, was glad, and exhorted thē
al, that with purpose of heart they wold

continually cleaue vnto the Lord.

24 For he was a good man, and ful of the holy Gost, and faithe: and muche people was added vnto the Lord.

25 Then departed Barnabas to Tarsus, for to seke Saul:

26 And when he had founde hym, he broght hym vnto Antioche. & it chanced that a whole yere they had their conuersatiō with the Church there, and taught muche people: inso muche, that the disciples of Antioche, were the fyrst that were called " Christen.

27 In those dayes came Prophetes from Ierusalem vnto Antioche.

* This prophecie was an occasion to the Antiochians to relieue the necessitie of their brethren.

28 And ther stode vp one of them named Agabus, and signified by the ^e sprite, that ther shulde be great derth throughout al the worlde, which came to passe in the * Emperour Claudius dayes.

"Wher as before they were called disciples now they are named Christians.

Chap. 21. d.

^f To signifie that it came of a charitable mynde towards them.

29 Then the disciples, euery man according to his habilitie, ^f purposed to send socour vnto the * brethren which dwelt in Iewrie.

Chap. 12. d.

30 Whych thyng they also dyd, and sent it to the Elders, by the handes of Barnabas and Saul.

The Christians are poore.

THE XII. CHAPTER.

Herode persecuteth the Christen, killeth Iames, and putteth Peter in prison, whom the Lord deliuereth by an Angel. The shameful death of Herode. The Gospel florisheth. Barnabas and Saul retorning to Antioche take Iohn Marke with them.

In

"Persecution.

A **I**N that tyme, ^a Herode the kynge stretched forth his handes to vexen certayne of the Congregation.

^a Who was called Agrippa the sōne of Aristobulus. he was nepuewe vnto Herode the great, and brother of Herodias.

"There was another so named which was the sonne of Alpheus.

2 And he kylled Iames the " brother of Iohn, with the sworde.

3 And because he saw that it ^b pleased the Iewes, he proceded farther, to take Peter also. then were the dayes of swete bread.

^b It came then of no zeale nor religion, but only to flatter the people.

"The number being sixtene was deuised by foures, to kepe diuers wardes.

4 And when he had caught him, he put him in prison, and deliuered him to " foure quaternions of souldiers to be kept: intending after Easter to bringe him forth to the people.

The Church prayeth for Peter.

5 Then was Peter kept in prison, but prayer was made with out ceasing of the Church vnto God for him.

6 And when Herode wolde haue broght hym out vnto the people, the same nyght slept Peter bitwene two souldyers, bounde with two chaynes, and the keepers before the dore, kept the prison.

Chap. 5. d.

7 * And beholde, the Angel of the Lord came vpon them, and a light shyned in the lodge: and he smote Peter on the syde, & sterid hym vp saying, Aryse vp quickly, And his chaynes fel of from hys handes.

Mar. 6. b.

" Or, shoes.

8 And the Angel sayd vnto hym, Gyrde thy selfe, and bynde on thy * " sandales. and so he dyd, and he sayd vnto hym, Cast thy garment about thee, and folowe me.

9 Then *Peter* came out and folowed hym, and wist not that it was true which was done by the Angel, but thoght he had sene a vision.

B **10** When they were past the fyrst & the
D.i.

seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accorde: & they went out, and passed through one strete, and by and by, the Angel departed from hym.

11 And when Peter was come to hym selfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hād of Herode, and from all the wayting fore, of the people of the Iewes.

Peter acknow-
legeth that
God deliue-
red him.

12 And as he considered *the thinge*, he came to the house of Marie, the mother of one Iohn, whose surname was Marke, wher many were gathered together and prayed.

13 As Peter knocked at the entry dore, a C mayde came forth to hearkē, named Rhode. Rhode.

14 So when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and tolde how Peter stode before the entry.

15 But they sayd vnto her, Thou art mad. And she bare them downe, that it was euē so. then said they, It is his ^c Angel.

^c For they dyd knowe by Gods worde that Angels were appoynted to defende the faythful: and also in those dayes they were accustomed to see suche sightes.

16 But Peter continued knockyng: and when they had opened the dore, and sawe hym, they were astonyed.

17 And he beckened vnto them, with the hand, to holde their peace, and tolde thē by what meanes the Lord had broght him out of the prison.

^d Which was Iesse suspect, by reason of the brethren.

18 And he said, Go shewe these thinges vnto Iames and to the brethren. and he departed and went into ^d another place.

18 Now

18 Now assone as it was day, there was no lytle a do among the souldiers, what was become of Peter.

19 When Herode had soght for him, and found hym not, he examined the kepers, and commanded them to be led to be ponished, and he descended from Iewrie to Cesarea, and *there* abode.

D 20 Then Herode intended to make warre against thē of Tyre and Sidon. but they came all with one accorde, and made intercession vnto " Blastus the kynges chamberlayne, and desired peace, because their coūtrei was nouryshed by ȳ kynges *land*.

"Bothe by flattering wordes and also by bryberye.

21 And vpon a daye appoynted, Herode arayed hym in royal apparel and set him in his seat, and made an oration vnto them.

22 And the people gaue a shoute, saying, It is the voyce of a God, and not of a mā.

23 But immediatly the Angel of the Lord smote him, because he ^e gaue not God the honour, so that he was eaten " of wormes, and gaue vp the gost.

"His grande Father was eaten of lysse.

"The more that tyrants go about to suppress Gods worde, the more doth it increase.

24 And the worde of God " grewe, and multiplied.

25 And Barnabas and Saul returned frō Ierusalem, when they had fulfilled their ^f office, and toke with them Iohn, whose surname was Marke.

^e Which he shulde haue done, if he had ponished the flatterers, of whose vanitie he cōplayned when he was a dyeng as Iosephus writeth.

^f Which was, to distribute the almes sent from Antioche. Chap. 11. d.

THE XIII. CHAPTER.

Paul and Barnabas are called to preache among the Gentils. Of Sergius Paulus, and Elymas the sorcerer. The departure of Marke. Paul preacheth at Antioche. The faith of the Gentils. The Iues reiected. They that are ordey-

D. ii.

ned to life beleue. The fruit of faith.

There were in the Congregation that A
was at Antioche, certayne * Prophe- *Chap. 14. d.*
tes, and teachers, as Barnabas, and Simeon
called Niger, and Lucius of Cyrene, and
" Manahē, which had bene broght vp with "God calleth
Herod the kynge, and Saul. of all sortes.

^a The worde si-
gnifieth to execute
a publike charge,
as the Apostleship
was: so that here is
shewed, that they
preached, and pro-
phecied.

2 As they ^a ministred to the Lord, and fa-
sted, the holy Gost sayd, * Seperate me Bar *Rom. 1. a.*
nabas and Saul, for the worke where vnto
I haue called them.

3 Then fasted they and prayed, * and layd *Chap. 6. b.*
their handes on them, and let them go.

4 And they, after they were sent forth
of the holy Gost, came vnto Seleucia, and
from thence they sayled to Cyprus.

5 And when they were at Salamine, they
preached the worde of God in the Syna-
gogues of the Iewes: and they had also Iohn
to their minister.

6 When they had gone through out the
Yle vnto *the citie* of Paphus, they founde a
certayne sorcerer a false prophet, which
was a Iewe, named Bariesus.

7 Which was wyth the Ruler of the coū B
trei, one Sergius Paulus, a prudent man:
the same Ruler called vnto hym Barnabas
and Saul, and desired to heare the worde
of God.

8 But Elymas, the sorcerer (for so is his
name by interpretation) withstode them,
and soght to turne away the Ruler from
the fayth.

9 Then Saul (which also *is called* Paul) be-
yng ful of the holy Gost, set his eyes on
hym,

10 And

" Which are,
the doctrine
of the Apos-
tles that onely
leadeth vs to
God.

10 And sayd, O ful of all suttelty and mischiefe, thou chylde of the deuyl, and enemye of all righteousnes, wylt thou not cease to peruert the strayght " wayes of the Lord?

11 Now therfore beholde, the hand of the Lord is vpō thee, & thou shalt be blynde, & not se the sunne for a season. And immediatly ther fel on hym a myste and a darknes, and he went about, seking some to lead hym by the hand.

12 Then the Ruler whē he sawe what had happened, beleued, and wondred at the doctrine of the Lord.

13 When Paul and they that were with him were departed by ship from Paphus, they came to Perge *a citie* of Pamphylia: & Iohn departed from them, and returned to Ierusalem.

" Another An-
tioche was in
Syria.

C 14 But they wandred through the countres from Perge to " Antioche *a citie* of the countrey of Pisidia, and went into the Synagoge on the Sabbath day, and sate dou- en.

15 And after the lecture of the Lawe and Prophetes, the Rulers of the Synagoge sēt vnto them, saying, Ye men and brethren, yf ye haue any worde of ^b exhortation for the people, say on.

^b This declareth
that the Scripture
is geuen to teache
and exhort vs.

16 Then Paul stode vp and beckned with the hand, and sayd, Men of Israel, and ye that feare God, geue audience.

Exod. 1. a.

Exod. 13. c.

17 The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the lande of * Egypt, and with a * myghty arme, broght them out of it.

^c Here is declared the great patience and long suffering of God before he punisheth.

^d For, 450 yeres were not fully accomplished, but there lacked 3. yeres counting from the byrth of Isaac to the distribution of the land of Chanaan.

^e When his office drewe to an ende he sent his disciples to Christe.

^f He rebuketh them for their ignorance.

18 And about the tyme * of fortie yeres, *Exod. 16. a.* suffred he their ^c maners in the wyldernes.

19 And he destroyed seuen nations in the land of Chanaan, and * deuided their lād *Iosue 14. a.* to them by lot.

20 Then afterwarde he gaue vnto them * Iudges, ^d about the space of foure hundredeth and fifty yeres, vnto the tyme of Samuel the Prophet. *Iudg. 3. b.*

21 So after that, they desired a * kyng, & God gaue vnto thē * Saul, the sōne of Cis, *1. Sam. 8. a.* a man of the tribe of Benjamin, by the space of fourty yeres. *1. Sam. 9. c.*

22 And after he had put hym downe, he set vp * Dauid to be their kyng, of whome he witnessed, saying, I haue found Dauid *D 1. Sam. 16. c.* *psal. 89. d.* *the sonne* of Iesse, a man after myne owne heart, which wyl fulfyl all thinges that I wyl.

23 Of this mans sede hath God * according to hys promisse raised vp to Israel, the sauour Iesus: *Esa. 11. a.*

24 When Iohn * had fyrst preached before him that was euen commyng, the baptisme of amendement of lyfe to Israel. *Mat. 3. a.* *mar. 1. a.* *luk. 3. a.*

25 And when Iohn had fulfilled his ^e course, he sayd, * Whō ye thinke that I am, the same am I not, but behold there commeth one after me, whose shoe of his fete, I am not worthy to lowse. *Iohn. 1. c.*

26 Ye men and brethren, chyldren of the generation of Abraham, and whosoeuer amōg you feareth God, to you is this " worde of saluation sent. *"The message of saluation.*

27 For the inhabiteurs of Ierusalem, and their Rulers, because they knew ^f him not, nor yet the wordes of the Prophetes, which

which are ^g red euery Sabbath day, they haue fulfilled them in condemning him.

^g Although they read the Lawe, yet their hartes are couered that they can not vnderstande. 2. Cor. 5. c.

Mat. 27. c.
mar. 15. b.
luk. 23. c.
iohn 19. a. E 28 And whē they founde no cause of death in him, * yet desired they Pilat to kyl him.

29 And when they had ^h fulfilled all that was written of him, they toke him downe from the tree, and put him in a sepulchre.

^h In Christe all the promises are yea, and Amen. 2. Cor. 1. d.

30 But God raised him vp from death:

31 And he was scene many dayes of them, ^w came with him from Galile to Ierusalē: which are his wytnesses vnto the people.

32 And we declare vnto you, how that the promisse made vnto the fathers,

" In that he was borne & incarnat.
Psal. 2. b.
hebr. 1. b.
5. b.
Esa. 55. b.
psal. 15. d.
chap. 2. e.
"or, promises
1. Kyn. 2. b.
chap. 2. c. 33 God hath fulfilled vnto vs their childrē, in that he ["] raysed vp Iesus, euē as it is written in ^y second Psalme, * Thou art my Sonne, this day begat I thee.

34 As concerning that he raysed him vp from deathe, now no more to returne to graue, he sayd on this wise: * The ⁱ holy ["] mercies *made* to Daud, I wil geue faithfully to you.

ⁱ He sheweth that as the grace which God hath geue to his Sōne is permanētforeuer: so likewyse the life of the Sonne is eternal.

35 Wherefore he sayth also in another place, * Thou shalt not suffre thyne Holy one to see corruption.

36 Howbeit, Daud after he had serued his tyme by the cōsel of God, he * slept, & was layd with his fathers, and sawe corruptiō.

37 But he whom God raysed agayne, sawe no corruption.

F 38 Be it knowen vnto you therefore men and brethren, that through this man, is preached vnto you the forgeuenes of synnes, and *that* from all *synnes*, from which ye could not be iustified by the Lawe of Moses.

39 By him euery one that beleueth is iustified.

40 Beware therefore, lest y fall on you, which is spoken of, in the Prophetes,

^k He reproveth them sharpely because softenes wolde not peruayle.

^l Which is, vengeance vnspeakable, for the contēpt of Gods worde.

41 * Beholde ye ^k despisers and wonder, *Abac. 1. b.* and vanishe away: for I worke a ^l worke in your dayes, a worke which ye shal not beleue, yf a man would declare it you.

42 Whē they were come out of the Synagoge of the Iewes, y Gētiles besoght, that they would preache these wordes to them the next Sabbath daye.

43 When the Church was brokē vp, many of the Iewes, and vertuous conuertes folowed Paul and Barnabas: which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day, came almost the whole citie together, to heare the worde of God.

^m They disdained that the Gētils should be made equal with them.

45 But when the Iewes sawe the people, they were ful of ^m indignation, and spake agaynst those thinges which were spoken of Paul, contrarying them, and raylyng on them.

46 Then Paul & Barnabas waxed bolde, G and sayd, * It was mete that the worde of *Mat. 10. a.* God should fyrst haue bene preached to you: but seyng ye put it from you, and iudge your selues vnworthy of ⁿ euerlasting lyfe, lo, we turne to the Gentils.

ⁿ Which is, to knowe one only God, & whome he hath sent, Iesus Christe.

47 For so hath the Lord commanded vs, *saying,* * I haue made thee a lyght of the *Esa. 49. b.* Gentiles, that thou shuldest be the saluation vnto the ende of the world.

48 When the Gentiles heard this, they were glad, & glorified the worde of the Lord:

Lord: and beleued, euen as many as were

"None can be leue, but they whom God doth appoint before all be gynning to be saued.

"ordeyned vnto eternal lyfe.

49 And the worde of the Lord was published throughout all that contrey.

50 But the Iewes stirred certeyne ° deuoute and honorable women, & the chief men of the citie, and raysted persecution against Paul and Barnabas, and expelled them out of their costes.

° He meaneth superstitious womē, and suche as were led with a blinde zeale, albeit the comē people esteemed thē godly, & therefore Luke speaketh as the world esteemed them.

Chap. 18. b. 51 But they * shouke of the dust of their
mat. 10. b. fete against them, & came vnto Iconium.
mar. 6. b. and the disciples were fylled with ioye, &
luk. 9. a. with the holy Gost.

THE XIII. CHAPTER.

God geueth successe to his worde. Paul and Barnabas preache at Iconium. Some beleue: some stire vp sedition and persecute. At Lystra they wolde do sacrifice to Barnabas and Paul, which refuse it, and exhorde the people to worship the true God. Paul is stoned. They confirme the disciples in faith and patiēce. Appoint ministers. And passing through many places make report of their diligence at Antioche.

^ **A**Nd so it was, in Iconium, that they went both together into the Synagoge of the Iewes, and so spake, that a great multitude, both of the Iewes, and also of the Grekes beleued.

2 But the ^a vnbeleuing Iewes steryd vp, and corrupted the myndes of the Gentils, against the brethren.

^a Which wolde not obey the doctrine nether suffer thēselues to be persuaded.

3 Long tyme abode they there, and spake franckely *with the helpe* of the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wondres

to be done by their handes.

4 But the people of the citie were diuided: and part helde with the Iewes, & part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Iewes with their Rulers, to do them violence, and to stone them:

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region that lieth round about.

7 And there preached the Gospel.

8 * And there sate a certayne mā at Lystra, impotent in his fete, being a creple frō his mothers wombe, and neuer walked.

9 The same heard Paul preache: who beholding hym, and perceauing that he had faith to be whole,

10 Sayd with a lowde voyce, * Stand vp right on thy fete. & he stert vp, & walked.

11 Then when the people saw what Paul had done, they lyft vp their voices, saying in the speache of Lycaonia, Goddes are come downe to vs in the lykenes of men.

12 And they called Barnabas Iupiter: and Paul Mercurius, because he was the speaker.

13 Then Iupiters priest, which dwelt before their citie, broght oxen with garlandes vnto the ^b gates, and would haue done sacrifice with the people.

14 But when the Apostles, Barnabas and Paul heard that, they ["] rēt their clothes, & ran in among the people, crying,

15 And saying, O men, why do ye these thinges? We are mortal mē lyke vnto you, and

* *Al, inso-much that all the people were moued at the doctrine. So bothe Paul and Barnabas remayned at Lystra.*

* *Al. I say to thee, in the Name of the Lord Iesus Christe, Stand &c.*

" *In signe of detesting & abhorring it.*

^b He meaneth before the gates of the howse were the Apostles lodged for the temple was without the towne, & therefore the Priest broght the sacrifice (as he thought) to the God des them selues.

*Gen. 1. a.
psal. 145. b.
reue. 14. b.
Psal. 81. c.
rom. 1. b.*

and preache vnto you, that ye should turne from these vaine *idoles*, vnto the lyuing God, * which made heauen and earth and the sea, and all thinges that in them are.

16 The which in tymes past, * suffred al nations to walke in their owne ^c ways.

17 Neuerthelesse, he left not hym selfe without ^d wytnesse, in that he shewed his benefites, in geuyng vs rayne from heauē, and fruteful seasons, fylling our heartes with foode and ^e gladnes.

18 And with these sayinges, scarce refrayned they the people, that they had not sacrificed vnto them.*

* *Al. but that they shulde go euery mā home. And whiles they taried and taught, ther came, &c.*

* *Al. And disputing boldely persuaded the people to forsake them, for (sayd they) they say nothing true but lie in all thīgs.*

^D
2. Cor. 11. f.

19 Thē ther came certayne Iewes frō Antioche and Iconium, * which whē they had persuaded the people, * stoned Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stode round about him, he arose vp, and came into the citie: and the next day, he departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and Antioche.

22 Confirming the disciples hartes, and exhorting them to continue in the faith, affirming that we must through much tribulatiō, entre into the kyngdome of God.

23 And when they had ordeined them Elders by ^f election, in euery Church, and prayd and fasted, they commended them to God on whom they beleued.

24 Thus they went through out Pisidia, & came to Pamphylia.

25 And when they had preached y^e worde

^c To lyue after their owne fantasies not prescribing vnto them any religion.

^d To take from men all excuse.

^e That being satisfied they might reioyse.

^f The worde signifieth to elect by putting vp the hādes. which declareth that ministers were not made without the consent of the people.

of God in Perga, they descended into Attalia.

26 So thence departed by shyp to Antioche,* from whence they had bene cōmended vnto the grace of God, to the worke which they had fulfilled. *Chap. 13. a.*

27 When they were come and had gathered the Church together they rehersed all that God had done" by them, and how he had opened the dore of fayth vnto the Gentils. " By their ministerie.

28 And there they abode long tyme with the disciples.

THE XV. CHAPTER.

Variance about Circumcision. The Apostles send the agreement to the Churches. Paul and Barnabas preache at Antioche, and separat cōpanie because of Iohn Marke.

^a As Cerinth' & others, so writeth Epiphani' against the Cerinthians, al so the fame of the place whence they came dyd muche preuayle to persuade abroad.

Then came ^a certayne from Iewrie, and taught the brethern *saying*,* Except ye be circumcised after the maner of Moses, ye can not be saued. *Gal. 5. a.* False brethren.

2 And when there was rysen sedition, and disputing not a lyttel vnto Paul and Barnabas agaynst them, they determined that Paul and Barnabas, and certayne other of them, shulde go vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being send forth by the Church, they passed ouer Phenice, and Samaria, declaryng the conuersion of the Gentils: and they broght great ioye vnto all the brethren.

4 And when they were come to Ierusalem, they were receaued of the Church, and

and of the Apostles and Elders: and they declared what thinges God had done by them.

B 5 But *sayed they*, certayne of the secte of the ^b Pharises rose vp, which dyd beleue, saying, That it was nedeful to circumcise them, & to enioyne thē to kepe the Lawe of Moses. ^b Which were factious and geue to dissension.

6 Then the Apostles, & Elders came together to reason of this matter.

7 And when ther was muche disputing, Peter rose vp, and sayd vnto them, Ye mē & brethren, ye know how that a good why le ago, God chose *one* from among vs, that the Gētils by my mouth, shulde heare the worde of the Gospel, and beleue.

8 And God which knoweth the heartes, bare them wytnes, in gyuing vnto them the holy Gost, euen as he dyd vnto vs:

["] As touching adoption & eternal life. ["] Faith purifieth the heart. 9 And he put no ["] difference betwene thē and vs, seyng that with faith he ["] purified their heartes.

10 Now therfore, why ^c tempt ye God, to ^{*} lay a yoke on the disciples neckes, w^{ch} nether our fathers, nor we were able to beare? ^c They purposely tēpt God which lay greater charges on mens consciences then they are able to beare.

["] And not by the yoke of the Lawe. 11 But we beleue, that through the ["] grace of the Lord Iesus Christ, we shalbe saued, euen as they do.

C 12 Then all the multitude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wōdres God had shewed among the Gentils by them.

13 And when they helde their peace, Iames answered, saying, Men and brethren hearken vnto me.

2. Pet. 1. a. 14 ^{*} Simeon tolde, how God at the begin-

ning did visit the Gentils, to take of them a people vnto his Name.

15 And to this agreeth the wordes of the Prophetes, as it is written.

16 * After this I wyl returne, and wyl builde agayne the tabernacle of Daud, ^{Amos 9. c.} w̄ is fallē doune, and that w̄ is fallen in decay of it, wil I buyld agayne, & I wyl set it vp.

^d Which are gathered into one familie with the Iewes to thintent they sholde acknowledge all one God.

17 That the residue of men myght seke after the Lord, and all the ^d Gentils vpon whom my Name is called, sayth the Lord, which doth all these thinges:

18 From the begynnyng of the worlde God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentyls are turned to God :

20 But that we wryte vnto them, that they absteyne them selues frō ^h filthynes of idoles, and from ^e fornication, from strangled, and from bloude.

^e The heathen thought this no vice, but made it a comen custome. As touching a strangled thing & bloude, they were not vnlawful of thē selfe, & therefore were obserued but for a tyme.

^f Therefore the ceremonies commanded by God colde not so sone be abolished, til the libertie of the Gospel were better known.

21 For ^f Moses of olde tyme hath in euery citie them that preache him, being read in the Synagoges euery Sabbath day.

22 Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their owne company to Antioche with Paul and Barnabas ^{to wit}, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren.

^h For some thought it none offence to be present in the idoles tēples, & there to banquet which saint Paul saith, is to drinke the cup of the deuils. 1. Cor. 10. d.

23 And wrate letters by them after this maner. The Apostles, and the Elders, and the brethren send gretings vnto the brethren, which are of the Gentiles in Antioche, and in Syria, and in Cilicia.

24 Forasmuch as we haue heard, that certaine

taine which departed from vs, haue troubled you with wordes, & coumbred your myndes, saying, Ye must be circumcised & kepe the Lawe, to whom we gaue no suche commandement.

E 25 It semed therfore good to vs, when we were come together with one accorde, to send chosen mē vnto you, with our beloued Barnabas and Paul.

26 Men that haue ieoparded their lyues, for the Name of our Lord Iesus Christe.

27 We haue therfore sent Iudas and Silas, which shal also tel you the same thinges by mouth.

28 For it semed good to the holy Gost, & to vs, to lay no more burden vpon you, then these necessary thinges.

^g Whome the holy Gost hath moued and directed to ordeine & write these things.

^{*} *Al. and what soeuer ye wolde not that men sholde do vnto you, do not to others.*

29 *That is to say*, that ye abstayne from thinges offered to images, frō bloude, frō strangled, and fornication: ^{*} from which if ye kepe your selues, ye shal do wel. So fare ye wel.

30 When they were departed, they came to Antioche: and the multitude being assembled, they deliuered the Epistle.

31 When they had read it, they reioysed of that consolation.

F 32 And Iudas and Silas being Prophetes, ["] or, cōforted. ["] exhorted the brethren with muche preaching, and strengthened them.

33 And after they had taried there a space, they were let go in ^h peace of the brethren vnto the Apostles.

^h Hauing desired leaue of the Church the brethern prayed God to prosper their iorney.

["] Who for iuste causes. changed his mynde.

34 Notwithstandyng, ^{*} Silas thoght good to abyde there styl.*

^{*} *Al. And only Iudas went.*

35 Paul also and Barnabas continued in Antioche, teaching and preaching with

other many, the worde of the Lord.

36 But after a certayne space, Paul sayd vnto Barnabas, Let vs go agayne, and visite our brethren in euery citie, where we haue shewed the worde of the Lord, *and se* how they do.

37 And Barnabas * gaue counsel to take G with them Iohn, called Marke.

** Al. wolde take Iohn, &c. Chap. 13. c.*

38 But Paul thoght it not mete to take him vnto their companie, which departed from them from * Pamphylia, and wēt not with them to the worke.

ⁱ God suffreth the moste perfittest to fall & tourneth their infirmities to the settig forth of his glorie, as this breache of cōpanie caused the worde to be preached in mo places.

39 And then was their angre so sharpe, that they ⁱ departed a sunder one from the other: so that Barnabas toke Marke, & sayled vnto Cyprus.

40 And Paul chose Silas and departed, beyng commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

THE XVI. CHAPTER.

VVhen Paul had circumcised Timothe he toke him with him. The Sprite calleth them from one contrie to another. Lydia is conuerted. Paul and Silas imprisonned cōuert the Iayler, and are deliuered as Romans.

THen came he to Derbe and to Lystra : A

and beholde, a certaine disciple was there named Timotheus, a womans sonne, which was a Iewe and beleued, but his father was a Greke. *Rom. 16. c. phil. 2. c. 1. thes. 3. a.*

2 Of whom reported wel the brethren of Lystra and of Iconium.

3 Paul wolde ȳ he shulde go forth with him,

him, and toke and ^a circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greke.

^a Lest the Iewes shulde disdain him as one that were prophane & without God.

4 As they went through the cities, they deliuered them the decrees for to kepe, ordeined of the Apostles, & Elders, which were at Ierusalem.

5 And so were the Churches stablissed in the faith, and encreased in noumbre dayly.

B 6 Whē they had gone through out Phrygia, and the region of Galacia, and were ^b forbydden of the holy Gost to preache ^g y worde in " Asia.

" Asia the lesse.

7 They came to Mysia, & soght to go into Bithynia: but the Sprite suffred them not.

^b God choseth not onely mē, but also appointeth cōtreys where his worde shalbe preached, & onely as he wil.

8 Then they went ouer Mysia, and came doune to " Troas.

" Called also Antigonias, & Alexandria.

9 And a vision appeared to Paul in the nyght, There stode a man of Macedonia, & prayed him, saying, Come in to Macedonia, and helpe vs.

10 After he had sene the vision, immediately we prepared to go in to Macedonia, beyng ^c certified that the Lord had called vs for to preache the Gospel vnto them.

^c We ought not to credit visions except we be assuered ther of by the Sprite of God.

11 Thē went we forth from Troas, & with a strayght course came to Samothracia, & the next day to " Neapolis.

" Which is in the borders of Thracia, and Macedonia.

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwel there. we were in that citie abyding certaine dayes.

^d Where the Christians accustomed to assemble their Church when the infideles persecuted them.

13 And on the Sabbath day, we went out of the citie, besydes a ryuer, where they we

re went to ^d pray: and we sate doune, and spake vnto the womē, ^w resorted thither.

14 And a certayne woman named Lydia a seller of purple, in the citie of the Thyatirians, which worshipped God, gaue vs audience: whose heart the Lord opened, that she attended vnto the thinges, which Paul spake.

15 When she was baptized, and her hous- D holde, she besoght vs saying, If ye thinke that I beleue on the Lord, come into my house, and abyde *there*, and she cōstrayned vs.

16 And thus as we went to prayer, a certain mayde possessed with * a sprite ^e of di- *Leuit. 20. d.*
uination, met vs, which gate her masters *deut. 18. b.*
much vantage with diuining. *1. sam. 38. a.*

* Which could gesse & foretelle of things past, present & to come, which knowledge in many things God permitteth to the deuil.

17 The same folowed Paul and vs, and cried, saying, These men are the seruantes of the most hye God, which shewe vnto vs the ^f way of saluation.

^f Satan althogh he spake the trueth: yet was his malicious purpos to cause the Apostles to be troubled as sedicious personnes and teachers of stranger religion.

18 And this dyd she many dayes: but Paul not ^g content, turned about, and sayd to the sprite, I commāde thee in the Name of Iesus Christe, that thou come out of her. and he came out the same houre.

^g For Satans subiltie increased, & also it might seme that Satan & the Spirit of God taught bothe one doctrine.

19 And when her masters sawe that the hope of their gayne was gone, they caught Paul and Silas, and drue them into the market place, vnto the magistrats,

20 And broght them to the Rulers, saying, These men which are Iewes trouble our citie.

21 And preache ordināces, which are not laufull for vs to receaue, nether to obser-
ue,

ue, seing we are Romans.

22 And the people together made an insurrection against them, and the Rulers rent " their clothes, and * commanded *them* to be beaten with roddes.

"Of Paul and
Silas.
2. Cor. 11. c.
1. thes. 2. a.

23 And when they had beaten them sore, they cast *them* into prison, commandyng the iayler to kepe them surely.

24 Who hauing receaued suche commādemēt, thrust them into the yinner prison, and made their fete fast in the stockes.

25 And at midnight, Paul and Silas prayed and " praised God : and the prisonners heard them.

"or, song prai
ses to God.

F 26 And sodenly ther was a great erthquake, so that the foundation of the prison was shaken : and by & by all the dores opened, & euery mans bandes were losed.

27 When the keper of the prison waked out of his slepe, and sawe the prison dores open, he drue out his sword and wolde haue kylled him selfe, supposing the prisoners had bene fled.

28 But Paul cried with a loude voyce, saying, Do thy selfe no harme : for we are all here.

29 Then he called for a light and sprang in and came trembling, and fel doune *at the fete* of Paul and Silas.

30 And broght them out, and sayd, Syrs, what must I do to be saued ?

31 And they sayd, Beleue in the Lord Iesus Christe, and thou shalt be saued, & thy housholde.

32 And they preached vnto him the worde of the Lord, and to all that were in his house.

33 And he toke them the same houre of G the night, and wasshed *their* woundes, and was baptized, with all that belōged vnto him, strayght way.

34 When he had broght them into his house, he set meat before them, and ioyed that he with all his housholde beleued in God.

35 And when it was day, * the Rulers * *Al. The Rulers as-sembled to-gether in the market,* sent the sergeants, saying, Let those men go. *& remem-bering the earthquake that was, they feared and sent, &c.*

36 The keper of the prison told this say- ing to Paul, The Rulers *sayd he,* haue sent worde to lowse yow. now therfore get you hence, and go in peace.

37 Then sayd Paul vnto them, They haue beaten vs openly vncondemned, for all

*§ No mā had au-
toritie to beat or
put to death a citi-
sen Romain, but
the Romaines them-
selues by the con-
sent of the people.*

that we are § Romaines, & haue cast vs in- to prison, & now wolde they send vs away preuely? nay verely: but let them come & fet vs out.

38 And the sergeants tolde these wordes vnto the Rulers, who " feared when they heard that they were Romaines.

39 Then came they and prayed them, and broght them out, and desired them to de- parte out of the citie. *" For the pu- nishemēt was great against thē that dyd iniurie to a Citizen Ro- main.*

40 And they went out of the prison, and entred into *the house of* Lydia, and when they had sene the brethren, they confor- ted them, and departed.

THE XVII. CHAPTER.

*Paul commeth to Thessalonica, whersome receaue him, and others persecute him. He di-
sputeth at Athens, and the fruite of his doctri-
ne. The Thessalonicians earnestnes in reading
the*

the Scriptures.

^A **A**S they made their iorney through Amphipolis, and Appolonia, they came to Thessaloníca, where was a Synagoge of the Iewes.

2 And Paul, as his maner was, went in vnto them, and thre Sabbath dayes disputed *with* them by the Scriptures,

Luk. 24. g. 3 Openyng, & allegyng, that * Christ must nedes haue suffred, and rysen agayn from death: and this is Iesus Christ whom *sayd he*, I preache to you.

4 And some of them beleued, and ioyned in companye with Paul and Silas: also of the Greckes that feared God a great multitude, and of the chiefe women, not a few.

^B 5 But the Iewes which beleued not, hauing indignation, toke vnto them certeyne vagabondes which were wicked felowes, and when they had assembled the people, they set all the citie on a rore, & made assaut against the house of Iason, and soght to bryng them out to the people.

6 But when they found them not, they drue Iason and certain brethren vnto the heades of the citie, crying, These are they which haue subuerted the state of y^e world and here they are,

7 Which Iason hath receaued: and these all do contrary to the decrees of Cesar, affirming y^e there is another^a kyng, one Ies'.

8 And they troubled the people, and the Rulers of the citie, when they heard these thinges.

9 Notwithstāding when they had recea-

^a Like quarelpiking they vsed against Christe, & these be the weapons where with the world continually fighteth against the membres of Christe, trayson, & sedition.

ued sufficient assurance of Iason and of the other, they let them go.

10 And ^y brethrē immediatly sent away Paul & Silas by nyght vnto Bercea. which whē they were come thyther, they entred into the Synagoge of the Iewes.

^b Not more excellent of byrth but more prōpt & courageous in receauing the worde of God.

11 These were ^b more worthy men then they which were at Thessaloníca, which receaued the worde with readiest affection, and searched the Scriptures dayly, ^c whether those thinges were so.

^c This was not onely to trie if these thinges which they had heard were true: but also to cōfirme them selues in the same, & to increase their faith.

12 Then many of them beleued: & honest women, which were Grekes, and men not afewe.

13 When the Iewes of Thessaloníca had knowledge, ^y the worde of God was preached of Paul at Bercea, they came thither also and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there styl.

15 And they had charge to cōduit Paul safely, & broght him euen to Athenes: and receaued a commandemēt vnto Silas and Timotheus, for to come to him at once, & so came their way.

16 While Paul waited for them at Athēs, his sprite was moued in him, to se the ci-
tie " subiect to *worship* idoles.

17 Therefore he disputed in the Synagoge with the Iewes, and with them that feared God, and in the market dayly ^d with whome soeuer he met.

^d Suche was his feruent zeale towards Gods glorie that he laboured to amplifie the same both in season and out of season, as he taught afterward to Timothy.

18 Certaine Philosophers of the " Epicures, and of the " Stoickes, disputed with him. and some sayd, What wil this " b-
bler say? Other *sayd*, He semeth to be a ty-

^D That Citie which was the fountein of all knowlage was now the sincke of moste horrible idolatrie.
" Who held, that pleasure was mās whole felicitie.
" Who taught that vertue was onely it. which notwithstanding they neuer attayned vnto.
" or, rascal, or, trifier.

dinges

dinges bringer of newe Gods (because he preached vnto thē Iesus, & ȳ resurrectiō.)

19 And they toke hym, and broght hym into ^eMars strete, saying, May we not knowe, what this new doctrine, wherof thou speakest, is?

E 20 For thou bryngest strange tydynges to our eares: we wolde know therefore, what these thinges meane.

21 For all the Athenians, and strangers which dwelt there, gaue them selues to nothing els, but ether to tel, or to heare some new tidinges.

*"Called Areo-
pagus.*

22 Paul stode in the myddes of ["]Mars strete, and sayd, Ye men of Athens, I perceaue that in all thinges ye are to superstitious.

23 For as I passed by, and behelde the manner how ye worshyp your goddes, I founde an aulter wherin was written, VNTO THE VNKNOWN GOD. Whome ye then ignorantly worshyp, him shewe I vnto you.

Chap. 7. f.

F 24 God that made the worlde, & all that is in it: seying that he is Lord of heauen and earth, * dwelleth not in temples made wyth handes.

Psa. 50. b.

25 * Nether is worshipped with mens handes, as thogh he needed any thing, seing he geueth to all, lyfe and breath and all thinges:

*"Before man
was created
God had ap-
pointed his
state and con-
ition.*

26 And hath made of one bloud all man kynde, for to dwel on all the face of the earth, & hath ["] assigned the tymes which were ordeyned before, and the endes of their ^f inhabitation.

27 That they shulde seke God, yf they

^e Where iudgement was geuen of waightie matters, but chiefly of impietie agaist their Gods, wherof Paul was accused. or els was led thither because of the resort of people whose eares euer tickled to heare newes.

^f This is mēt as touching the sondrie chāges of the world, as whē some people depart out of a contrey and others come to dwell there.

myght fele, and fynde hym, thogh doute-
les he be not farre from euery one of vs.
28 For in him we lyue, moue, and haue
our being, as also certayne of your owne
Poetes haue sayd, * For we are also his ge-
neration.

"Mē grope in
darknes til
Christe the
true light shy
ne in their
hartes.

Aratus.

29 * For as muche then, as we are the ge-
neration of God, we ought not to thinke y
the Godhead is lyke vnto ^g golde, syluer,
or stone grauen by crafte and imaginatiō
of man.

Esai. 40. d.
G

^g He condēneth
both the matter &
the forme wher-
with God is con-
terfaited.

30 And the tyme of this ignorance, God
" regarded not. But now he biddeth ^h all
men, euery where repent.

" But pardo-
ned.

^h This is ment
of the vniuersal
world & not of eue-
ry particular mā.
for whosoeuer syn-
neth without the
Lawe shal die with-
out the Lawe.

31 Because he hath appointed a day, in
the which he wil iudge the world accor-
ding to righteousnes, by that man whom
he hath appointed, *which thing* he made
manifest to all men, in that he rayzed him
from death.

32 When they heard of the resurrection
from death, some mocked: & other sayd,
We wyl heare thee agayne of this matter.

33 So Paul departed from among them.

34 Howbeit certayne mē claue vnto Paul,
and beleued: among the which was Denis

" Arcopagita, and a woman named Dama-
ris, and other with them.

"or, a Iudge.

THE XVIII. CHAPTER.

*Paul laboureth with his handes, and prea-
cheth at Corinthus. He is receaued of many,
detested of the Iewes, and conformed of the Lord.
Gallio refuseth to medle with religion. Pauls
vowe. His faith in the prouidence of God: and
care for the brethren. The praise of Apollos.*

After

A **A**fter that, Paul departed from Athēs,
and came to Corinthus.

2 And founde a certayne Iewe, named
Rom. 16. b. * Aquila borne in Pontus, lately come
from Italie, and his wyfe Priscilla (becau-
se that y^e *Emperour* Claudius had comman-
ded all Iewes to departe from Rome) and
he drewe vnto them.

3 And because he was of the same crafte,
he abode with them & ^a wrought (for their
crafte was to make " tentes.)

"or pauilliōs,
which thē we
re made of
skynnes.

4 And he preached in the Synagoge eue-
ry Sabbath day, and exhorted the Iewes,
and also the Grekes.

^a Thus he vsed
wher euer he came
but principally at
Corinthus because
of the false Apo-
stles which prea-
ched without wa-
ges to wīne the pe-
oples fauour.

B 5 When Silas and Timotheus were come
from Macedonia, Paul " burned in sprite
to testifie to the Iewes that Iesus was very
Christ.

" or, boyled
with a certain
zeale.

6 And when they sayd contrary and bla-
spemed, he shoke his rayment, and sayd
vnto them, ^b Your bloud vpon your owne
heades, and from hence forth wyl I go bla-
melesse vnto the Gentils.

^b Because they
haue none excuse
he denonceth the
vengeance of God
agaīst thē through
their owne fault.

7 And he departed thence, and entred
into a certaine mans house, named Iustus,
a worshypper of God, whose house ioyned
hard to the Synagoge.

1. Cor. 1. b. 8 And one * Crispus the chiefe Ruler of
the Synagoge, beleued in the Lord with
all his housholde: and many of the Corin-
thians gaue audience, and beleued and
were baptized.

C 9 Then spake the Lord to Paul in the
nyght by a vision, Be not afrayde, but spe-
ake, and holde not thy peace:

10 For ^c I am with thee, and no man shal
inuade thee that shal hurt thee: for I haue

^c God prome-
seth him a special
protection, wherby
he wolde defende
him from the vio-
lent rage of his en-
emies.

much people in this cite.

11 And he continued there a yere and syx monethes, and taught them the worde of God.

12 When Gallio was Lieutenant of the countre of " Achaia, the Iewes made insur["] or, Grecia. rection with one accorde agaynst Paul, & broght him to the iudgement seat,

^d They accused him because he trasgressed the seruice of God appointed by the Lawe.

13 Saying, This felow counselleth men to worship God contrary to the^d Lawe.

14 And as Paul was about to open his D mouth, Gallio sayd vnto the Iewes, Yf it were a matter of wronge, or an euyl dede (ò ye Iewes) I would according to reason heare you.

15 But yf it be a question of wordes, and names, & of your Lawe, loke ye to it your selues: for I wil be no iudge in suche matters.

16 And he draue them from the seat.

17 Then toke all the Greekes["] Sosthenes["] Of whome is spokē. 1. Cor 1. a. the chief Ruler of the Synagoge, and bet him before the iudges seat: but Gallio cared for none of those thinges. E

18 Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Syria. (Priscilla and Aquila accompaniying him) after that he had^e shorne his head in Cenchrea: for he had a^{*} vowe.

^e Paul dyd thus beare with the Iewes infirmities which as yet were not sufficiently instructed.

19 And he came to Ephesus, and left them there: but he entred into the Synagoge, & reasoned with the Iewes.

Nom. 6. c. chap. 21. d.

20 When they desired him to tary lōger tyme with them, he consented not.

21 But bade them fare wel saying, I must nedes at this feast that commeth, be in Ierusalem :

2. Cor. 4. d. * yf God wil. and he departed from Ephe
 iam. 4. d. sus.

"Called Cesa 22 And whē he came downe to " Cesarea,
 rea Stratonis. he ascended to *Ierusalē*, & saluted the Chur
 che, and went doune vnto Antioche.

23 And when he had taryed *there* a why-
 le, he departed, and went forthwith ouer
 all the countrey of Galacia and Phrygia
 by order, strengthening all the disci-
 ples.

1. Cor. 1. b. 24 And a certayne Iewe named * Apol-
 los, borne at Alexādria, came to Ephesus,
 an eloquent man, and " myghty in the Scri
 ptures.

"And was so- 25 The same was " informed in the way
 me what en- of the Lord, and he spake feruently in the
 tred. Sprite, and taught diligently the thinges
 of the Lord, and knewe but the ^f " baptis-
 me of Iohn only.

"That is, his
 doctrine.

^f He had but as
 yet the first princi-
 ples of Christs re-
 ligion.

Rom. 16. a. 26 And he began to speake boldly in
 the Synagoge. Whome when Aquila and *
 Priscilla had heard, they toke him vnto
 them, and ^g expounded vnto him the " way
 of God more perfectly.

" The way to
 saluation.

^g This great lear-
 ned, and eloquent
 man disdained
 not to be taught of
 a poore craftes mā.

27 And when he was disposed to go into
 Achaia, the brethren exhorting him, wra-
 te to the disciples to receaue him: after he
 was come thither, he holpe them muche
 which had beleued through grace.

28 For mightely he ouercame the Iewes,
 and that openly, shewyng by the Scriptu-
 res, that Iesus was Christe.

THE XIX. CHAPTER.

*The holy Gost is geuen by Pauls handes. The
 Iues blaspheme his doctrine, which was con-*

firmed by miracles. The rashenes and ponishment of the Coniurers, and the fruit that came there of. Demetrius raiseth sedition vnder pretence of Diana.

ANd so it came to passe, while Apollos **A** was at Corinthus, that Paul passed through the vpper costes, and came to Ephesus, and founde certayne disciples :

2 And sayd vnto them, Haue ye receaued the " holy Gost sence ye beleued? And they sayd vnto him, No, we haue not heard whether ther be any holy Gost. "The particular giftes of the Spirit.

^a Meaning, what doctrine they dyd professe by their baptisme. for to be baptized in Iohns baptisme signifieth to professe the doctrine which he taught, and sealed with the signe of baptisme. to be baptized in the Name of the Father, &c. is, to be dedicate and consecrate vnto him. to be baptized in the death of Christe, or for the dead, or into one body, or vnto remission of synnes, is, that synne by Christs death may be abolished, and die in vs, and that we may growe in Christe our head: and that our synnes may be washed away by the bloud of Christe.

3 And he sayd vnto them, ^a Vnto what were ye then baptized? And they said, vnto Iohns baptisme.

4 Then sayd Paul, * Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him : that is in Christ Iesus. Mat. 3. c.
mar. 1. a.
luk. 3. c.
iohn. 1. d.
chap. 1. a.
2. a. 11. c.

5 When they heard that, they were " baptized in the Name of the Lord Iesus. " Endewed with the visible graces of the holy Gost.

6 And Paul layd hys handes vpon them, and the holy Gost came on them, and they spake with tounge, and prophecied.

7 And all these men were about twelue.

8 Moreouer he went into the Synagoge, and spake boldely for the space of thre monethes, disputyng, and geuyng them exhortations of the kyngdome of God.

9 But when diuers waxed hard harted, & obeyed not, but spake euil of the way of *the Lord* before the multitude, he departed from them, and separated the disciples, & disputed dayly in the schole of one called Tyrannus. The infideles are hardened.

Tyrannus.

* *Al. from fi
ue a clocke
vnto ten.*

10 * And this continued by the space of two yeres : so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grekes.

C 11 And God wrought no small miracles by the handes of Paul.

" Or, kerche-
fes.

12 So that from his body, were brought vn to the sycke, " napkyns ^b or handkerchefts and the diseases departed from them, and the euyl sprites went out of them.

^b This was to authorize the Gospel, and to confirme Pauls ministe-rie, not to cause men to worship hī or his napkins.

" Or, Coniu-
rers.

13 Then certayne of the vagabonde Iewes, " exorcistes, toke vpon them to call ouer them which had euyl sprites, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome ^c Paul preacheth.

^c They abuse Pauls autoritie, & with out any vocation of God, vusurpe that which is not in mā's power.

14 And there were seuen sonnes of one Sceua a Iewe, and chiefe of the Priestes which dyd this.

15 And the euyl sprite answered, & said, Iesus I know, and Paul I know: but who are ye?

D 16 And the man in whome the euyl sprite was, ran on them, and ouercame them, and preuayled agaynst them: so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

" Bewrayed
their synnes.

18 And many that beleued, came and cōfessed, and " shewed their workes.

19 Many also of them which vsed curious craftes, brought their bokes, and burned them before all men, and they counted the price of them, and founde it

^d This monteth
to of our money a
bout 2000 markes.

^d fyfty thousand syluerlynges.

20 So myghtely grewe the worde of God,
and preuayled.

21 After these thynges were ended, Paul
purposed, "by the Sprite, to passe ouer Ma-
cedonia and Achaia, and to go to Ierusa-
lē, saying, After I haue bene there, I must
also se Rome.

"By the motiō
of the holy
Gost.

22 So sent he into Macedonia two of the
that ministred vnto him, Timotheus and
Erastus, and he him selfe remayned in Asia
for a season.

23 The same tyme there arose no lytle a E
do about " that ^e way.

" Or, state of
the Christiās.

^e For they con-
temned the Chri-
stians because
they left the olde
religion, and bro-
ught in another
trade of doctrine.

24 For a certayne man named Demetrius
a syluersmyth, which made syluer shrynes
for Diana " broght great gaynes vnto the
craftes men.

"What impie-
tie doth not
couetousnes
dryue a man
vnto?

^f He was moued
with his proffit, &
the others for their
bellies, so that they
wolde rather loose
their lyues then
their filthy gaine.

25 Which he called together, with the
workemen of lyke occupation, and sayd,
Syrs, ye knowe that by this crafte ^f we get
our goodes.

26 Moreouer ye see and heare, that not
alone at Ephesus, but almoste through
out all Asia, this Paul hath perswaded, &
turned away muche people, saying, That
they be not goddes which are made with
handes.

^g Religion is his
seconde argument
which he lesse es-
temeth then his
profit, & therefore
putteth it last.

27 So that not only this our crafte being
reproued by him to our faces is in danger
to be set at nought: but also that the ^g tem-
ple of the great goddesse Diana should
be despiced, and her magnificence should
be destroyed, which all Asia, & the " world
worshyppeth.

"He grondeth
his religion
vpon the mul-
titude and au-
toritie of the
world.

28 When they heard *these sayinges*, they
were ful of wrath, and cryed out saying,

Great

Great is Diana of the Ephesians.

29 And all the citie was on a rore, and they rushed into the Commen place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Paules companyons of his iorney.

30 When Paul would haue entred in vnto the people, the disciples suffered hym not.

F 31 Certayne also of the chiefe of Asia which were his friendes sent vnto hym, desiring hym that he would not prease into the Commen place.

32 Some therfore cryed one thyng, and some another, for the assemble was all out of ordre, and the more parte knew not wherfore they were come together.

33 And *some* of the cōpanye drewe forth Alexander, the Iewes thrustyng hym forwardes. Alexander then beckened with the hande, and would haue excused the matter to the people.

34 When they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians.

35 Then the towne clarcke when he had staid the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesiās is a worshipper of the great goddesse Diana, and of the image which came from ^h Iupiter?

"He pacifieth the people by worldly wisdom, & hath no respect to religion.

36 Seyng then that no man sayeth here agaynst, ye ought to be content, and to do nothing rashly.

37 For ye haue broght hyther these men,

^h Antiquitie and couetousnes of the Priestes broght in this superstition. for (it is written) that the temple being repayred 7 tymes, this idole was neuer chāged.

which are nether robbers of churches, nor yet despicers of your goddesses.

38 Wherefore, yf Demetrius and the craftes mē which are with him, haue any matter against any man, the lawe is open, and ther are Rulers, let them accuse one another.

39 But yf ye go about any other thyng, it may be determined in a lawful assemble.

40 For we are in ieopardy, to be accused of thys dayes vprour: forasmuche as there is no cause, whereby we may geue a rekenyng, of thys concourse of people.

41 And when he had thus spoken, he let the assemble departe.

THE XX. CHAPTER.

Paul goeth into Macedonia and into Grece. At Troas he rayseth vp Eutychus. At Ephesus he calleth the Elders of the Church together, committeth the kepyng of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

AFter the rage was ceased, Paul called the disciples vnto hym, & embrased them, and departed for to go into Macedonia.

2 And when he had gone ouer those parties, and geuen them large exhortations, he came into Grece.

3 And hauing taryed there three monethes, when the Iewes layd wayt for him as he was about to sayle into Syria, he purposed to returne through Macedonia.

4 And

4 And there accompanied him into Asia Sopater of Berea: and of Thessalonica, Aristarchus, and Secundus: and Gaius of Derbe, and Timotheus: and out of Asia Tychicus, and Trophimus.

5 These went before, and taryed vs at Troas.

B 6 And we sayled away from ^a Philippi, after the dayes of swete bread, and came vnto them to Troas, in fyue dayes, where we abode seuen dayes.

["] To celebrat
the Lords Sup
per. Cha. 2. g.

7 And ^b the first day after the Sabbath, the disciples being come together for to ["] breake bread, Paul preached vnto them, ready to departe on the morowe: and continued the preaching vnto mydnyght.

8 And there were many lightes in an upper chamber, where we were gathered together.

["] or, boye.

9 And there sate in a wyndowe, a certayne yonge ["] mā named Eutychus fallen into a depe slepe, and as Paul was long preacheyng, he falling doune for slepe, fel from the thyrd lofte doune ward, and was takē vp dead.

1. Kin. 17. d.
2. king. 4. f.

10 But Paul descended, & ^{*} lay on hym, and embrased hym, saying, Make nothing a do, for his lyfe is in him.

11 So when Paul was come vp agayne, & C had broken bread, and eaten, he commo-
ned sufficienly, euen tyl the dawning, and so departed.

12 And they brought the boye alyue, and were not a lytle comforted.

13 And we went afore to shyp, and sailed vnto *the citie* Assos, there to receaue Paul: for so had he appoynted, and would hym

^a He remayned there these dayes because he had better opportunitie to teache: also the abolishing of the lawe was not yet knowne.

^b Which we call Sondag. Of this place & also of the 1. Cor. 16. a. we gather that the Christians vsed to haue their solemne assēbles this day. laying a syde the ceremonye of the lawe we she Sabbath.

selfe go a fote.

14 When he was come vnto vs to Assos, and we had receaued him, we came to Mitylenes.

15 And we sayled thence, and came the next day ouer against Chios . and the next day we arriued at Samos: & taried at Trogylliū, the next day we came to Miletum.

16 For Paul had determined to leaue Ephesus as they sayled, because he would not spend the tyme in Asia: for he hasted to be, yf he could possible, at Ierusalem, at the day of "Pentecost.

" Or, witson-tyde.

17 Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Which when they were come to hym, he said vnto them, Ye knowe from the first day that I came into Asia, after what manner I haue bene with you at all seasons:

This vertue is contrarie to boasting and hie mynded: which vices are detestable in the seruants of Iesus Christe.

19 " Seruyng the Lord with all^e modestie, and with many teares, & tentations, which happened vnto me by the layinges awayt of the Iewes.

" In my vocation and ministerie.

20 And how I kept "backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house,

"Neither held my tonge for feare, nor dissembled for gayne.

21 Witnessing both to the Iewes, and also to the Grekes, the "repentance towarde God, and "fayth towarde our Lord Iesus.

"The tournig to God.
E

^d That is, by the impulsion and cō-mandement of the holy Gost who draweth me as with a band.

22 And now beholde I go^d bounde in the sprite vnto Ierusalem, & knowe not what shal come on me there.

"Which is the receauing of the grace which Christe doth offer vs.

23 But y^t the holy Gost "witnesseth in euery citie saying, That bandes and trouble abyde

" By the Prophetes.

abyde me.

4 But none of these thynges moue me: nether is my lyfe deare vnto my selfe, that I myght fulfyl my course with ioye, and the ministration which I haue receaued of the Lord Iesus, to testifie the Gospel of the grace of God.

F 25 And now behold, I am sure that hence forth ye all through whome I haue gone preachyng the kyngdom of God, shal se my face no more.

1. King. 3. f.
daniel 3. c.

26 Wherefore, I take you to record this same day, that I am * pure from the^e bloud of all men.

^e I am not the occasion of any of your destructions.

" Which concerneth your saluation.

27 For I haue kept nothyng backe, but haue shewed you" all the counsel of God.

28 Take hede therfore vnto your selues, and to all the flocke, wherof the holy Gost hath made you Ouersears, to gouerne the Church of God, which he hath purchased with his^f bloud.

1. Tim. 4. a.
2. cor. 11. c.
2. peter. 2. a
iude 1. f.

29 For I am sure of this, that after my departing, shal * greuous wolues entre in among you, not sparyng the flocke.

^f That which apperteyneth to the humanitie of Christe, is here attributed to his diuinitie, because of the communion of the proprieties, and vnion of the two natures in one persone.

" Through their ambitio which is mother of all he resie.

30 Moreouer of your owne selues, shal men aryse, speakyng" peruerse thinges, to drawe disciples after them.

To exhort with teares.

G 31 Therfore, watche, and remember, that by the space of thre yeres, I ceased not to warne euery one, both nyght & day with teares.

32 And now brethren, I commende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an^g inheritance among all them which are sanctified.

^g He promiseth to the faithful continuall increase of grace, til they enter into the possession of that inheritance which is prepared for them.

33 I haue coueted no mans syluer, golde,

or vesture.

34 Ye knowe wel, that these handes haue ministred vnto my * necessities, and to them that were with me.

1. Cor. 4. c.
1 thess. 2. b.
2. thess. 3. b.

35 I haue shewed you all thinges, how that so labouring, ye ought to receaue the weake, & to remember the wordes of the

^h Although this be not orderly so writ in any one place, yet it is gathered of diuers places of the Scripture in effect.

Lord Iesus, how that he said, ^h It is a blessed thing to geue, rather then to receaue.

36 When he had thus spoken, he kneled downe, and prayed with them all.

They pray before departure.

37 And they wept all abundantly, and fel on Pauls necke, and kyssed him.

38 Sorowyng moste of all for the wordes which he spake, that they should se his face no more. And they accompanied hym vnto the shyp.

THE XXI. CHAPTER.

The cōmon prayers of the faithful. Philips 4. daughters prophetes. Pauls constācie to beare the crosse, as Agab' & others forespake, although he was otherwise cōsēled by the brethren. The great dāger that he was in, & how he escaped.

AND it came to passe, that assone as we ^A had launched forth, and were departed from them, we came with a strayght course vnto Coos, and the day folowyng vnto the Rhodes: and from thence vnto Patara.

2 And we founde a shyp ready to sayle vnto Phenice, and went a boorde, and set forth.

3 And when Cyprus began to appeare vnto vs, we left it on y^e left hand, & sayled vnto Syria, and came vnto Tyrus: for ther the

the shyp vnladed the burthen.

4 And when we had founde disciples, we taried ther seuen dayes. And they tolde Paul through " the ^a Sprite, that he should not go vp to Ierusalem.

"By the reuelatiō of Gods Spirit.

^a The holy Spirit reueiled vnto them the persecutions that Paul shulde haue made against him. and the same Spirit also strengthened Paul to susteine them.

5 And when the dayes were ended, we departed, and went our wayes, & they all brought vs on our way, wyth their wyues and chyl dren, tyl we were come out of the citie: and we kneling downe on the shore

They prayd on the shore. prayd.

6 Then when we had embrased one another, we toke shyp, and they returned home agayne.

7 And when we had ful ended the course from Tyrus, we arriued at Ptolomais, & saluted the brethren, and abode with thē one day.

8 The next day, Paul, and we that were of his company departed, and came vnto Cesarea: and we entred into the house of *Philip the Euangelist, which was one of the

Chap.6.b.

C ^b seuen *deacons* and abode with him.

9 The same man had foure daughters virgins, which dyd prophecie.

Maydes that prophecied.

^b This office of deaconship was but for a tyme, according as the Cōgregation had nede, or otherwise.

10 And as we taried there a good many of dayes, there came a certayne Prophet from Iurie, named Agabus.

Agabus.

11 When he was come vnto vs, he toke Pauls gyrdle, and bounde his owne handes and fete, and sayd, ^c Thus sayth the holy Gost, So shal the Iewes at Ierusalē bynde the man that oweth this gyrdle, and shal deliuer him into the handes of the Gentiles.

This was not to make Paul affraied butto encourage hī against the brunt.

^c God wolde haue his seruants bādes knowē, to thintent that no man shulde thinke that he cast him selfe into wilful dāger.

12 But when we heard this, both we & other of the same place, besoght hym that

he would not go vp to Ierusalem.

13 Then Paul answered, & sayd, What do ye weping and breakyng myne heart? I am ready not to be bounde only, but also to dye at Ierusalē, for the Name of the Lord Iesus.

To suffre willingly for Christe.

14 So whē we could not turne his mynde, we ceased, saying, The wyl of the Lord be fulfilled.

15 After those dayes we trussed vp our fardeles and went vp to Ierusalem.

16 There went with vs also *certayne* of the disciples of Cesarea, and broght with thē one Mnason of Cyprus, an old disciple, with whom we should lodge.

Mnason.

17 And when we were come to Ierusalē, the brethren receaued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled.

19 And when he had embrased them, he tolde by order all thinges, that God had wrought among the Gentiles by his ministration.

20 Whē they heard it, they glorified the Lord, and sayd vnto hym, Thou seyst brother, how many thousand Iewes there are which beleue, and they are all zelous of the Lawe.

21 Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayst, That they ought not to circūcise their chyldren, nether to lyue *after* the customes.

22 What is thē to be done? the multitude must nedes come together: for they shal heare

heare that thou art come.

E 23 Do therfore this that we say to thee.

" Who as yet
were not wel
instructed in
Christe.

*Nom. 6. a.
chap. 18. e.*

We haue" foure mē, w̄ haue made a vowe.

24 Them take, and ^d purifie thy self with them, and do cost on them, that they may

* shaue their heades: and all shal know, that those thinges, which they haue heard by relation concerning thee, are nothing: but that thou thy selfe also walkest & kepest the Lawe.

^d Thend of this ceremonie was thā kes geuing, & was institute by God, & partely of ignorance & infirmitie reteyned: therfore S. Paul supported therin, the weakenes of others and made him selfe all to all men not hindering his conscience.

Chap. 15. d.

25 For as touching the Gentiles which beleue, we haue written, and concluded,

*that they obserue no suche thinges, but ȳ they kepe them selues from things offred to idoles, and from bloud, and from strangled, and from fornication.

*Nom. 6. e.
chap. 24. c.*

26 Then Paul toke the men, and the next day was purified with them, and entred into ȳ tēple, * declaring that he obserued the dayes of the purification, vntil that an offering should be offered for euery one of them.

27 And when the seuē dayes were almoste ended, the Iewes which were of Asia (whē they sawe him in the temple) moued all the people, and ^e layd handes on him,

F 28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where, against the people, and the Lawe, and this place: moreouer, he hath broght Grekes into the tēple, and hath polluted this holy place.

^e In thinking to appease the faithful, and to support the infirme, he falleth into the handes of his enemies.

29 For they had sene before one Trophim' an Ephesian with him in the citie, whom they supposed Paul had broght into the temple.

30 Then all the citie was moued, and the

F.iii.

people swarmed together: and they toke Paul, and drewe hym out of the temple: & forthwith the dores were shut.

31 As they went about to kyl him, tydinges came vnto the hye Capitayne of the souldiers, that all Ierusalem was on an vprere.

32 Which immediatly toke souldiers and vnder Captaynes, and ran doune vnto thē: and when they saw the hie Captayne and the souldiers, they left beating of Paul. A notable example of Gods prouidence for the defence of his. G

33 Then the Captayne came neare and toke him, and commanded him to be bounde with two chaines: and demanded who he was, and what he had done.

34 And one cryed this, another that, amōg the people: so when he could not knowe the certaintie for the rage, he commanded hym to be caried into the castle.

35 And when he came vnto the greces, he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people folowed after crying, Away with him.

37 And as Paul shulde haue bene caried into the castle, he sayd vnto the hye Captayne, May I speake vnto thee? Which sayd, Canst thou speake Greke?

38 Art not thou that *Egyptian, which before these dayes made an vprere, and led out into the wyldernes foure thousande men that were murtherers? Josephus li. Antiq. 20. ca. 11. & de bello Iuda. 2. Cap. 12.

39 Then Paul sayd, I am a man which am a Iewe, and citisen of *Tarsus, a famous citie in Cilicia, and I beseche thee suffre me to speake vnto the people. Chap. 22. u.

40 And when he had geuen him licence,
Paul

Paul stode on the steppes, and beckened with the hand vnto the people: and when there was made great silence, he spake vn to them in the Hebrue tongue, saying,

THE XXII. CHAPTER.

Paul rendreth an account of his life and doctrine. He escapeth the whippe by reason he was a Citisen of Rome.

" Raison, or excuse. **A** YE men, brethrē and fathers, heare my " defence which I now make vnto you.

2 (When they heard that he spake in the Hebrue tonge to them, they kept the more silence, and he sayd)

Chap. 21. g. *" A diligent hearer.* 3 I am verely a mā which am a Iewe, borne in * Tarsus, a citie in Cilicia: neuertheless, yet broght vp in this citie, " at the

a fete of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was feruent mynded to Godwarde, as ye all are this same day.

a Wherby he declareth his modestie, diligence, and docilite.

Chap. 8. a. *& 9. a.* *" or, this profession of the Christians.* 4 * And I persecuted this " way vnto the death, byndyng and deliueying into prison bothe men and women.

B 5 As the chiefe Priest doth beare me wytnes, and all the state of the Elders: of whome also I receaued letters vnto the b brethrē, and went to Damascus to bryng them which were there bounde vnto Ierusalem, for to be punisshed.

b To the Iewes to whome the letters were directe.

6 And so it was, as I made my iorney and was come nye vnto Damascus about noone, that sodenly ther shone from heauen a great lyght rounde about me,

7 So I fel vnto y̅ earth & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou Lord?
And he sayd to me, I am Iesus of Nazaret,
whome thou persecutest.

9 Moreouer they that were with me, sa- C
we verely a light and were afrayde: but
they heard not the voyce of him that spa-
ke with me.

10 And I sayd, What shal I do Lord? And
y Lord sayd vnto me, Aryse, & go into Da-
mascus: and there it shalbe tolde thee of
all thinges, which are appointed for thee
to do.

11 So when I could not see for the bryght-
nes of that lyght, I was led by the hande
of them that were with me, and came into
Damascus.

12 And one Ananias a godly man as per-
tayning to the Lawe, hauing good reporte
of all the Iewes which dwelt there,

13 Came vnto me, and stode, and sayd vn-
to me, Brother Saul, receaue thy sight: and
that same houre I looked vpon him.

14 And he sayd, The God of our fathers D
hath ^c ordeyned thee, y thou shuldest kno-
we his wil, and shuldest se that ["] Iuste one, ["] Which is
& shuldest heare the voyce of his mouth. Christ, 1. Ioh.
2.a.
15 For thou shalt be hys wytnes vnto all
men *of those thinges*, which thou hast sene
and heard.

^d He sheweth
that synnes cā not
be wasshed away
but by Christ who
is the substance of
Baptisme: in who-
me also is compre-
hended the Father
& the holy Gost.

16 Now therefore why tariest thou? Arise
and be baptized, and wassh away thy syn-
nes, in callyng on the ^d Name of the Lord.

17 And so when I was come agayne to Ie-
rusalem, and prayed in the temple, I was
in a traunce,

18 And sawe him saying vnto me, Make
haste, & get thee quyeckly out of Ierusalē:
for

for they wyl not receaue thy wytnes that thou bearest of me.

Chap. 8. a. E 19 Then I sayd, Lord they know [†] I * prisoned, and bet in euery Synagoge, them that beleued on thee.

" or, Martyr. Chap. 7. d. 20 And when the bloud of thy ["] wytnes Steuen was shed, I also * stode by, and consented vnto his death, & kept the clothes of them that slewe him.

21 Then he sayd vnto me, Depart, for I wil send thee a farre hence, vnto the Gentils.

F 22 And they gaue hym audience vnto this worde, *but* then they lift vp their voyces, and sayd, Away with suche a felowe from [†] earth, for it is not mete [†] he shulde lyue.

23 And as they cried and cast of their clothes, and threwe dust into the ayre,

24 The Captaine bade him to be broght into the castle, and commanded him to be scourged, and examined, that he might know wherfore they cried so on hym.

25 And as they bounde hym with thonges, Paul sayd vnto the Centurion that stode by, Is it laful for you to scourge a man [†] is a ^e Romain, and not condemned?

26 When the Centurion heard *that*, he went and tolde the vpper Captaine, saying, Take heed what thou doest, for this man is a Romain.

^e Not because he was borne at Rome but by reasō of his Citie: for Tarsus was inhabited by the Romaines, and was their Colonia.

27 Thē the vpper Captaine came, & sayd to him, Tel me, art thou a Romaine? And he sayd, Yea.

G 28 And the Captaine answered, With a great summe obtayned I this fredome. But Paul sayd, I was ^f free borne.

^f This priuilege was oftymes geuē in recōpēce of seruice to thē that were farre of Rome, and to their children.

29 Thē strayght way they departed from

him, which shulde haue examined him: & the hye Captayne also was afrayde, after he knewe that he was a Romaine: and because he had bounde him.

30 On the next day, because he wolde haue knowen the certaintie wherfore he was accused of the Iewes he lowsed him from his bondes, and commanded the hye Priestes and all theyr Counsel to come together: and broght Paul and set him before them.

THE XXIII. CHAPTER.

The answer of Paul being smit, and the ouerthrowe of his ennemies. The Lord encourageth him. And because the Iewes layed wayte for him, he is sent to Cesarea.

AND Paul behelde y^e Council, & sayd, A Men and brethren, I haue in all good conscience serued God vntyl this day.

2 And the hye Priest Ananias commanded them that stode by, to smyte him on the mouth.

3 Then sayd Paul to him, God ^a wil smite thee thou paynted wall: doest thou sitte to iudge me after the Lawe, and commandest me to be smytten contrary to the Lawe?

4 And they that stode by, sayd, Reuylest thou Goddes hye Prieste?

5 Then sayd Paul, I ^b wist not brethren that he was the hye Priest: for it is writtē, *Thou shalt not curse the Ruler of thy people. *Exo. 22.d.*

6 Whē Paul perceaued that the one parte were Sadduces, and the other Pharisees,

^a Paul doth not curse the hye Priest but denōceth sharply the ponishment of God which shulde light vpon him, who vnder pretēce of maintaining the Lawe doth transgresse it.

^b He made this excuse as it were in mockerie, as if he wolde say, I knowe nothing in this man worthy the office of the hye Priest.

Phil. 3. a.
chap. 24. f. ses, he cried out in the Counsel, Men and brethrene, * I am a Pharise, the sonne of a Pharise, I am accused of the hope and ^c resurrection of the dead.

^c He denieth not but there were other points, but he expresseth that for the which the Sadduces that were the chief Gouerners hated him moste fore.

B 7 And when he had so sayd, ther arose a debate betwene the Pharises and the Sadduces, and the multitude was deuided.

Mat. 22. c. 8 * For the Sadduces say that there is no resurrection, nether Angel, nor sprite: but the Pharises graunt ^d bothe.

^d Vnderstanding bothe kyndes: the Angels & the spirites, which he concludeth vnder one, & the resurrectiō, which is the other part.

9 Then ther arose a great crye: and the Scribes which were of the Pharises parte, arose and stroue, saying, We finde none euil in this man: if a sprite or an Angel hath appeared to hym, let vs not stryue agaynst God.

10 And whē ther arose great debate, the Captaine, fearing lest Paul should haue bene pulled in pieces of them, commanded the souldiers to go doune, and to take him from among them, & to bring him into the castel.

11 The night folowing, God stode by him and sayd, Be of good chere Paul: for as thou hast testified of me in Ierusalem, so must thou beare wytnes also at Rome.

12 And when the day was come, certaine of the Iewes gathered them selues together and made a ^e solemne othe, saying, That they wolde nether eat nor drincke, tyl they had kyled Paul.

^e The worde signifieth cursing, as when a man either sweareth, voweth, or wissheth him selfe to dye, or to be geuen to the deuell, except he brīg his pourpos to passe.

13 They were more thē fourtie, which had made this conspiracy.

14 And they came to the chiefe Priest & Elders, and sayd, We haue bounde our selues with a solēne othe, that we wil eat nothing, vntil we haue slayne Paul.

15 Now therefore, geue ye and the Council knowlege to y^e vpper Captain, y^e he bring him forth vnto you to morow, as thogh ye wolde knowe some thing more perfectly of him: and we, or euer he come neare, are ready to kyl him.

16 When Pauls systers sonne heard of D their laying awayte, he went and entred into the castle, and tolde Paul.

17 And Paul called one of the vnder Captaines vnto hym, & sayd, Bring this yonge mā vnto the hye Captayne: for he hath a certayne thyng to shewe him.

18 And he toke him, and broght him to the hye Captayne, and sayd, Paul the prisoner called me vnto him, & prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee.

19 The hye Captayne toke him by the E hād, and went a parte with him out of the way, and asked him, What hast thou to shewe vnto me?

20 And he sayd, The Iewes are determined to desire thee, y^e thou woldest bring forth Paul to morow into the Council, as thogh they wolde inquire some what of him more perfectly.

21 But folowe not thou their myndes: for ther lye in wayte for him of thē, more thē fourtie mē, which haue bounde them selues with a solemne othe, y^e they wil nether eat nor drincke, tyl they haue kyled him: & now are they ready, and loke that thou shouldest promes.

22 The vpper Captayne then let the yonge man departe, and charged him, *saying*, Se thou disclose to no man, that thou hast shewed

shewed these thinges to me.

F 23 And he called vnto him two certeyn vnder Captaynes, saying, Make ready two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and two hundred, with dartes at the thirde houre of the nyght.

24 And let them make ready an horse that Paul being set on, may be broght safe vnto Felix the hye Deputie.

25 And he wrote a ^f letter in this manner.

26 Claudius Lysias vnto the moste myghty Rular Felix, sendeth gretynge.

27 This man was taken of the Iewes, and shulde haue bene kylled of them: but I came with souldiers, & rescued him, ^g perceauing that he was a Romaine.

28 And when I wolde haue knowen the cause, wherfore they accused him, I broght hym forth into their Council.

29 There I perceaued that he was accused of questiōs of their Lawe: but was not gyilty of any thyng worthy of death or of bondes.

G 30 And when it was shewed me, how that the Iewes layd wayt for the man, I sent hym strayght way to thee, and gaue commandement to his accusers, if they had oght agaynst him, to tel it vnto thee: fare wel.

31 Then the souldiers as it was commanded them, toke Paul, and broght him by nyght to Antipatris.

32 On the next day, they left ^h horsmen to go with him, & returned vnto ^h castel.

33 Which whē they came to Cesarea, they

^f This letter was writ partely in the fauour of Paul that his aduersaries might not oppresse him.

^g The Captayne dissembleth, to cōmend his owne diligence, for he dyd not knowe that Paul was a Romā before he had rescued him, & geuen him to be straictly examined.

deliuered the epistle to the deputie, and presented Paul also before him :

34 When the deputie had read *the letter*,
^h By this name he asked of what ^h prouince he was, and when he vnderstode that he was of Cilicia,
the Romans called euerie contrey which they had subdued.

35 I wil heare thee sayd he, when thyne accusers are come also, and commanded him to be kept in Herodes iudgement hall.

THE XXIII. CHAPTER.

Paul answereth for his lyfe and doctrine, against his accusers. Felix gropeth him, thinking to haue a bribe. And after leaueth him in prison.

AFter fyue dayes, Ananias the hye Priest ^Aest came doune wyth the Elders and with a certayne oratour named Tertullus which appeared before the Gouerner against Paul.

2 And when Paul was called forth, Tertullus began to accuse him, saying, Seing that we lyue in great quietnes by reason of thee, & that many worthie thinges are done vnto this nation through thy prouidence :

3 That, we acknowllage from our hartes, & in all places, most ^a myghty Felix, with all thanckes.

^a For Felix by his diligence had taken Eleazarus the Captaine of the murtherers. & put the Ægyptian to flight which raised vp tumults in Iurie: for these the orator praiseth him, otherwise he was bothe cruel & couetous.

4 But, that I be not tedious vnto thee, I pray thee, that thou woldest heare vs of thy curtesy a fewe wordes.

5 Certenly we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Iewes throughout the world
 and

B and a chief mayntayner of the secte of the Nazarites.

6 And hath also enforced to pollute the temple: whome we toke, and woulde haue iudged according to our Lawe.

7 But the hye Captayne Lysias came vpō vs, and wyth great violence toke hym away out of our handes.

8 Commanding hys accusers to come to thee: of whome thou mayst, yf thou wylt enquire, knowe the certayntie of all these thinges wherof we accuse hym.

9 And the Iewes lykewyse affirmed, saying that it was euen so.

Paul answereth for himselfe.

10 Then Paul, after that the Ruler hym selfe had beckened vnto him that he shold speake, answered, I do with a more quiet mynd answer for my selfe, for as muche as

C I knowe that thou hast bene of many yeres a^a Iudge vnto this^b people.

^a Or, Gouverner, for before this, he ruled Trachonites, Batanea, and Gaulanest.

11 Seyng that thou mayst knowe, that there are yet but twelue dayes since I went vp to Ierusalem for to worship.

^b So that thou art not ignorant of their fashions.

12 And they nether founde me in the tēple disputing with any man, ether raysing vp the people, nether in the Synagoges, nor in the citie.

13 Nether can they proue the thynges, wherfore they accuse me.

^d Or, secte for so then they termed the Christians.

D 14 But this I confesse vnto thee, that after that way (which they call^d heresie) so worship I the God of my fathers, beleuing all thinges which are written in the Lawe and the Prophetes.

15 And haue hope towardes God, that the same resurrection of the dead which they

them selues loke for also, shalbe, both of iust and vniust.

16 And therefore, I endeuour my selfe to haue al way a cleare conscience towarde God, and toward men also.

^c Meaning that it was a long tyme since he had bene at Ierusalem, when he broght almes.

17 Now after ^c many yeres, I came and broght ^{*} almes to my people, and offerin- *Chap. 11. d.*
ges. *E*

18 ^{*}At what tyme, certeyne Iewes of Asia, *Chap. 21. e.*
founde me purified in the temple.

19 Nether with multitude, nor yet with vnquietnes.

^d For his accusers spake but vpon a false report which these bellowes of Satan had blowen a broad, and durst not them selues appeare.

20 Who ^d ought to haue bene here present before thee & accuse me, yf they had ought against me.

21 Or els let these same here say, yf they haue founde any euyl doing in me, while I stode in the Council.

22 Except it be for thys one voyce, that I cryed stādyng among them, Of the resurrection of the dead am I accused of you this day.

23 When Felix heard these thinges, he differed thē, & sayd, When I shal more perfectly knowe the things w̄ cōcerne this secte, by the coming of Lysias, the chiefe Capitaine, I wil decise your matter.

24 And he commanded an vnder Captaine to kepe Paul, & that he shuld haue ease, and that he shulde forbyd none of his acquayntance to minister vnto him, or to come vnto him.

25 And after certayne dayes, came Felix and his wyfe Drusilla which was a Iewesse, and called forth Paul, & heard him of the faith which is toward Christe.

26 And

26 And as he preached of righteousnes, temperance, and iudgement to come, Felix^e trembled and answered, Go thy way for this tyme, when I haue conuenient tyme I wil send for thee.

^e The worde of God maketh the verie wicked astonished, and therfore to them it is the sauour of death vnto death.

G 27 He hoped also that money should haue bene geuen hym of Paul, that he might lowse him: wherfore he called hym the oftener and communed with him.

The corrupt magistrat gapeth for bribes.

28 But after two yere, Festus Porcius came into Felix rouse: and *Felix* willing to " get fauour of the Iewes, left Paul in prison bounde.

" Or, to do a pleasure.

THE XXV. CHAPTER.

The Iewes accuse Paul before Festus, he appealeth vnto the Emperour. His matter is rehearsed before Agrippa, and is sent vnto Rome.

A **V**When Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Ierusalem.

2 Then enformed hym the hye Priestes & the chiefe of the Iewes against Paul: and they besoght him,

3 And desired fauour against him, that he wolde sent for him to Ierusalem: and they layd wayt for him in the way, to kyl him.

The enuious sute of the Priestes against Paul.

4 But Fest' answered, That Paul shulde be kept at Cesarea, & that he hym selfe wolde shortly departe thyther.

5 Let them thefore sayd he, which among you are " able, come doune with vs and accuse hym, yf ther be any wickednes in the man.

" Which may moste cōmodiously.

6 When he had taryed there among thē B
no more then ten dayes, he went doune vn
to Cesarea, and the next day, sate in the
iudgement seat, and commanded Paul to
be broght.

7 And when he was come, y Iewes which
were come from Ierusalem, stode about
him, and layd many and greuous cōplayn-
tes against Paul, which they could not
proue :

8 Forasmuche as he answered, That he had Paul defendeth
nether offēded against the Lawe of the Ie- him self in
wes, nether against the temple, nor yet a- iudgement.
gainst Cesar.

9 Festus wylling to " get fauour of the Ie- "Or, to do ple-
wes, answered Paul and sayd, Wylt thou- asure.
go vp to Ierusalem, and there be iudged
of these thinges before me?

^a Seing him self betrayed by the
ambitiō of the iud- 10 Then said Paul, I stand at ^a Cesars iud- C
ge, he desireth that gement seat, where I ought to be ^b iudged:
in consideratiō of to the Iewes I haue done no harme, as
his fredome he may thou very wel knowest.

^b It is lawful to require the defen- 11 If I haue done wrong, or committed
ce of the Magistrat any thing worthy of death, I refuse not to
to maynteyne our dye: If none of *these thinges* are, whereof
right. they accuse me, no man can deliuer me to
them: I appeale vnto Cesar.

12 Then spake Festus with " the Counsel, " Without
& answered, Hast thou appealed vnto Ce- whose con-
sar? vnto Cesar shalt thou go. sent he colde
do nothing.

13 And after certayne dayes, kyng Agrip- D
pa and " Bernice came vnto Cesarea to sa- "His owne si-
lute Festus. ster whome he
enterteyned.

14 And when they had bene there certeyn
daies, Festus rehearsed Pauls cause vnto
the kyng, saying, There is a certaine man
left in prison by Felix.

15 Of whome when I came to Ierusalem, the hye Priestes, and Elders of the Iewes enformed me, and desired to haue iudgement against him.

The Romains
maner in iud-
gement.

16 To whom I answered, That it is not the maner of the Romaines, for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to answer for him selfe, concerning the crime layed against him.

17 Therfore when they were come hyther, without delay the day following, I sate to geue iudgement, and commanded the mā to be broght forth.

18 Against whom, when the accusers stode vp, they broght no accusation of suche thinges as I supposed:

" This worde
doth also si-
gnifie religiō.

19 But had certayne questions against him of their owne " superstition, and of one Iesus which was dead, whom Paul affirmed to be alyue.

20 And bycause I doubted of such maner of questiōs, I asked him whether he wold go to Ierusalem, and there be iudged of these *matters*.

F 21 But because he appealed to be reserued to the examination of Augustus, I cōmanded him to be kept, tyll I myght send him to Cesar.

22 Then Agrippa sayed vnto Festus, I would also heare the man my selfe. To morow (sayed he) thou shalt heare him.

23 And on the morow when Agrippa was come & Bernice, w̄ great pōpe, & were entred into the Comon hall, with the Captai nes and chiefe men of the citie, at Festus

commandement Paul was broght forth. Paul broght to be examined.

24 And Festus sayed, Kyng Agrippa, and all men which are here present with vs, ye se this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and also here, cryng, That he ought not to lyue any lenger.

25 Yet founde I nothing worthy of death, G that he had cōmitted. neuertheles, seying that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certayne thyng to write vnto " my ^c Lord. wherfore, I haue " Or, Cesar broght him vnto you, and specially vnto thee, kyng Agrippa, that after examination had, I myght haue some what to write.

^c Flatterers first vsed to call Tyrāts by this name: & after it so growed in to vse, that vertuous Princes refused it not. as appeareth by Plinies Epistles to Traian.

27 For me thynketh it vnreasonable, for to send a prysonner, and not to shewe the causes *which are layed* against him.

THE XXVI. CHAPTER.

The innocencie of Paul is approued by rehearsing his conuersation. His modest answer against the iniurie of Festus.

Then Agrippa said vnto Paul, Thou art A permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered, Paul defendeth his cause before Agrippa.

2 I thinke my selfe happy king Agrippa, bycause I shal answere this day before thee, of all the thinges wherof I am accused of the Iewes.

3 Namely, bycause thou art experte in all customes, and questions which are among the

the Iewes. wherfore, I besech thee ^a to heare me paciētly. As touching the life that I haue led from a childe,

^a Forasmuche as he best vnderstode the religion he ought to be more attentive.

B 4 And what it was from the begynning amōg mine owne nation at Ierusalē, know all the Iewes,

Paul was a Pharise.

5 Which knew me here to fore (if they would testifie) that after the most strayctest ^b sect of our religiō I liued a Pharise.

^b Paul speaketh of his sect according to the peoples estimation who preferred it as moste holy aboue all others.

6 And now I stand and am accused, for the hope of the promise made of God vnto our fathers.

7 Vnto which promise, our twelue tribes instātly seruyng *God* day and night, hope to come: for which hopes sake, Kyng Agrippa, am I accused of the Iewes.

8 Why should it be thoght a thing incredible vnto you, that God should rayse agayne the dead?

9 I also verely thoght it my selfe, that I ought to do many contrary thinges, cleane against the Name of Iesus of Nazaret.

Chap. 8. a. 10 * Which thyng I also did in Ierusalē: for many of the saintes I shut vp in prison, hauing receaued auctoritie of the hye Priestes: and when they were put to death I gaue the sentence.

C 11 And I punished thē oft in euery Synagoge, and cōpelled them to blaspheme: & was yet more mad against them, and persecuted them, euen vnto strange cities.

Chap. 9. a. 12 At which tyme, as I went to * Damascus with auctoritie, and commission from the hye Priestes,

13 Euen at midday ò Kyng, I saw in the way a light from heauen, farre passing the brightnes of the sunne, shyne round

about me, and them which iorneyed with me.

14 So when we were all fallen to y^e earth, D I heard a voyce speakyng vnto me, and sayyng in the Hebrue tonge, * Saul Saul, *Chap. 9. a. and 22. b.* why persecutest thou me? It is hard for thee to kicke against pryckes.

15 And I sayd, Who art thou Lord? And he sayd, I am Iesus whom thou persecutest.

16 But ryse and stand vp on thy fete: for I haue appeared vnto thee for this purpose, to make thee a minister and a witnes, both of those thinges whych thou hast sene, and of those thinges in the which I wil appeare vnto thee,

17 Deliuering thee from this " people, and " Of the Iewes. from the Gentils, vnto whome now I send thee,

* Although this properly apparteyneth vnto God: yet he applyeth this vnto his ministers vnto whome he giveth his holy Spirit.

18 To ^c open their eyes, that they may tourne from darknesse to lyght, and frome the power of Satan vnto God, that they may receaue forgeuenes of synnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore Kyng Agrippa I was not disobedient vnto the heauenly vision.

20 * But shewed first vnto them at Damas *Chap. 13. & 14.* cus, and at Ierusalem, and throughout all the coastes of Iurie, and *then* to the Gentils, that they should repent, and turne to God, and do the ryght workes of repentance.

21 For this cause the Iewes caught me in the * temple, and went about to kyl me. *Chap. 21. f.*

22 Neuertheles, I obteyned helpe of God, and continue vnto thys day, witnessyng both

both to small and to great, saying none other thinges, then those which the Prophetes and Moses dyd say should come.

F 23 *To wit*, that Christ should suffer, and that he should be the fyrst that should ryse from the dead, and should shewe lyght vnto the people, and to the Gentils.

24 As he thus answered for him selfe, Fest' sayed with a loude voyce, Paul thou art besides thy selfe: much learnyng doth make thee mad.

25 And Paul sayd, I am not mad most worthe Festus, but speake the wordes of trueth and sobernes.

26 For the Kyng knoweth of these thinges, before whom also I speake freely: neither thinke I that ^d any of these thinges are hyd from him: for this thing was not done in a corner.

G 27 King Agrippa, beleuest thou the Prophetes? I wot well thou beleuest.

^d He knewe that the Lawe and the Prophetes were of God, but he dyd not vnderstāde the true applying of the same.

28 Then Agrippa sayed vnto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul sayd, I would to God that not only thou, but also all that heare me to day, were not almost onely, but altogether suche as I am, except these bondes.

30 And when he had thus spoken, the Kyng rose vp, and the Deputie, and Bernice, and they that sate wyth them.

31 And whē they were gone aparte, they talked betwene them selues, saying, This man doth nothyng worthy of death, nor of bondes.

32 Then sayd Agrippa vnto Festus, This

man myght haue bene lowsed, if he had not appealed vnto Cesar.

THE XXVII. CHAPTER.

Pauls dangerous vyage and his compaignie towarde Rome. How, and where they arryue.

VVhē it was concluded, that we should A sayle into Italie, they deliuered both Paul, and certayne other prisoners, vnto one named Iulius, an vnder Captaine of the bande of Augustus.

2 And * we entred into a shyp of Adra- 2. Cor. 11. f. myttium, appoynted to sayle by the costes of Asia, and lowsed from land, one Aristar- *Aristarchus.* chus of Macedonia, a Thessalonian, being with vs.

3 And the next day we came to Sidon. & Iulius courteously entreated Paul, and gaue him libertie to go vnto his friendes, that they might refresh him.

^a From Sidon to Myra, they shulde haue sayled north & by west: but the wyndes caused the to saile to Cyprus playne north, thence to Cilicia north and by east, and so to Pamphylia and Myra plaine west.

4 And from thence we launched, and sayled harde by ^a Cyprus, because the windes were contrary.

5 Then sayled we ouer the sea by Cilicia, and Pamphylia, & came to Myra, *a citie* in Lycia.

6 And there the vnder Captayne founde B a shyp of Alexandria, ready to sayle into Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scace were come ouer against Gnidum, because the wynde withstode vs, we sayled harde by the costes of Candie, nere ["] to Salmon.

8 And with muche worke sayled beyon- ["]Which was an high hil of Candie bow- ing into the sea warde. de it, & came vnto a place called the Fayre hauens, nye where vnto, was a citie cal- led

led Lasæa.

9 When muche tyme was spent, and say-
ling was now ieoperdeous, because also y^s
tyme of ^b the Fast was now passed, Paul
put them in remembrance,

10 And said vnto them, Syrs I perceave,
that this viage wyl be with hurt and mu-
che damage, not of the ladyng and shyp
only, but also of our lyues.

11 Neuerthelater the vnder Captayne
beleued the gouerner and the patron of y^s
shyp, better then those thinges which we-
re spoken of Paul.

C 12 And because the hauen was not com-
modious to winter in, many toke counsel
to departe thence, yf by any meanes they
myght attayne to Phenice, and there to
wynter, which is an hauen of Candie, and
lyeth towarde the southwest and by west,
and northwest and by west.

13 When the southern wynde blewe, they
supposing to obteyne their purpose, low-
sed nearer, and sayled by Candie.

14 But anone after, there arose agaynst
Cādie, a stormye wynd out of y^s northeast.

15 And whē the shyp was caught, & could
not resist the wynde, we let her go, & dra-
ue wyth the wether.

16 And we were caryed beneth a litle yle
named ^c Claudia, and had much worke to
come by the boat.

17 Which they recouered and vsed hel-
pe, vndergirding the shyp, fearing lest
they should haue fallē into Syrtes, & they
let slip the " vessel, and so were caryed.

" or, boat.

18 The next day whē we were tossed with
D an exceedīg tēpest, they lightened y^s shyp.

^b This fast the Ie-
wes obserued a-
bout the moneth
of October in the
Feast of theyr ex-
piatiō. Leu. 32. d.
So that Paul
thoght it better to
wynter there, then
to saile in the
diepe of wynter
which was at hand.

^c This yle was
west and by south
from Candie stre-
ight towarde the
goulfe Syrtes.

19 And the thyrd day we cast out, with our owne handes, the takling of the shyp.

20 When at the last, nether sunne nor starre in many dayes appeared, & no smal tempest lay vpon vs, all hope y^e we should be saued, was then taken away.

21 Then after long abstinence, Paul stode forth in the myddes of them, & sayd, Syrs, ye should haue hearkened to me, and not haue lowsed from Candie. and " to haue gayned this iniurie and losse.

" or, to haue saued the losse by auoyding the danger.

22 But now I exhorte you to be of good chere: for ther shal be no losse of any mās life among you, saue of the shyp onely.

23 For there stode by me this nyght the Angel of " God, whose I am, and whom I serue,

E " They colde not then reprove him of rashenes.

24 Saying, Feare not Paul, for thou must be broght before Cesar: and lo, God hath geuen vnto ^d thee, all that sayle wyth thee.

^d The graces and blessinges which God geueth to his children, proffit many tymes the enemies, which are vnworthie to receaue the fruit therof.

25 Wherefore, syrs be of good chere: for " I beleue God, that it shal be euen as he tolde me.

" Faith is grounded vpon the worde of God.

26 Howbeit, we must be cast into a certayne ylande.

27 And when the fourtenth nyght was come, as we were caried to and fro in the ^eAdriaticall sea, about midnight, the shypmē demed that some countrey approched vnto them.

^e This sea in Strabo tyme was takē for all that part which was about the mountaynes called Ceraunli, & so deuideth Italie from Dalmatia, & goeth vp to Venice.

28 And sounded, & founde it twenty passes. and when they had gone a little further they sounded agayne, and founde fyftene passes.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ancores out of the sterne, and wysshed for

for the day.

30 As the mariners were about to flie out of the shyp, & had let downe the boate in to the sea, vnder a coulour as thogh they would haue cast ancores out of y^e foreshyp,

F 31 Paul sayd vnto the vnder Captayne & y^e souldiers, Except these abyde in y^e shyp, y^e can not be safe.

32 Then the souldiers cut of the ropes of the boat, and let it fal away.

33 When the day began to appeare, Paul exhorted them all to take meat, saying, This is the fourtenth day that ye haue taried and continued ^g fasting, receauing no thing at all.

34 Wherefore, I pray you to take meat: for this is for your sauegarde: for there shal not ^h an heere fall from the head of any of you.

35 And when he had thus spoken, he toke bread and gaue thankes to God, in presence of them all: and brake it, and began to eat.

36 Then were they all of good chere, & they also toke meat.

37 We were all togither in the shyp, two hundred, threscore, and sixtene soules.

38 And whē they had eaten inough, they lyghtened the shyp, and cast out the wheate into the sea.

G 39 When it was day, they knew not the countrey, but they spied a certayne hauē with a banck, into the which they were mynded (if it were possible) to thrust in the shyp.

40 And when they had taken vp the ancores, they committed *the ship* vnto the sea,

^f Paul wolde vse suche meanes as God had ordeyned lest he shulde seme to haue tempted him.

^g He meaneth an extraordinarie abstinence which came of the feare of death and so toke away their appetite.

^h By this Hebrew phrase is mēt that they sholde be in all pointes safe and sound. 1. Sam. 14. g. 1. kyn. 1. g. matth. 10. c.

and lowsed the rudder bondes, and hoy-
sed vp the mayne sayle to the wynde, and
drewe to land.

41 And when they chanced on a place,
which had the sea on bothe the sydes, they
thrust in the shyp : and the fore part stuc- Shipwrake.
ke fast and moued not, but the hinder, bra-
ke wyth the violence of the waues.

42 The souldiers counsel was to kyl the
prisoners, lest any of them, when he had
swome out, should flie away.

43 But the vnder Captaine willing to sa-
ue Paul, kept them from their purpose,
and commanded that they that could
swyme, should cast them selues first into
the sea, and scape to land :

44 And the other, he commanded to go,
some on boordes, and some on *broken peces*
of the shyp, and so it came to passe, that
they came all safe to lande.

THE XXVIII. CHAPTER.

*Paul with his compaignie are gentely intrea-
ted of the Barbarous people. The viper hurteth
him not. He healeth Publius father and others,
and being furnished by them of thinges neces-
sarie he fared towarde Rome. VVher being re-
ceaued of the brethren he declareth his busynes,
and there preacheth two yeres.*

ANd when they were escaped, thē they A-
knewe that the yle was called " Meli- " Now called
Malta.
ta.

2 And the Barbariās shewed vs no lytle
kyndenes, for they kyndeled a fyre, and re-
ceaued vs euery one, because of the show-
re which appeared, & because of y^e colde.

3 And

3 And when Paul had gathered a fewe stickes, and put them into the fyre, there came a viper out of the heat, and lept on his hand.

4 When the Barbarians sawe the worme hang on hys hand, they sayd among them selues, This man must nedes be a ^a murderer, whom, thogh he hath escaped the sea, yet " Vengeance hath not suffred to lyue.

"Whomethey made a Goddess & called her Dice, or Nemesis.

^a Suche is the peruers iudgemēt of men that they condemne such as they see in any affliction.

5 But he shouke of the vermen into the fyre, and felt no harme.

6 Howbeit, they wayted when he should haue swolne, or fallen downe dead suddenly: but after they had loked a great while, and sawe no inconuenience come to hym, they changed their myndes, & sayd, That he was a ^b God.

7 In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions, the same receaued vs, and lodged vs thre dayes courteously.

^b Beholde the extremite of these infideles, and how much they are bent to superstition.

8 And so it was, that the father of Publius lay sicke of a feuer, and of a blouddy fluxe: to whome Paul entred in and prayed, and layd his handes on hym, and healed him.

9 When this was done, other also which had diseases in the yle, came and were healed.

C 10 Which also dyd vs great honour: and whē we departed, they laded vs with thynge necessary.

11 After thre monethes we departed in a shyp of Alexandria, which had wyntred in the yle, whose badge was ^c Castor and Pollux.

^c These the Paynims fayned to be Iupiters children, and Goddes of the sea.

12 And when we came to Syracusæ, we taryed *there* thre dayes.

13 And from thence we fet a compasse, & came to Rhegium: and after one day, the south wynde blewe, and we came the next day to Putioli.

14 Where we founde brethren, and were desired to tary wyth them seuen dayes, & so we went to warde Rome.

^d These places were distant from Rome a dayes iourney, or there about.

15 And from thence, when the brethren heard of vs, they came to mete vs at the Market of Appius, and at the ^dThre " ta- " or,shappes. uernes. When Paul sawe them, he thāked God, and waxed bolde.

^e No dout the Captaine vnderstoode bothe by Festus lettres, & also by the report of the vnder Capitayne that Paul had committed no faute.

16 And when we came to Rome, the vnder Captayne deliuered the prisoners to the general Captayne: but Paul was ^esuffered to dwel by hym selfe with a souldier that kept hym.

17 And the third day after, Paul called the chiefe of the Iewes together: & when they were come, he sayd vnto them, Men and brethrē, thogh I haue committed nothing agaynst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romaines.

18 Which when they had examined me, would haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrayned to appeale vnto Cæsar: not because I had ought to accuse my people of.

20 For this cause haue I called for you, euen to se you, and to speake with you: for euen for the hope of Israel, I am bounde ^{Hope.} wyth

wyth thys chayne.

21 And they sayd vnto him, We nether reccaued letters out of Iewrie pertayning vnto thee, nether came any of the brethrē that shewed or spake any harme of thee.

The Christiāns
were euery
where euyl
spoken of.

22 But we wil heare of thee what thou thinkest: for as concerning thys secte we knowe, y^e euery where it is spoken against.

23 And when they had appointed hym a day, there came many vnto him into hys lodging, to whome he expounded and testified the kyngdome of God: & preached vnto thē of Iesus both out of the Lawe of Moses, and also out of the Prophetes, euen from morning to nyght.

24 And some beleued the thynges which were spoken, and some beleued not.

25 And when they agreed not among thē selues, they departed, after that Paul had spokē one word, Wel spake the holy Gost by Esai the Prophet vnto our fathers,

Esa. 6.c.
mat. 13.b.
mar. 4.b.
luk. 8.b.
iohn 12.f.
rom. 11.a.

26 Saying, * ^f Go vnto this people, and say, Wyth hearing shal ye heare, and shal not vnderstand, and with your eyes shal ye se, and not perceauē.

^f Hereby the hartes of the infidels oght to be mollified: & the weaklings cōfirmed that they be not offended by the stubbernes of the wicked.

^G 27 For the heart of thys people is waxed fat, & their eares were thicke of hearing, and their eyes haue they closed: lest they should se with their eyes, and heare with theyr eares, and vnderstand with their heartes, and should be conuerted, and I should ^g heale them.

28 Be it knowen therfore vnto you, that this saluation of God is sent to the Gentils, and they shal heare it.

^g The worde of God healeth when the vertue of the Spirit is ioyned with it, and is preached generally, that all myght be inexcusable.

29 And when he had sayd that, the Iewes departed, and had great reasonyng amōg

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30 And Paul remayned two yeres ful in a house hyred for him selfe, & receaued all that came in vnto hym,

31 Preaching the kyngdome of God, and teaching those thinges, which cōcerne the Lord Iesus, wyth all " confidence, vnfor- " or, libertie, bidden.

THE ARGUMENT OF THE

Epistle to the Romaines.

THE great mercie of God is declared towarde mā in Christ Iesus: whose rightuousnes is made ours through faith. for when man by reason of his owne corruptiō coulde not fulfil the Lawe: yea cōmitted moste abominably, bothe agaynst the Lawe of God and nature: the infinit bountie of God, myndful of his promes made to his seruant Abraham, the father of all beleuers, ordeyned that mā's saluation shulde only stand in the perfect obedience of his Sōne: so that not only the Circumcised Iewes, but also the vncircumcised Gentils shulde be saued by faith in hym: euē as Abraham before he was Circumcised, was counted iuste only through faith: and yet afterwarde receaued Circūcisiō as a seale or badge of the same rightuousnes by faith. And to the intēt, that none sholde thinke that the couenant which God made to him, & his posteritie, was not performed: ether because the Iewes receaued not Christ (which was the blessed sede) or els beleued not that he was the true redemer, because he dyd not only, or at least more notably preferre the Iewes: the exāples of Ismael & Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the fleshe: but also the very strāgers and Gētils grafted in by faith, are made heires of the promes. The cause wherof is the only wil of God: forasmuche as of his fre mercie, he electeth

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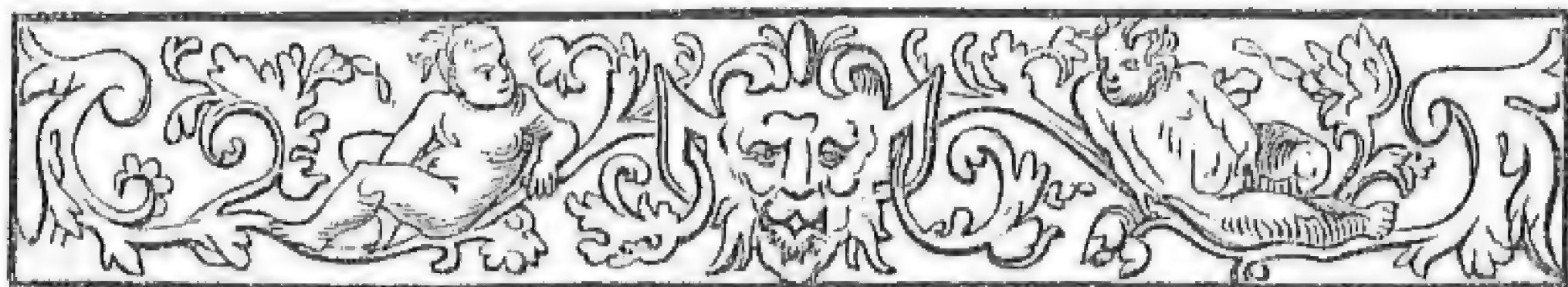
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cteth some to be saued, & of his iuste iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to thin- tent that the Iewes shulde not be to mucche bea- ten downe, nor the Gentils to mucche puffed vp: the example of Elias proueth, that God hath yet his elect euen of the natural posteritie of Abra- ham, thogh it appeareth not so to mans eye: and for that prefermēt that the Gentils haue, it pro- cedeth of the liberal mercie of God, which he at lēgth wil stretch towarde the Iewes agayne, and so gather the whole Israel (which is his Church) of them bothe. This grounde worke of faith & doctrine layed, instructions of Christiā maners folowe: teaching euery man to walke in roundenes of conscience in his vocatiō, with all patience and humblenes: reuerencing, and obeyng the magistrat: exercising charitie: puttig of the olde man, and putting on Christe: bear- ing with the weake, and louing one another ac- cording to Christs example. Finally S. Paul after his commendacions to the brethren exhor- teth them to vnitie, flieng false preachers & flatterers, and so concludeth with a prayer.

H.ii



THE EPISTLE

OF THE APOSTLE

PAVL TO THE

Romains.

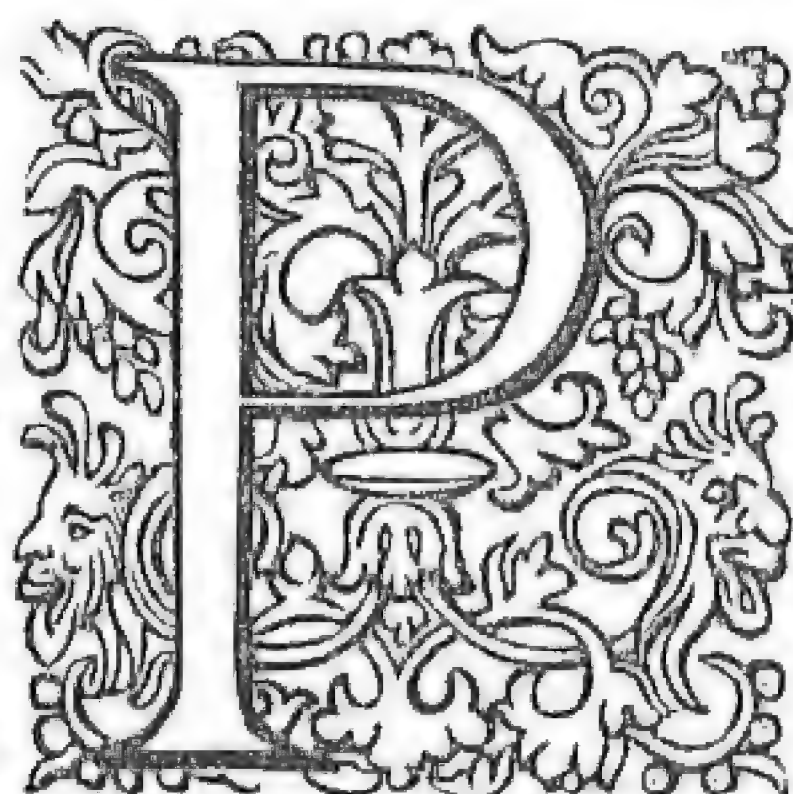
* *

THE FYRST CHAPTER.

*Paul sheweth by whome and to what pour-
pos he is called. His ready wyl. what the Go-
spel is. The vse of creatures and wherfore they
were made. The ingratitude, peruersitie, and po-
nishment of all mankynde.*

^a Through Gods
mercie. & also ap-
poynted by com-
mandemēt to this
Apostleship.

^b The Scriptures
onely sēt for the
great benefit of
God promesed &
performed to the
world in Iesus
Christe.



PAVL THE^a ser- A
uant of IESVS^a or, minister.
CHRIST, ^a call-
ed to be an
Apostle, ^a * put^a Or, chosē by
apart to preache the eternal cō
the Gospel of sel of God, or
God. by the decla-
ration of the
same counsel.

2 (Which he
promised afore

by his * Prophetes in the^b holy Scrip- Act.13.a.
tures) Deut.18.c.

3 Concerning his Sonne Iesus Christ our
Lord act.3.d.

"or, posteritie, & fleshe of the virgine Marie.

Lord, which was made of the " sede of Dauid as * perteynyng to the flesh :

4 And declared mightely to be the Sōne of God, touching the Spirite that ^c sanctifieth, sence ^ȝ he rose agayne frō the dead.

5 By whom we haue receaued ^d grace and Apostleshyp, that obedience might be geuen vnto the fayth in his Name among all the Heathen :

6 Of whose nūber ye be also, which are Iesus Christes by " vocation.

" Or, by the mercie of God are adopted in Iesus Christe.

1 Cor. 1. a.
gal. 1. a.
2. tim. 1. c.

7 To all you that be at Rome beloued of God, & Sainctes by callyng, * ^e Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

^c By the Spirite he declareth that Christ is God whose power dyd so sanctifie his humanitie that it colde not fele corruption, nor yet remaine in death.

^d Which was that moste liberal benefite to preache the vnsearcheable riches of Christe.

^e The free mercie of God, & prosperous successe in all thinges.

8 Fyrst verely I thanke my God through Ies' Christe for you all: because your faith is publisshed throughout " all the worlde.

"Or, Christiā Churches.

9 For God is my wytnes, whom I serue in my " spirite in the ^f Gospel of his Sonne, that wythout ceasyng I make mencion of you,

"Earnestly, & frō the hart.

^f In preaching the Sonne of God, that is reconciliation and peace through Christe

10 Alwayes in my prayers, beseching, ^ȝ by some meanes one tyme or other, a prosperous iourney by the wyl of God myght fortune me, to come vnto you.

Chap. 15. c.

11 * For I long to se you, that I myght bestowe, amonge you some spirituall gyfte, to strengthen you with all.

12 That is, that I might receaue exhortation together with you, through the cōmen faith, which both ye and I haue.

13 Now my brethern I wolde ^ȝ ye shuld not be ignorant, how that I haue often tymes purposed to come vnto you (but haue bene ^g let hyther to) ^ȝ I might haue some " frute also among you, as *I haue* amonge

" Wherof is spoken. Iohn. 15. c.

^g Either by Satā. 1. Thess. 2. d. or by the holy Gost. Act. 16. b. or called to some other place to preache the Gospel. Chap. 15. c.

other of the Gentils.

14 I am detter both to the Grekes, & to them which are no Grekes, vnto the wise-men, and vnto the ignorant.

15 Therefore, as much as in me is, I am redy to preache the Gospel to you that are at Rome also.

16 For I am not " ashamed of the Gospel of Christe, because it is the * " power of God vnto saluatiō to all that beleue, to the Iewe fyrst, and also to the " Greke.

^h The perfection & integritie which whosoever hath, appeareth before God, holy, blameles, & can be accused of no faute, & this iustice is contrary to mā's iustice, or iustice of workes, & only is apprehended by faith which dayly increaseth. Psal. 84. b.

ⁱ He deuiceth the lawe of nature corrupt, into vngodlines, and vnrightuousnes. Vngodlynnes, cōteyneth the false worshiping of God, vnrightuousnes, breache of loue towarde man.

17 For by it, the ^h ryghtuousnes of " God, is opened, from fayth to fayth: as it is writ ten, * The iust shal lyue by fayth.

18 For the wrath of God manifestly appeareth from heauē against " all ⁱ vngodlynnes and vnrightuousnes of men, because they withholde the truth vniustely:

19 Seyng that, which may be knowen of God, is manifest with in them: for God hath shewed it vnto them.

20 For hys inuisible thynges, ^y is to say, his eternal power and Godhead, are vnderstand and sene, by the things made frō the creation of the world: to thintent that they shulde be wythout excuse:

21 * Because that when they knewe God, they " glorified him not as God, nether were thankful, but waxed ful of vanities in their imaginations, and their folishe heartes were blynded.

22 When they counted them selues wise, they became foles:

23 For they turned the glorie of the incorruptible God, to the similitude of ^y image of mortal man, and of byrdes, & foure footed beastes, and of creeping beastes.

24 Wherfore,

" He passeth not for the mocking of the wicked. 1 Cor. 1. c.

" Or, effectual instrumēt.

" Or, Gentil.

" Which God approueth.

Abac. 2. a.

gal. 3. b.

heb. 10. g.

C " He meaneth euery mā particularly.

" In that they nether worship God as nature particularly teacheth thē, nor loue one another.

Ephe. 4. d.

" They worshipped him not as he prescribed, but after their good intentions.

" or, deliue-
red them as a
iuste iudge.

24 Wherefore, God["] ^k gaue thē euē vp vnto their heartes lust, vnto vncleānes, to defyle their owne bodyes betwene them selues :

25 Which turned the trueth of God vnto a lye, and worshypped and serued the creatures, neglecting the Creator, which is blessed for euer. Amen.

26 For this cause God gaue them vp vnto shamful lustes : for euen their women dyd change the natural vse into that which is agaynst nature.

27 And lykewyse also ^ŷ mē left the natural vse of the woman, and burned in their lustes one with another, and man ^ŵ mā wrought filthines, & receaued in them selues, the recompence of their errour, as was accordyng.

D 28 And as they regarded not to knowe God, *euen so* God deliuered them vp vnto a lewde mynde, that they should do those thinges which are not comly,

29 Being ful of all vnrightuousnes, fornication, wickednes, coueteousnes, maliciousnes, full of enuie, murther, debate, disceyte, takyng all things in the euyl parte, whysperers,

30 Backbyters, haters of God, doers of wronge, proude, bosters, inuenters of euyl thynges, disobediēt to father and mother, without vnderstāding, couenāt breakers, without natural affectiō, promes breakers, merciles.

31 Which men, thogh they knew ^f the Lawe *ordeyned* by God, how ^ŷ they which cōmit suche thinges, are worthy of death : yet not only do ^ŷ same, but also ["] favour them that do them.

" which is the
ful measure
of all iniqui-
tie.

^k Seing men wol-
de not according
to the knowlage
that God gaue thē
worship hī a right,
he smote their har-
tes with blynde-
nes that they
shulde not knowe
thē selues: but do
iniurie one to a-
nother.

^f Which Lawe
God writ in their
consciencs & the
Philosophers cal-
led it the Lawe of
nature. The law-
ers, the lawe of na-
tions wherof Mo-
ses Lawe is a
playne exposition.

THE II. CHAPTER.

*To beat downe all vayne pretence of ignorā-
ce, holines, and alliance with God, he proueth
all men to be synners, the Gentils by their con-
science, the Iewes by the Lawe written, and
menaceth with the judgement of God.*

- T**herfore thou art inexcusable ò man, **A**
whosoeuer thou art that ^a " iudgest. " or, blamest.
^a Nether they which do approue
cuel doers, nor they which repro-
ue them are excu-
sable before God. *for in that same wherein thou iudgest ano-
ther, thou condemnest " thy selfe: for thou
that iudgest, doest euen the same selfe
thinges. *Mat. 7. a.*
1 Cor. 4. a.
" For ether
thou art gil-
tie of the sa-
me faute, or
lyke.
- 2** But we are sure that the iudgement of
God is according to ^b trueth, against them
which commit such thinges. *lyke.*
- ^b For he iudgeth
the hart and regar-
deth not the out-
warde persone. **3** Thinkest thou this, ò thou mā that iud-
gest them which do suche thynges, and yet
doest euen the very same, that thou shalt
escape ^y iudgement of God?
- 4** Ether despicest thou the riches of his
goodnes, and * pacience, and longe suffe-
rance? and remembreth not how that the
kyndnes of God leadeth thee to repentance?
2 Pet. 3. d.
esa. 30. d.
act. 17. g.
- 5** But thou, after thy stubbernesse and he-
art that can not repent, * heapest vnto thy
selfe wrath agaynst the day of " vengeance,
when shalbe opened the rightuous iudge-
ment of God, *Iam. 5. a.*
- 6** * Which wil rewarde euery mā accor-
ding to his ^c dedes. *B*
" The wicked
shalbe condē-
ned and the
faithful deli-
uered.
Mat. 16. d.
psal. 62. c.
- 7** *That is to say,* to them which by continu-
ance in wel doing seke prayse, honour, &
immortalitie: eternal lyfe.
- 8** But vnto them that are contentious &
disobey the trueth, and folowe iniquitie,
shal
- ^c The comon sort
of men are moste
vnable to be iusti-
fied by their wor-
kes, seing Abrahā
the father of bele-
uers hath nothing
to glorie of be-
fore God, & there-
fore all mens wor-
kes shal condēne
them, and they
only shalbe saued
which apprehende
Iesus, Christe by
faith, to be their
onely iustice and
sanctification.

shal be rendered indignation and wrath :

9 Tribulation & anguyshe vpon the soule of euery man that doth euyl : of the Iewe fyrst, and also of the " Greke.

" By the Greke he vnderstandeth the Gentil, & euery one that is not a Iewe.

Deu. 10. d.
2 chr. 19. b.
iob. 37. b.
act. 10. e.

10 But to euery man that doth good, *shal be rendered* prayse, honour, and peace, to y Iewe fyrst, and also to the Greke.

11 For ther is no *respect of ^d persons with God.

^d As touching any outwarde qualitie, but as the potter before he make his vessells, he dothe appoint some to glorie, and others to ignomie.

12 For whosoeuer hath synned without Lawe, shal perish also without Lawe: and as many as haue synned in the Lawe, shalbe iudged by the Lawe.

Mat. 7. c.
iam. 1. d.
Act. 10. e.
eph. 6. b.
col. 3. d.

13 *For before God they are not ryghteous which heare the Lawe : but the doers of y Lawe shalbe iustified.

14 For when the Gentils which haue no Lawe, do of Nature the thynges contayned in y Lawe : then they hauyng no Lawe, are a Lawe vnto them selues.

15 Which shewe the effect of the Lawe written in their heartes: while their conscience beareth witnes vnto them, and also their thoughtes accusing one another, or excusing,

16 At the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel.

chap. 9. a.

" Or, triest such things as dissent from his will.

17 ^e Beholde, thou art called a Iewe, and trustest in y Lawe, and * gloriest in God.

^e He awaketh the Iewes which were a slepe, through a certain securitie & confidence in the Lawe.

18 And knowest his wil, and " alowest the thinges that are excellent, in that thou art informed by the Lawe :

19 And beleuest that thou thy selfe art a gyde of the blynde, a light of them which are in darcknes :

20 An informer of them which lacke dis-

cretiō, a teacher of vnlearned, which hast the " information of knowledge, and of the trueth in the Lawe.

" The way to teache others in the knolla-ge of the trueth.

21 Thou therfore, w̄ teachest another, teachest thou not thy self? thou ȳ preachest, A man sholde not steale, doest thou steale?

22 Thou that sayst, A man should not cō- mit aduoutry, breakest thou wedlocke? thou that abhorrest images, robbest thou God of his honour?

D

23 Thou that makest boast of the Lawe, through breakyng the Lawe dishonourest thou God?

24 For the Name of God is euyl spoken of among the Gentiles through you, * as it is written.

Esa. 52. b. ezec. 36. d.

25 For Circumsision verely auayleth, yf thou kepest the Law: but yf thou breakest the Lawe, thy Circumcision is made vncircumcision.

26 Therefore yf the vncircumcised kepe the right thinges contayned in the Law, shal not his vncircumcision be counted for Circumcision?

27 And shal not vncircumcision which is by nature (yf it kepe ȳ Lawe) " iudge thee, which beyng vnder the ^f letter, and Circū- cision, doest transgresse the Lawe?

" or, condem- ne.

^f When the Lawe is called the letter, or that it pro- uoketh death in vs, or that it kylleth, or is the ministe- rie of death, or that it is the strēgth of synne: it is ment as we con- sider the Lawe of it selfe without Christe.

28 For he is not a Iewe, w̄ *is a Iewe onely* outward: nether *is* that Circumcision, w̄ *is onely* outward in the fleshe:

29 But he is a Iewe which is hyd wyth in, and the * Circumcision, of the heart, is the true Circumcision, which consisteth in the " sprite, and not in the letter, the w̄ Iewes prayse, is not of men but of God.

Iohn. 8. c. chap. 9. b. colos. 2. b.

" In the inwar- de man and heart.

THE III. CHAPTER.

Having granted some prerogative to the Iewes because of Gods free and stable promes, he proueth by the Scriptures, both Iewes and Gentils to be synners, and to be iustified by grace through faith & not by workes and so the Law to be established.

A What preferment then hath the Iewe? other what auantage Circumcision?

2 Surely very much: for chiefly vnto them was committed the " oracles of God.

3 But what then, thogh some of them dyd not beleue? shal their * vnbeliefe make the promes of God without effect?

*Chap.9.b.
2 tim.2.b.
Iob.3.d.
Psal.116.b.*

4 God forbyd: yea let God be * true, and * all men lyars, as it is written,* That thou myghtest be ^a iustified in thy sayings, and ouercome, when thou are iudged.

*Psal.51.a.
He sheweth
how the wic-
ked do reason
against God.*

5 Yf our vnryghtuousnes cōmendeth the rightuousnes of God, what shal we say? Is God vnrighteous which taketh vengeance? (I speake after the maner of " men.)

*" Whose car-
nal wisdom
wil not obey
the wil of
God.*

6 God forbid: for how then shal God iudge the world?

B **7** For if the veritie of God hath more abounded through my lye, vnto hys glorie, why am I hence forthe condemned as a synner?

8 And (as men speake euyl of vs, and as some affirme that we say) why do we not euil, that good may come therof? whose damnation is iust.

9 What then? ^b Are we better then they? No, in no wyse. For we haue already prouen, how that bothe Iewes and Gentiles

^a That thou maist be declared iuste, and thy goodnes and trueth in performing thy promesses may appeare, when men either of curiositie, or arrogancie wolde iudge thy workes.

^b Lest the Iewes shulde be pulled vp in that he preferred them to the Gentils, he sheweth that this their preferment standeth onely in the mercie of God for asmuche as bothe Iewe and Gentil through synne are subiect to Gods wrathe, that they might bothe be made equal in Christe.

are * all vnder synne.

10 As it is written, * There is none righteous, no not one. *Gal. 3. d. Psal. 14. a. and 52. a.*

11 There is none that vnderstandeth, there is none that seketh after God.

12 They haue all gone out of the way, they haue also bene made vnproffitable, there is none that dothe good, no not one.

13 *Theyr throte is an open sepulchre, they haue vsed theyr tonges to deceyt: the poyson of aspes is vnder their lippes. *Psal. 5. b.*

14 * Whose mouthes are ful of cursing and bytternes. *Psal. 9. b.*

15 *Theyr fete are swyft to sheade bloud. *Esai. 59. b.*

16 Destruction and calamitie are in their wayes. *prou. 1. b.*

17 And the " way of peace they haue not knownen. *"A peassible & innocēt life.*

18 * There is no feare of God before theyr eyes. *Psal. 36. a.*

19 * And we know that whatsoeuer the " Lawe sayeth, it sayeth it to them which are vnder the Lawe: that euery mouthe may be stopped, and all the worlde be ^c culpable before God. *Gal. 2. d. " That is, the olde testamēt*

^c The Lawe doth not make vs gilty but doth declare that we are gilty before God, & deserve condemnation.

20 Therefore by the dedes of the " Lawe, shal no fleshe be iustified in his sight. for by the Lawe commeth the knowledge of sinne. *"He meaneth the law ether written or vnwrittē which commandeth or forbiddeth any thinge: whose workes can not iustifie because we can not parfourme them.*

21 But now is the ryghtuousnes of God declared wythout the Lawe, hauyng witness of the Lawe and of the Prophetes.

22 To wit, the rightuousnes of God by the fayth of Iesus Christe, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue synned,

D synned, and are ^d destitute of the glorie of God.

24 And are iustified frely by hys grace, through the redemption that is in Christ Iesus.

Esai. 53. d. 25 Whom God hath set forthe * *to be* a pacification through faith in his bloude, to declare his " ryghtuousnes, in that he for-
" Or, fidelitie in performig his promes.

geueth the synnes that are passed :
26 Which God dyd suffer, to shewe at this tyme his ryghtuousnesse, that he myght be counted iuste, and a iustifier of him which beleueth on Iesus.

27 Where is then the reioysyng ? It is excluded. By what Law ? of workes ? Nay : but by the ^e Lawe of fayeth.

Gala. 2. c. 28 * Therefore, we gather that a man is iustified by fayth, wythout the deades of the Lawe.

29 *God*, is he the God of the Iewes onely, & not of the Gētiles also ? Yes euen of the Gentiles also.

30 For it is one God which shal iustifie Circumcision which is of fayth, and vncircumcision through fayeth.

Christis iustice establiseth the Lawe.
31 Do we then make the Lawe vnprofitable through fayeth ? God forbyd, yea rather ^f we establishe the Lawe.

^d The worde signifieth thē which are left behinde in the race and are not able to rune to the marke, that is to euerlasting life, which here is called the glorie of God.

^e The Lawe of faith is the Gospel which offreth saluation with condition (if thou beleuest) which cōditiō also Christe frely geueth to vs. So the cōditiō of the Lawe is (if thou doest all these thinges) the which onely Christ hath fulfilled for vs.

^f The doctrine of faith is the ornament of the Lawe for it embraceth Christ who by his death hath satisfied the Lawe: so that the Lawe which colde not bring vs to saluation by reasō of our owne corruption is now made effectual to vs by Christe Iesus.

THE IIII. CHAPTER.

He declareth that iustification is a free gift euen by them them selues, of whome the Iewes moste boasted, as of Abraham and of Dauid, and also by the office of the Lawe, & faith.

A ["] By workes. **V**What shal we say then, that Abraham our father gate, as " pertayning to the

fleshe.

^a He might pre-
tende some merite
or worke worthie
to be recōpensed. 2 For if Abraham were iustified by dedes, then hath he wherin to ^a reioyce, but not with God.

3 For what sayeth the Scripture? ^aAbraham beleued God, and it was counted to him for ryghtuousnesse. *Gene. 15. b. galat. 3. a. iam. 2. d.*

4 To hym that ^b worketh, the rewarde is not reckened of fauour, but of duety. ^b Meriteth by his workes.

5 But to hym that worketh not, but beleueth on hym that ^b iustifieth the vngodly, his fayth is counted for ryghtuousnes. ^b Which maketh him that is wicked in him selfe, iuste in Christe.

6 Euen as Dauid describeth the blessedfulnes of the man, vnto whome God ascribeth ryghtuousnes wythout dedes, *saying,*

7 ^a Blessed are they, whose vnryghtuousnesses are forgeuen, and whose synnes are couered. *Psal. 32. a.*

8 Blessed is that man, to whom the Lord imputeth not synne.

9 *Came* this blessednes then vpon the Circumcised *onely*, or vpon the vncircumcised also? For we say, how that fayth was reckened vnto Abraham for rightuousnes.

10 How was it then reckened? ^a in the tyme of Circumcision? or in the tyme before he was circumcised? not in the tyme of Circumcision: but when he was yet vncircumcised. *Gene. 15. b.*

11 ^a And he receaued the sygne of Circumcisiō, as a seale of the rightuousnes of faith which fayth he had, yet beyng vncircumcised: that he should be the father of all thē that beleue, thogh they be not circūcised, that ryghtuousnes myght be imputed to them also. *Gene. 17. b.*

12 And that he myght be the father of Circumcision, not vnto them only which are of the circumcised, but vnto them also that walke in the ^c steppes of the faith that was in our father Abraham, before the tyme of Circumcision.

Gal. 3. c.

" In fulfilling the workes thereof.

" And thinke to performe the same by workes.

" Through our default, & not of it selfe.

" Or, breache of commande ment.

" Which beleue.

Esai. 51. d.

Gen. 17. a.

" By a spiritual kindred which God chiefly accepteth.

13 * For the promes that he should be the heyre of the worlde, was not *geuen* to Abraham, or to his seed, through the ["] Lawe: but through the rightuousnes of fayth.

14 For yf they which ["] are of the Lawe, be ^d heyres, then is faith but vayne, and the promes of none effect.

15 For the Lawe causeth ["] wrath. for where no Lawe is, there *is* no ["] transgression.

16 Therefore by faith *is the inheritauce geuen*, that it myght come of fauour, and the

promes might be sure to ["] all the sede. *that is*, not to them only which *are* of the Lawe: but also to them which *are* of the fayth of Abraham, which is the * father of vs all.

17 (As it is written * I haue made thee a father of many nacions) euen ["] before God whom he beleued, which quickeneth the ^e dead, and calleth those thinges which be not, as thogh they were.

^D 18 Which *Abraham* contrary to hope, beleued in hope, that he should be the father of many nacions: according to that which was spoken *to him*, * So shal thy seed be.

Gen. 15. b.

" But moste stronge & constant.

" Or, that she was past childe bearing.

19 And he ["] not weke in the faith, considered not his owne body, which was now dead, since he was almost an hondred yere olde: nether yet that the matrix of Sara was ["] dead.

20 He disputed not against the promes of

^c This may not be vnderstande of the frutes of faith (for thereof the Apostle doth hereafter expressly intreat) but of the faith it selfe.

^d If it be requisite to fulfil the Law for him that shal be of Abrahames inheritace, then it is in vayne to beleue the promes, for it serueth to no vse.

^e Abraham begate the circumcised euen by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentils which were no thing, are called by the power of God to be of the number of the faithful.

God through vnbeliefe: but was made stronge in the faith, and gaue["] honour to God. ^{"For his mercie & trueth.}

21 Beyng ful certified that he which had promised, was also able to make it good.

22 And therefore it was reckened to him for rightuousnes:

23 It is not written for him only, that it was reckened to him for rightuousnes.

24 But also["] for vs, to whom it shalbe cou-["]ted *for rightuousnes*, so we beleue on hym that rayzed vp Iesus our Lord from the dead. ^{"For our instruction, for we shalbe iustified by the same meanes.}

25 Which was deliuered *to death* for our synnes, and["] rose agayne for our iustification. ^{"To accomplishe and make perfect our iustification.}

THE V. CHAPTER.

He declareth the fruit of faith. and by comparison setteth forth the Loue of God and obedience of Christe, which is the fondacion and ground of the same.

^a By peace, here is ment that incredible and moste constant ioye of mynd when we are deliuered frō all terror of conscience and fully persuaded of the fauour of God.

Then being iustified by faith, we haue ^Λ ^a peace with God through our Lord Iesus Christe.

2^{*} By whom also we haue accesse through faith, vnto this grace, wherin we stand, and reioyce in hope of the glorie of God. ^{John. 16. g. eph. 2. d.}

3 Nether *do we* so only, but also we^{*} reioyce in tribulations, knowing that tribulatiō bryngeth patience. ^{Iam. 1. a.}

4 And patience bringeth experience, and experience bringeth hope,

^b He meaneth that Loue wherewith God loueth vs.

5 And hope maketh not["] ashamed, for the["] loue of God is shed abroad in our heartes by the holy Gost, which is geuen vnto ^{"For it hath euer good successe.}

to

to vs.

6 For Christe, when we were yet of no-strength, at his tyme dyed for vs, which were * vngodly.

Heb. 9. d.

1. pet. 3. c.

7 Douteles one wyl scarce dye for a ryghtuous mā: but for a good man paraduenture durst a man dye.

8 But God setteth out his loue that he hath to vs, seing that while we were yet synners Christ dyed for vs.

B 9 Seing therfore that we are iustified in his bloud, we shal be now muche more saued from wrath through him.

" Because of synne: yet friendes by the grace of Christe.

10 For if, when we were " enemies, we were reconciled to God by the death of his Sonne, muche more seing we are recōciled, we shalbe preserued by his life.

11 And not only so, but we also reioyse in God by the meanes of our Lord Iesus Christe, by whom we haue now receaued the atonement.

C 12 Wherfore, as by one man sinne entred into the world, and death by the meanes of synne: and so death went ouer all men, in so much as all men haue sinned.

" From Adam to Moses.

13 For euen vnto the " tyme of the Lawe, was synne in the worlde, but synne is not imputed, as long as there is no law.

14 Neuertheles death raigned from Adā to Moses, euen ouer them also that sinned

" Yet all man kinde (as it were) synned whē they were as yet inclosed in Adames loynes.

" Which was Christe.

not ^c " with like transgression as did Adā:

̄w is the similitude of " him ̄y was to come.

15 But the gyft is not lyke as the offence.

for if through the sinne of him alone, ma-

ny be dead: much more plenteous vpon ma-

ny was the grace of God and gift by grace:

̄w grace was geuen by one mā Iesus Christ.

^c He meaneth yonge babes which nether had the Lawe of nature, nor any motion of cōcupiscence, muche lesse cōmitted any actual synne: and may also comprehend the Gentils.

16 Nether is the gyft so, as *that which entred in* by one that synned : for the giltyship *came* of one *offence* vnto condemnatiō : but the gyft is *geuen* to iustifie from ^d many synnes.

^d For by Christe we are not onely deliuered from the synnes of Adam, but also from all such as we haue added vnto.

17 For if by the offence of one, death raygned by the meanes of one : much more shal they which receaue that abundant grace and gyft of ^e ryghtuousnes raygne in life by the meanes of one, *that is to say*, Iesus Christ.

^e The iustice of Iesus Christe which is imputed to the faithful.

18 Lykewyse then as by the offence of one, *giltiship* came on all men to condemnation : euen so by the iustifying of one, *the benefit abunded* vpon all men to the iustification of life.

19 For as by one mans disobedience many became synners : so by the obedience of one shal many be made ryghtuous.

20 And moreouer ^f *Lawe* entred in, that the offence should ^e encrease. neuerthelatter, where abundance of synne was, *there* was more plenteousnes of grace.

^f The Lawe of Moses.

^e That it might be more manifestly knowen, and set before all mē's eyes.

21 That as synne had raygned vnto death, euen so might grace raigne through ryghtuousnes, vnto eternal life, by the helpe of Iesus Christe our Lord.

THE VI. CHAPTER.

Because no man shulde glorie in the fleshe, but rather seke to subdue it to the Spirit, he sheweth by the vertue and ende of Baptisme that regeneration is ioyned with iustification, and therefore exhorteth to Godly life. setting before mens eyes the rewarde of synne and ryghtuousnes.

What

A **W**hat shal we say then? Shal we cōtinue stil in synne, y grace may more aboūd? God forbid:

2 How shal we, that are ^a dead to synne, liue any lenger therin?

Gal. 3. d. 3 Remember ye not, that * all we which haue bene baptized vnto ^b Iesus Christe, haue bene baptized vnto his death?

Col. 2. b. 4 * We are buried then with him by baptisme, vnto his death: that lykewise as Christe was raysted vp from death vnto the glorie of the Father: euē so we also should * walke in a newe life.

Hebr. 12. a. 5 For yf we be ^c graft with him " to the similitude of his death: euen so shal we be *to the similitude* of his resurrection.

" The fleshe wherin synne sticketh fast.

6 Knowing this, that our olde man is crucified with hym also, that the " body of synne myght vtterly be destroyed, that henceforth we should not be seruātes vnto synne.

" Because that being dead we can not synne.

7 For he that is dead, is " freed from synne. 8 Wherefore, yf we be dead with Christe, we beleue that we shal lyue also with him.

B 9 Knowing that Christe beyng raysted frō death, dyeth no more: death hath no more power ouer him.

" That he might destroy synne in our fleshe.

10 For as touching that he dyed, he dyed " to synne once: but as touching that he liueth, he liueth to " God.

" And sitteth at the right hād of the Father.

11 Lykewyse consider ye also, that ye are ^d dead to synne, but are aliue " to God through Iesus Christe our Lord.

" In that ye are led with the Spirit of God. or instrumēts or armure.

12 Let not synne raygne therefore in your mortal body, that ye should obey synne in the lustes of ^e the body.

13 Nether geue ye your mēbres as " weapōs

^a He dieth to synne, in whome the strength of synne is broken by the vertue of Christe, and so now liueth to God.

^b Which is, that growing to gether with him, we might receaue vertue to kil synne and raysevp our newe mā.

^c The greke worde meaneth, that we growe vp together with Christe, as we se, mosse, yuie misteltowe, or such like, growe vp by a tre and are nourished with the ioys therof.

^d We may gather, that we are dead to synne, whē synne begynneth to dye in vs: which is, by the participation of Christs death: by whome also being quickened, we liue to God, that is, to rightuousnes.

^e The mynde first ministreth euell motions, whereby mans wil is entised, thence burst forth the lustes, by them the body is prouoked, and the body by his actiōs doth sollicite the mynde. therefore he commandeth, at the lest, that we rule our bodies.

of vnrightousnes vnto synne: but geue your selues vnto God, as they that are alyue from death, and *geue* your members as weapons of ryghtousnes vnto God.

14 Let not sinne haue power ouer you. C

For ye are not vnder the " Lawe, but vnder " Grace. "Which is the force of synne.

15 What thē? shal we synne, because we are not vnder the Lawe, but vnder Grace? God " Indewed with the Spirit of Christe. forbyd.

16 * Knowe ye not, that to whomsoeuer ye commit your selues as seruātes to obey: his John. 8. c. 2. pet. 2. d. seruantes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto rightousnes?

17 But God be thanked, that thogh ye were once the seruantes of synne, ye haue yet obeyed from the heart vnto the forme of the doctrine, wherunto ye were " deliue- "To conforme your selues vnto it. red.

† It is a most vile thing for him that is deliuered from the slauerie of synne, to retourne agayne to the same.

18 And being made [†] fre from synne, ye are D become the seruantes of rightousnes.

19 I speake " as men commonly vse, becau- " Leauing to speake of heauely thinges, and according to your capacitie vse these similitudes of seruitude and fredome that ye might the better vnderstand. se of the infirmitie of your fleshe. That as ye haue geuen your members, seruantes to vncleennes & to iniquitie, to *commit* iniquitie: euen so now geue your members seruantes vnto rightousnes, in holines.

20 For when ye were the seruauntes of synne, ye were freed frome rightousnes.

21 What frute had ye then in those thinges, wherof ye are now ashamed? For the " ende of those thinges *is* death.

22 But now being freed from synne, and made the seruantes of God, ye haue your " Or, the rewarde and recompence. frute

frute in holines : and the ende, euerlasting life.

23 For the ^g wages of synne is death : but the gyfte of God, is eternal life through Iesus Christe our Lord.

^g Synne is compared to a Tyrant which raigneth by force, who geueth death as an allowāce to them that were preferred by the Lawe.

THE VII. CHAPTER.

The vse of the Lawe, and how Christe hath deliuered vs from it. Paul describeth the dangerous fight betwene the fleshe and the Spīrite.

^Δ **K** Nowe ye not brethren (for I speake to the ^ŷ are skilful in the Lawe) how that the ^{''} Lawe hath power ouer a man as long as he lyueth.

^{''} The moral Lawe.

1. Cor. 7. g.

2 ^{*} For the ^a woman which is in subiection to a man, is bounde by the Lawe to the man, as long as he lyueth : if the man be dead, she is lowsed from the Lawe of the man.

^a Both in this first mariage & in the seconde, the housbād & the wif must be considered with in our selues. the first housband was Synne, our fleshe was the wife, their children were the fruites of the fleshe. Gal. 5. c. In the seconde mariage the Spirit is the housband, the newe creature is the wif, & their children are the fruites of the Spirit. Gal. 5. d.

Mat. 5. c. and 19. c.

3 So then, if while the man lyueth she couple her selfe with another man, she shalbe called an ^{*} adulterer : but yf the man be dead, she is fre from that Lawe : so that she is not an adulterer, thogh she couple her selfe with another man.

^{''} Which is the Spirit or the seconde housband.

^{''} Which synne procured.

4 Euen so ye my brethren, are dead also to the Lawe, in the body of Christe, that ye shulde be coupled to another, *I meane* ^{''} to him that is rysen agayne from ^{''} death, that we shulde bringe forth frute vnto God.

5 For when we were in the fleshe, the motions of synnes *which were stered vp* by the Lawe, bare rule in our members, to bring forth frute vnto death.

6 But now we are deliuered from the Lawe, being dead *" vnto yt*, wherin we were in bondage, that we should serue in a newe conuersation of the Sprite, and not in the olde conuersation of the letter. *"To sinne, our first housbād.*

^b Ther is nothīg more ennemie to synne then the Lawe, if so be therfore that synne rage more by reasō the reof then before, why sholde it be imputed to the Lawe which discloseth the sleightes of sinne, her enemye.

7 ^b What shal we say then? *is the Lawe synne?* God forbyd. Nay, rather I knewe not what sinne meant, but by the Lawe. For I had not knowen what lust had meant, except the Lawe had sayd, * Thou shalt not lust. *B*

*Exod. 20. e.
deu. 5. b.*

8 But synne toke an occasion by the meanes of the commandement, and wrought in me all maner of concupiscence. for verely without the Lawe, sinne is dead.

9 For I once *"* was a lyue, without the Lawe: but when the commandement came, sinne reuiued. *" He thoght him selfe to be alyue, whē he knewe not the Lawe.*

10 But I was dead: and the very same cōmandement which *was ordeyned* vnto life, was founde *to be* vnto me, vnto death.

11 For synne toke occasion by the meanes *C* of the commandement, and so disceaued me, and by the selfe commandement slew me.

12 Wherefore the Lawe is * holy, and the commandement holy, iust, and good. *1. Tim. 1. b.
gal. 3. c.*

^c Synne being disclosed by the Lawe, is so muche more detestable, because it tourneth the goodnes of the Lawe to our destruction.

13 Was that then which *is* good, made death vnto me? God forbyd, Nay ^c synne *is made death vnto me*, whē it begate death vnto me by the meanes of that which is good, that synne might be knowen: *that is*, that sinne by the meanes of the commandement, might be out of measure synful.

14 For we knowe, that the Lawe is *"* spiritual: but I am carnal, solde vnder synne. *" So that it cā iudge the affections of the hart.*

15 For I alowe not that which I do. for what

what I^d wolde, that do I not: but what I hate, that do I.

16 If I do then that which I wold not, I grante to the Lawe, that *it is* good.

^d He is not able to do that which he desireth to do, & therefore is farre from the true perfection.

D 17 So then now, it is not I that do it, but synne that dwelleth in me.

18 For I knowe, that in me, that is to say, in my["] fleshe, dwelleth no good thinge. for to wil, is present with me: but I fynde no meanes to performe that which is good.

["] Or, in my nature.

19 For I do not that good thinge, which I wolde, ^e but that euil do I, which I wolde not.

^e The fleshe stayeth euē the moste perfect to rūne forwarde as the spirit wissheth.

20 Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me.

21 I fynde then by the Lawe, that when I wolde do good, euyl lieth in me.

22 For I delite in the Lawe of God, concerning the["] inner man.

["] in my spirit.

["] or commāment.

23 But I se another["] lawe in my^f members, rebelling against y["] lawe of my minde, & subduyng me vnto the lawe of sinne, which is in my members.

^f Euen the corruption which yet remayneth.

24 O wretched man that I am, who shal deliuer me from this["] body of death?

["] This fleshly lump of synne and death.

25 I thank God through Iesus Christ our Lord. So then I my selfe in my^g mynde, serue the Lawe of God, and in my["] fleshe the lawe of synne.

^g In that part which is regenerate.

["] Which is the part corrupted.

THE VIII. CHAPTER.

The assurance of the faithful and of the fruites of the holy Gost in them. Of hope. Of patience vnder the crosse. Of the mutual loue betw-

I.iii.

*ixte God and his children . Of his foreknowla-
ge.*

THer *is* then now no condemnation to **A**
them which *are* in Christ Iesus, which
walke not after the fleshe: but after the
Sprite.

^a The power and
auctoritie of the
Spirit, that is, the
grace of regenera-
tion.

2 For the ^a Lawe of the Sprite of lyfe
which is in ["] Christe Iesus, hath deliuered
me from the lawe of synne, and death.

["] Whose san-
ctification is
made ours.

3 For what the Lawe coulde not do, in as
muche as it was ["] weake, because of the fle-
she: God sending his owne Sōne in ^ȳ ^b simi-
litude of synful fleshe, and that for synne,
condemned synne in the fleshe:

["] Or, of no
strength.

^b Christe dyd ta-
ke fleshe, which of
nature was subiect
to synne, which not
withstāding he san-
ctified euen in the
very instant of his
conception, and so
dyd appropriat it
vnto him, that he
myght destroy syn-
ne in it.

4 That the ["] rightuousnes of the Lawe,
myght be fulfilled in vs, which walke not
after the flesh, but after the Sprite.

["] That which
the Lawe re-
quireth.

^c The worde cō-
prehēdeth all that
which is most ex-
cellent in man, as
wil, vnderstanding,
reason, wit, &c.

5 For they ^ȳ are carnal, are carnally ^c wise:
but they that are spiritual are *affectionned*
to spiritual thinges.

6 For the wisdom of the fleshe, is de-
ath: but the wisdom of the Spirit, is lyfe
and peace:

7 Because that the fleshly wisdom *is* eni-
mitie agaynst God: for it is not obedient
to the Lawe of God: nether in deed, can
be.

8 So then, they that are in the fleshe, can **B**
not please God.

^d The Spirit of
regeneratiō which
abolisheth synne
in our fleshe, not al-
at once, but by de-
gres: wherfore we
muste in the mea-
ne tyme call to
God through pa-
cience.

9 But ye are not in the flesh, but in the
Sprite: because the Sprite of God dwel-
leth in you. If any man hath not the Sprite
of Christ, the same is none of his.

10 If Christ be in you, the ["] body is dead ["] or, fleshe.
because of synne: but the ^d Sprite *is* lyfe
for rightuousnes sake.

11 But

11 But yf the Sprite of him that raysted vp Iesus from death, dwel in you: euen he y raysted vp Christ from death, shal quicken your mortal bodyes, because that his Sprite dwelleth in you.

C 12 Therefore brethren, we are detters not to the fleshe, to liue after the fleshe, *but to the Spirit.*

13 For yf ye lyue after the flesh, ye shal dye: but yf ye mortifie the dedes of the body, by the Sprite, ye shal lyue.

14 For as many as are led by the Sprite of God: they are the sonnes of God.

15 For ye haue not receaued the ^e Sprite of bondage to feare any more: but ye haue receaued the Sprite of adoption, wherby we crye * Abba, *that is say*, Father.

Gal. 4. a.

" So that we haue two witnesses, Gods Spirit & ours, who is certified by the Sprit of God. " Frely made partakers of the Fathers treasures.

16 The which selfe same Sprite " beareth witenes together with our Sprite, that we are the sonnes of God.

17 If *we be* sonnes: *we are also* " heyres, the heyres I meane of God, and heyres anexed with Christ: yf so be that we suffer together *with him*, that we may also be glorified together *with him*.

18 For I confirme, that the afflictions of this lyfe *are not* " worthy of the glorie w^e shal be shewed vnto vs.

" or, of like value.

Psal. 119. § 81.

19 For the * feruent desire of the creature abydeeth, lokyng when y sonnes of God shal appere,

20 Because the ^f creature is subiect to " vanitie, not of it owne wil: but by reason of him which hath subdued it in hope.

" That is, to destruction, because of mā's synne.

D 21 Because the same creature also, shal be delyuered from the bondage of corruption, into the glorious libertie of the son-

^e So he nameth the holy Gost, of the effect, which he causeth in vs, whē he proposeth vs saluation by the Lawe with an impossible conditiō, who also doth seale our saluation in our hartes by Christes free adoption, that we consider not God now as a rigorous Lord, but as a moste merciful Father.

^f The creatures shal not be restored before that Gods children be brought to their perfection, in the meane season they wayte

nes of God.

22 For we knowe that euery^g creature groweth with vs also, and trauayleth in payne euen vnto this *tyme*.

^g He meaneth not the Angels nether deuils, nor men

23 Not only *the creature*, but euen we also which haue the^h fyrst frutes of the Sprite, do sighe in our selues, and waite for the adoption, *euen* the^{*} deliuerance of our

^h And yet are farre frō the perfection. *Luk. 21.f.*

^g Which shalbe in the resurrection whē we shal be made conformable to our head.

g body.

24 For we are saued by hope : but^h hope that is sene, is no hope. for how can a man hope for that which he seeth ?

^h Signifying that thing which we hope fore.

25 But and yf we hope for that we se not, *then* do we with patience abyde for it.

26 Lykewyse the Sprite also helpeth our E infirmities : for we knowe not what to praye as we ought : but the Sprite asketh for vs with gronynges, which can not be expressed with tonge.

27 And he that searcheth the heartes, knoweth what is the meaning of y^e Sprite : for he^h maketh intercession for the Saintes, accordyng to the pleasure of God.

^h In that he stereth their hartes to pray, & sheweth both whome to aske, and how.

28 Also we knowe that all thinges worcke for the best vnto them that loue God, which also are called of *his* purpose.

ⁱ He sheweth by the ordro of our election that afflictions are meanes to make vs lyke the Sonne of God.

29 For those which heⁱ knewe before, he also ordeyned before, y^e they should be made lyke fashioned vnto the image of his Sonne : that he myght be the fyrst begotten among many brethren.

30 Moreouer, which he appoynted before, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

31 What shal we thē say to these thinges ? F
If

If God be on our syde, who can be agaynst vs?

32 Which spared not his owne Sonne, but gaue him for vs all *to death*: how shal he not with him geue vs all thinges also?

Luk. 20. b.
esa. 50. c.

" He pronounceth his, iust in his Sonne.

33 Who shal laye any thing to the charge of Goddes chosen? *it is* God that * " iustificieth:

34 Who then shal condemne? *it is* Christ which is dead, yea rather which is risen agayne: which is also at the ryght hand of God, and maketh intercession for vs.

G 35 Who shal separate vs from the loue of ^k Christe? shal tribulation, or anguyshe, or persecutiō, ether hunger, ether nakednes, ether peril, ether sworde?

Psal. 44. d.

" The cōditiō of Christes Church.

36 As it is wrytten, * For thy sake are we " kylled all day longe, and are counted as shepe appointed to be slayne.

37 Neuerthesse, in all these thynges we are more then conquerers through him that loued vs.

38 For I am persuaded that nether death, nether lyfe, nether Angels, nor ^l principalities, nether powers, nether thinges present, nether thinges to come,

39 Nether height, nether depth, nether any other creature shalbe able to departe vs frō the loue of God, which is in Christ Iesus our Lord.

^k Wherwith he loued vs, or God in Christe, which loue is grownded vpon his determinat pourpos, and Christe is the pleasure therof.

^l Paul setteth forth by these wordes the wonderful nature of the spirits, as wel the good. Ephe. 1. d. Col. 1. d. as the euil spirits. Ephe. 6. b. Col. 2. c.

THE IX. CHAPTER.

Having testified his great loue towards his nation, and the signes therof, he entreateth of the Election and Reprobation. Of the vocation of the Gentils, and reiection of the Iewes.

^a As becometh him that reueren-
ceth Christe, or
whose tōgue Chri-
ste ruleth & so taketh
Christe for
his witenes.

I say the trueth ^a in Christe, and lye not, ^A
my conscience bearing me wytnes in the
holy Gost,

2 That I haue great heuynes and conti-
nuall sorowe in my heart.

3 * For I wolde wysshe my selfe to be ^{Act. 9. a.}
" separat from Christ, for my brethren ^{1. cor. 15. a.}
which are my kinsmen, as pertayning to ^{"He wolde re-}
the fleshe, ^{deme the re-}

4 Which are the Israelites : to whom *per-* ^{leweswith his}
tayneth the adoption, and the ^{owne damna-}
^{tion.}

^b The Arke of
the couenāt, becau-
se it was a signe
of Gods presence,
was called Gods
glorie. 1. Sam. 4. d.
Psal. 26. b.

the ["] * Couenantes, and the geuing of the ^{" The two ta-}
Lawe, and the seruice of God, and the pro ^{bles of the co-}
mises. ^{uenant.}
^{Chap. 2. c.}
^{ephe. 2. c.}

5 Whose *are* the fathers, and they of who
me, as concerning the fleshe, Christ *came*,
which is God ouer all blessed for euer. ^{Christe is}
Amen. ^{God.}

6 * Nothwithstanding it can not be that ^B
the wordes of God shulde take none ef- ^{Chap. 2. d}
fect: for they are not all Israelites which
came of the father Israel :

7 Nether *are they* all chyldren, because
they are the seed of Abraham : * but in ^c Isa- ^{Gen. 21. b.}
ac shal thy seed be called. ^{heb. 11. d.}

^c The Israelites
must not be este-
med by their kyn-
red but by the se-
cret election of
God, which is a-
boue the external
vocation.

8 That is to say, they which are the chil-
dren of the ["] fleshe, are not the chyldren ^{" As, Ismael.}
of God : but the ^{*} children of promes, are ^{Gal. 4. d.}
counted the seede.

9 For this is a worde of promes, * In thys ^{Gen. 18. b.}
same tyme wyl I come, and Sara shal haue
a sonne.

10 Nether *he* only *proued these thinges*: but ^C
also * Rebecca when she had conceaued by ^{Gen. 25. c.}
one, *I meane* by our father Isaac,

11 For yer *the children* were borne, when
they had nether done good nether bad,
that

ŷ the purpose of God which *is* by *his* election, *that is*, not by workes, but by him ŷ calleth, myght stande *sure*,

Gen. 25. e. 12 It was sayd vnto her, * The elder shal serue the yonger.

Malac. 1. a. 13 As it is written, * I haue loued Iacob, and haue hated Esau.

14 What shal we say then? Is there any vnrightuousnes wyth God? God forbyd.

15 For he sayth to Moses, I^d wil haue mercie on him, to whom I wil shewe mercie : and wil haue compassion on him, on whom I wil haue compassion.

16 So lieth *election* then not in him that willeth, or runneth, but in God that pi- tieth.

" Or, God in the Scriptu- re. 17 For the " Scripture saith vnto Pharao, * Euen for this same purpose haue I stered thee vp, to shew my power in thee, & that my Name myght be declared through out al the worlde.

Exo. 9. d.

18 Therefore he hath mercie on whom he wil, and whom he wil, he maketh hard hearted.

D 19 Thou wylt say then vnto me, Why the blameth he vs yet? for who hath resisted his wil?

" or, speakest against.

Esa. 45. b.

iere. 18. a.

wisd. 15. b.

20 But ò man, who art thou which " play- dest against God? shal the * worke say to ŷ worke man, Why hast thou made me on this fasshon?

21 Hath not the potter power ouer the claye: euen of the same lompe to make one vessel vnto " honour, and another vnto dis honour.

" Or, vnto ho- nest vses.

22 *VVhat* and if God wolde, to shewe his wrathe, and make his power knowen, suf-

^d As the only wil & purpose of God is the chiefe cause of election, and re- probation : so his fre mercie in Chri- ste is an inferior cause of salua- tion: & the harde- ning of the heart, an inferior cause of damnation.

ferred with longe pacience the vessels of wrath, made ready to damnation.

23 And that he might declare the riches of his glorie on the vessels of mercie, w^h he hath prepared vnto glorie.

24 *That is to say*, vs, whome he hath also cal^d E led, not of the Iewes only, but also of the Gentils,

25 As he sayth also in Osee, * I wyl call *Ose. 2. d.* thē my people, which *were* not my people: *1. pet. 2. b.* and her beloued, which *was* not beloued.

26 And it shal come to passe in the place where it was sayd vnto them, * Ye *are* not *Ose. 1. d.* my people: that there they shalbe called, The children of the lyuyng God.

27 Also Esai crieth cōcerning Israel, * *All Esa. 10. c.* thogh the nombre of the chyldren of Israel were as the sande of the sea, *yet* shal *but* a remnant be saued.

* God wil make suchewaste of that people that the fewe which shal remaine shalbe a worke of his iustice.

28 * For he wil make his account, and gather it into a short some with rightuousnes. because God wil make a short count in the earth.

29 * And as Esai sayd before, Except the Lord of " Sabaoth had left vs seed, we had *Esa. 1. c.* bene made as " Sodoma, and had bene lykened to Gomorrha. " or, Armies, or hostes. " Vtterly lost.

30 What shal we say then? That the Gentils which folowed not rightuousnes, haue ouertaken rightuousnes? *I meane* the rightuousnes which *cometh* of faith:

31 But Israel which folowed the Lawe of rightuousnes, could not attayne vnto the Lawe of rightuousnes.

32 Wherefore? Because *thei soght it* not by faith: but as it were, by the workes of the Lawe.

Lawe: for they haue stombled at the stomblyng stone.

Esa. 8. c.
28. d.
1. pet. 2. a.
act. 4. b.
psal. 118. c.

33 As it is written, * Beholde I put in Siō a ^f stomblyng stone, & a rocke which shal make mē fall: and all that beleue on him, shal not be ashamed.

^f Iesus Christe is to the infideles destruction, & to the faithful life and resurrection.

THE X. CHAPTER.

After that he had declared his zeale to-wardes them, he sheweth the cause of the ruine of the Iewes. The ende of the Lawe. The difference betwene the iustice of the Lawe, and of faith. VVherof faith commeth, and to whome it belongeth.

A **B**Rethrē, my heartes desire and prayer to God for Israel is, that they myght be saued.

2 For I beare them recorde, that they haue a feruent mynde to Godwarde, but not according to knowledge.

3 For they, being ignorant of the rightuousnes of God, and goyng about to stablish their owne rightuousnes, haue not bene obedient vnto the ryghtuousnes of God.

Gal. 3. d.

4 * For Christ is the ^a ende of the Lawe, to iustifie all that beleue.

5 For Moses describeth the ryghtuousnes which cometh of the Lawe, *in these wordes*, * That the man which doth these thinges shal lyue therby.

Leui. 18. a.
ezec. 20. b.
gal. 3. b.

B 6 But the ryghtuousnes which cometh of faith speaketh on this wyse, ^h * Say not in thine hearte, Who shal ascende into heauen: that is euen to fetch Christ

^a The ende of the Lawe is to iustifie them which obserue it. therfore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.

^b Because we cā not performe the Lawe it maketh vs to dout, whoshalgo to heauē, & to say, who shal go downe to the depe to deliuer vs thence? but faith teacheth vs that Christe is ascended vp, to take vs with him, & hath descended into the depth of death to destroye death, & deliuer vs.

downe from aboue.

7 Or who shal descēde into the depe ? that is euen to bring Christe agayne from death.

8 But what saith it ? * The worde is nye *Deut. 30. c.* thee, euen in thy mouth, and in thyne heart. This, is that " worde of faith which we " That is, the promesse. preache.

9 For yf thou shalt confesse w̄ thy mouth the Lord Iesus, and shalt beleue in thyne heart, that God raysed hym vp frō death, thou shalt be saued.

10 For the belefe of the heart iustifieth, and to confesse with the mouth, saueth a man.

11 For the Scripture sayth, * Whosoeuer *Esa. 28. d.* beleueth on him, shal not be ashamed.

12 For there is no difference betwene the Iewe and the Gentil: for one is Lord ouer all, which is ryche vnto all, that call on hym.

13 * For whosoeuer shal call vpon the Na- *Joel. 2. g.* me of the Lord, shalbe saued. *act. 2. c.*

14 But how shal they call on him, on whō C they haue not beleued ? How shal they beleue *on him*, of whom they haue not heard ? How shal they heare, without a preacher ?

15 And how shal they preache, except they be sent ? as it is wrytten, * O how be- *Esa. 32. b.* autiful are the " fete of them which bryn- *naum. 1. d.* ge glad tydinges of peace, and bryng glad " Or, the com ming. tydinges of good thinges.

16 But they haue not all obeyed to the Gospel: for Esai saith, * Lord who hath be- *Esa. 53. a.* leued our sayinges ? *iohn 12. f.*

17 So then fayth commeth by hearing,
and

and hearing, commeth ^c by the worde of God.

"The Iewes.
Psal. 19. a.

D

18 But I aske, haue " they not heard? * No doubt their ^d sounde wēt out through all the worlde, and their wordes into the endes of the " world.

"Thē seing all the worlde knewe God by his creatures, the Iewes colde not be ignorant.

Deut. 32. c.
Esa. 65. a.

19 But I demande, dyd not Israel knowe *God*? Fyrst Moses sayeth, * I wyl prouoke you to enuie, by them that are no people, and by a folyshe nacion I wyl anger you.
20 * And Esai is bolde, and sayeth, I am founde of them that soght me not, and haue appeared to them that asked not after me.

Esa. 65. a.

21 And against Israel he sayeth, * All day longe haue I stretched forth my hādes vnto a " disobedient, and gaynesaying people.

" or, vnbelieuing.

^c That is, by Gods commandement, of whome they are sent that preache the Gospel. It may be also takē for the very preaching it selfe.

^d The Hebrew worde signifieth the lyne or proportion of the heauē whose moste excellent frame, besydes the rest of Gods creatures preacheth vnto the whole world and setteth forth the worthines of the Creator.

THE XI. CHAPTER.

God hath his Churche althogh it be not sene to mans eye. The grace shewed to the elect, and iudgement of the reprobate. God hath blynded the Iewes for a tyme, and reueiled him selfe to the Gentils, whome he warneth to humble themselves. The depth of Gods iudgements.

A I say then, hath God cast away his people? God forbyd: for euen I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin,

2 God hath not cast away his people w^e he " knewe before. Ether wot ye not what the Scripture saith of Elias? how he talketh with God ^a against Israel, saying,

"And elected before all begynning.

1. Kin. 19. b.

3 * Lord they haue kylled thy Prophetes,

^a He talked with God, not that he shulde punishe Israel, but yet lamented their falshode, and so his wordes made against thē.

and dygged doune thyne alters : and I am left alone, and they seke my lyfe.

4 But what sayth the answer of God to hym ? * I haue reserued vnto my selfe " se- 1.Kin.19.d.
uen thousand men which haue not bowed " Meaning an
the knee to *the image of Baal.* infini nōber.

5 Euen so at this tyme, is ther a remnant left through the " election of grace. " or, fre ele-
ction.

6 If it be of grace, then is it not of wor-
kes : or els were grace no more grace. But B
if it be of workes, then is it no more grace :
or els were worke, no lenger worke.

7 What then ? Israel hath not obtayned y
he soght, but the elect haue obtayned it,
and the rest haue bene blynded :

8 According as it is written, * God hath Esa. 29. b.
geuen them the sprite of heauy slepe : eyes and .6.
that they should not se, & eares that they mat. 13. b.
should not heare, euen vnto this day : iohn 12. f.

b Christ by the
mouthe of the Pro
phet wissheth that
which came vpon
the Iewes, that as
the vnhappy byr-
des are takē wher
as they thinke to
fynde fode : so the
Lawe which the
Iewes of a blynde
zeale preferred to
the Gospel, thin-
king to haue salua-
tiō by it, shal tour-
ne to their destru-
ction.

9 And Dauid sayth, * Let their ^b table be Psal. 69. e.
made in stede of a snare, and a net, and an
occasion to fall : and a recompence vnto
them.

10 Let their eyes be blynded that they se
not : & " bowe doune their backe alwayes. "Take frō the
thy grace &
strength.

11 I say then, Haue they therfore stom-
bled, that they should fall ? God forbyd :
but through their fall, saluation *commeth*
vnto the Gentils, to " prouoke them to fo- "The Iewes to
folowe the
Gentils.
low them.

12 Wherefore if the fall of them, be the
ryches of the worlde : and the diminishing
of them the ryches of y Gētils : how muche
more shal their fulnes be ? " In that the
Gentils haue
the knowla-
ge of the Go-
spel.

13 For in that I speake to you Gentils, in
as muche as I am the Apostle of the Gen-
tils, I magnifie myne office.

14 *That*

" That they
might be ie-
louse ouer
Christe aga-
inst the Gen-
tills.

14 *That I might trie* if by any meanes, I might" prouoke them which are my fleshe to enuie, and myght saue some of them.

" Ahrahâ was
not only san-
ctified, but his
sede also.
" Abraham.

15 For if the castyng away of them, be the reconciling of the world: what *shal* the re-
ceauing of them *be*, but ^c lyfe from the
dead?

16 For if" the first fruites be holy, the who-
le lompe *is holie*: and if the" rote be holy,
the branches lykewyse *shalbe holy*.

^c The Iewes now
remaine (as it we-
re) in death for la-
ke of the Gospel:
but when both
they & the Gentils
shal ebrace Christ,
the worlde shalbe
restored to a newe
life.

" The Chur-
che of the Is-
raelites.

C 17 Thogh some of the branches be broke
of, & thou beyng a wylde oliue tree, wast
grafte in for them, and made partaker of
the rote, and fatnesse of the" oliue tree:

18 Boast not thy selfe against the bran-
ches. and if thou boast thy selfe, thou bea-
rest not the rote, but the rote thee.

19 Thou wylt say then, The branches are
broken of, that I myght be grafte in.

" Be careful,
worship God,
& trust in his
promes.

20 Thou sayest wel: because of vnbelefe
they are broken of, and thou standest sted-
fast by faith: be not hye mynded, but" fe-
are.

21 For seing that God spared not the na-
tural branches, *take hede*, lest he also spare
not thee.

" He speketh
of the Iewes
& Gentils in
general.

22 " Behold therefore the kindnes, & rigo-
rousnes of God: towarde them which fel,
rigorousnes: but towarde thee, kindnes, yf
thou continue in his kyndnes: or els thou
shalt be hewen of.

23 And they also, if they byde not styl in
vnbelefe, shalbe graffed in: for God is of
power to graffe them in agayne.

24 For yf thou wast cut out of a natural
wilde oliue tree, and wast graffed con-
trary to nature in a true oliue tree: how

much more shal the natural branches be grafted in their owne oliue tree agayne?

25 For I wolde not brethren, that this secret should be hyd frō you (lest ye should be arrogāt in your selues) y^e partly blyndnes is come to Israel, vntil the fulnes of the Gentils be come in.

^d He sheweth that the tyme shal come that the whole natiō of the Iewes, not euery one particularly, shalbe ioyned to the Church of Christe.

26 And so ^d all Israel shalbe saued, as it is D

written, * There shal come out of Siō the deliuerer, and shal turne away the vngodlynnes from Iacob.

Esa. 59. d.

27 And this is my couenant to them,

* When I shal take away their synnes.

Esa. 27. c.

28 As concerning the Gospel *they are* enemies for your sakes: but as touching the election, they are loued for the fathers sakes.

iere. 21. f.

heb. 8. c.

10. c.

29 For the gyftes and calling of GOD are suche, that it can not repent him of them.

30 For as ye in tyme passed, haue not beleued God, yet haue now obteyned mercie through their rebellion:

31 Euen so now haue they not obeyed, y^e by your mercie, they also may obtaine mercie.

32 For God hath wrapped all natiōs in disobediēce, y^e he might haue mercie on al.

33 O the depnes of the ryches, bothe of the wysdome, and knowledge of God: how vnsercheable are his iudgementes, and his wayes past finding out?

* He reproueth the rashenes of mē which murmure against the iudgements of God.

34 * For ^e who hath knowen the mynde of the Lord? or who was his counseller?

Esa. 40. c.

wisdo. 9. c.

1. cor. 2. d.

35 Other who hath ⁿ geuen vnto him fyrst, and he shalbe recompensed agayne?

ⁿ Or, prouoked him by his good workes?

36 For of him, and through hym, and for hym

hym are all thinges, to hym be glorie for euer, Amen.

THE XII. CHAPTER.

The conuersation, loue, and workes of suche as beleue in Christe. VVe are forbyd to seke reuēgeance.

A **I** Beseche you therfore brethren, by the mercifulnes of God, that ye offre your bodies a ^a quicke sacrifice, holy, acceptable vnto God, *which is your* ["] resonable seruing of God,

["]True,lawful,
& spiritual.
1.Pet.2.a.

Ephe.5.d.
1.thess.4.a.
["]Whatsoeuer
is not agreea-
ble to Gods
wil,is euil, di-
spleasant,and
vnperfect.
["] or, soberly,
not neglectig
Gods giftes,
but vsing the
to his glorie.
1. Cor.12.b.
ephe.4.b.

2 And facion not your selues lyke vnto this world, but be ye chāged in your shape, by the renuyng of your mynde, that ye may ^{*} proue what is ^y ["] wyl of God, which is good, acceptable, and perfect.

^a In stede of dead beastes, lyuely sacrifice, in stede of the bloude of beastes which was but a shadowe,&pleased not God of it selfe:the acceptable sacrifice of the spiritual man, framed by faith to godlynes and charitie.

3 For I say through the grace that is geuen vnto me, to euery man among you, ^y no man esteme of hym selfe, more then it becometh him to esteme, but that he ^b ["] discretly iudge of him selfe, according as God hath dealt to euery man the ^{*} measure of fayth.

^b Two things are required if we wil iudge soberly of Gods giftes in vs thone that we do not arrogat to our selues that which we haue not:next, that we boast not of the giftes but reuerētly vse them to Gods honour.

4 For as we haue many members in one body, & all members haue not one office :

B 5 So we beyng many, are one body in Christe, and euery man among our selues, one anothers members.

1. Pet.4.b.

6 ^{*} Seyng then that we haue diuers giftes according to the grace that is geuen vnto vs: whether we haue ^c prophecie, *let vs prophecie* according to ^y proportiō of ["] faith.

["] By faith he meaneth the knowlage of God in Christ with the gifts of the holy Gost.

7 Or if we haue an office, *let vs waite* on our office. So he that teacheth, *let him be occupied* in teaching.

^c By prophecīg here, he meaneth preaching and teaching: & by office or ministerie, all such offices as apperteyne to the Church, as Elders, Deacons,&c.

- 8 Also he [†] exhorteth *let him be diligent* in exhortation . he that [¶] distributeth, *the almes*, let *him do it* with singlenes : he that ruleth, with diligēce : he that ^d sheweth mercie, *let him do it* with cherfulness.
- 9 Let loue *be* without dissimulation.
^a Abhorre that which is euyl, and cleaue vnto that which is good.
- 10 ^{*} Be affectioned to loue one another with brotherly loue. In geuing honour, go one before another.
- 11 Not slothful to do seruice. feruent in sprite. seruing the Lord.
- 12 Reioycing in hope, patient in tribulation, ^{*} continuing in prayer.
- 13 ^{*} Distributing vnto the necessitie of the Sainctes. ^{*} geuing your selues to hospitalitie.
- 14 ^{*} Blesse them which persecute you : blesse *I say*, but curse not.
- 15 Be mery with them that are mery, and wepe with them that wepe.
- 16 Be of lyke affection one towards another. ^{*} Be not hie minded : but make your selues equal to them of the lower sorte. Be not wise in your owne opinions.
- 17 ^{*} Recompence to no man euyl for euyl ^e Procure thinges honest in the syght of all men.
- 18 ^{*} If it be possible, as muche as in you lyeth, haue peace with all men.
- 19 Dearly beloued, ^{*} auenge not your selues, but geue rouse vnto wrath : for it is writtē, ^{*} Vengeance is myne : I wil repaye, sayth the Lord.
- 20 ^{*} Therefore, yf thyne enemy hunger, feede

[†] He meaneth them which were appointed to loke vnto the poore, as for the moste part were the widowes. Act.6.a.1.tim.5.b.

[¶] Of officers, some are Deacons, some Gouernors, some kepe the poore.

Amos.5.a.

C
Ephes.4.a.
1.pet.2.b.
heb.13.a.

Luk.18.a.
1.Cor.16.a.
Heb.13.a.
1 pet.4.b.

Matth.5.g.

D
Prou.3.a.
esa.5.e.

Prou.20.e.
matth.5.f.
1.pet.3.b.
2.cor.8.d.
Heb.12.d.

Eccles.2.a.
matth.5.f.
Deut.32.d.
heb.10.f.

Prou.25.e.

de

^e Lyue so honestly & Godly that no man can fynde fault with you.

de him: if he thurste, geue him drinke: for in so doing, thou shalt heape^f coles of fyre on hys head.

21 Be not ouer come of γ which is euyl, but ouercome euyl wyth goodnes.

^f For ether thou shalt wone hī with thy benefit: or els his cōscience shal beare him witnes that Gods burnīg wrath hāgeth ouer him.

THE XIII. CHAPTER.

The obedience of men to their Rulers. Charitie ought to measure all our doings. An exhortation to innocencie and puritie of life.

A **L** Et euery soule submitte him selfe vn-
VVisd. 6. a. to the hygher Powers. for there is no
tit. 3. a. Power but of God: & the Powers that be,
1. pet. 2. b. are ordeyned of God.

2 Whosoeuer therfore, resisteth Power, resisteth the ordinance of God: and they that resist, shal receaue to them selues^a dānation.

^a Not only the ponishment of the Iudges, but also the vengeāce of God.

3 For Rulers are not to be feared *for* good workes, but for euyl. Wylt thou then be wythout feare of the Power? do wel thē: and so shalt thou be praised of the same.

B 4 For he is the minister of God for thy wealth. but if thou do euyl, feare: for he beareth not a sworde for noght: for he is the minister of God to take vengeance on them that do euil.

"He speaketh here of Ciuil magistrats: so that Antichrist and his, can not wrast this place to establishe their tyrānie ouer the conscience.

5 Wherefore ye must nedes obey, not for feare of vengeance onely: but also because of^b conscience.

6 And euē for this cause ye paye also tribute: for they are Gods ministers, seruing for the same purpose.

7 * Geue to euery man therfore his dutie, tribute, to whom *ye owe* tribute: custome, to whom custome: feare, to whō feare: ho-

^b For no priuat man can contēne that gouernance which God hath appointed, without the breache of his conscience.

nour to whom *ye owe* honour.

8 Owe nothyng to any man : but to loue one another : for he that loueth another, hath fulfilled the " Lawe.

"He meaneth only the secō de table.

9 For this, *Thou shalt not commit aduoutry : Thou shalt not kyl : Thou shalt not steale : Thou shalt not beare false wytnes : Thou shalt not desire : and if there be any other commandement, it is briefly comprehended in this saying, to wit, *Thou shalt loue thy neighbour as thy selfe.

C
Exo. 20. c.
deut. 5. b.

10 Loue hurteth not his neyghbour : therefore is loue the *fulfylling of the Lawe.

Leui. 19. d.
mat. 22. d.
gal. 5. b.
iam. 2. b.

11 And that, considering the season, how D that it is tyme that we shoulde now awake out of slepe : for now is our saluation

* Before we beleued, it had bene in vayne to tel vs the se things : but now seing our saluatiō is nere, let vs take hede that we neglect not this occasion.

* nearer, then when we beleued it.

12 The nyght is passed, and the day hath come vnto vs. let vs therfore cast away y^e dedes of darkenes, and let vs put on the " armour of light.

" Honest manners & godly.

13 So that we walke honestly, as it were in the day light : not in *glotonie, and drōkonnes, nether in chambering and wantonnes, nether in stryfe and enuiing :

Luk. 21. f.

14 * But put ye on the Lord IESVS CHRISTE, & take no thoght for the flesh, to fulfil the lustes of it.

Gal. 5. c.
1. pet. 2. c.

THE XIII. CHAPTER.

The weake ought not to be despiced. No man shoulde offende anothers conscience, but one to support another in charitie and faith.

* Lest he sholde depart ether more ignorant then he came : or els with a greater scrupule of conscience.

HIm that is weake in the " fayth, take vnto you, but not to enter into ^a doubtful

A
" Or, doctrine of the Gospel.

ful disputations of controuersies.

2 One beleueth y^e he may eate all thing: another, which is weake *in knowlage*, eateth herbes.

3 Let not him that eateth, despice hym that eateth not: and let not hym which eateth not, iudge hym that eateth. for God hath receaued hym.

Iam. 4. d.

" It is the
Lords mat-
ter, not thine.

4 * What art thou that condemnest an othermans seruant? he standeth or falleth, to his owne" master: yea, he shal stand: for God is able to make him stande.

5 Thys man esteemeth one day before another day, and another man counteth all dayes a lyke. let euery man be ^b fully persuaded in hys mynde.

" Who iud-
geth whither
he doth wel
or no.

" Because he
thinketh the
meates vn-
clene by the
Lawe.

" Bothe our li-
fe, & death
ought to pro-
fit our bro-
ther.

B 6 He that obserueth one day, *more thē ano-
ther*, obserueth it to the Lord: and he that
obserueth not one day *more then another*,
doth not obserue it to the Lord. He that
eateth, eateth to the Lord: for he geueth
God thanks: and he that" eateth not, ^c ea-
teth not to the Lord, and geueth God than-
kes.

7 For none of vs liueth " to hym selfe: ne-
ther dothe any of vs dye to him selfe.

8 For whether we lyue, we lyue vnto the
Lord: or whether we dye, we dye vnto the
Lord. whether we lyue therefore, or dye,
we are the Lordes.

9 For Christ therefore dyed & rose agay-
ne, and reuiued, that he myght be Lord
both of the dead and the quicke.

10 But why doest thou iudge thy bro-
ther? other why doest thou despice thy bro-
ther? * for we shal be all brought before the
iudgement seate of Christ.

^b We must be as-
sured in our con-
science by Gods
worde, in all thigs
that we do: that if
we be stronge, we
may knowe what
is our libertie: &
if we be weake, we
may learne to pro-
fit daily.

^c Here we must
note thre things,
first that he spea-
keth of thinges
which of them sel-
ues are indifferēt,
albeit in the Lawe
they were not:
next that he repro-
ueth not the condē-
ning of the act, but
of the personnes:
thirdly, that he
meaneth not the
stubburne & mali-
cious, whome he
calleth dogges &
conceision, but the
weake & infirme to
whome as yet God
had not reuiled
the perfect liber-
tie.

11 For it is written, * I lyue sayth the C Lord, and euery knee shal bowe to me, & all tongues shal " confesse vnto God. *Exo. 45. d. phil. 2. b.*

12 So shal euery one of vs geue accomptes of him selfe to God. *"And acknowledge me for their God.*

13 Let vs not therfore iudge one another any more: but vse your iudgement rather in this, that no man putte a stombling blocke, or an occasion to fall, in his brothers way.

14 " I knowe, & am ful certified through the Lord Iesus, that ther is nothing vnclene of it selfe: but vnto him that iudgeth it to be vnclene, to him *it is vnclene.* *" He preuenteth the obiection which the Christiāns myght vse.*

15 But if thy brother be greued with thy meat, now walkest thou not charitably.

* destroy not him with thy meat, for whom 1. Cor. 8. d. Christ dyed.

16 Cause not your ^d cōmoditie to be euil D ^d spoken of.

^d Which is the benefit of Christiā libertie, by abusing wherof, ye cause the weakelings to blaspheme the Gospel, which might seme to them contrarie to Gods wil, and the doctrine of the Lawe.

17 For the kyngdome of God is not meat and drinke: but rightuousnes, peace, & ioye in the holy Gost.

18 For whosoeuer " in these thinges serueth Christ, pleaseth God wel, and is cōmended of men. *" In peace & rightuousnes.*

19 Let vs thē folow those thinges which make for peace, and wherwyth one may edifie another.

20 Destroy not the worke of God for meates sake. * all thinges in deed are pure: *Tit. 1. d.* but *it is* euyl for that man which eateth wyth offence.

21 * *It is* good nether to eate fleshe, nether to drinke wyne, nether *any thing*, wherby thy brother stumpleth, ether is offended, or made weake.

22 Thou

22 Thou hast ^e faith: haue it with thy selfe before God. Happy is he that cōdēneth not him selfe in *that thyng* which he aloweth.

^e Faith, here is taken for a full persuasion of the Christian libertie in thinges indifferēt. as the Apostle interpreteth it in the 14. verse.

"Or, of a right conscience.

23 For he that maketh conscience, is damned if he eate: because *he doth it* not of faith. and whatsoeuer is not of ["] fayeth, is sinne.

THE XV. CHAPTER.

S. Paul exhorteth them to support and loue one an other by the example of Christe, and by the onely mercie of God which is the cause of saluation both of the one and the other. He sheweth his zeale towarde them, and the Churches, and requireth the same of them.

A **V**e which *are* strōge, oght to beare the frailnes of the weake, and not to loke onely to our selues.

2 *Therefore* let euery mā loke vnto his neyghbour vnto his welth, *that is* to ^a edifie him.

Psal. 69. b.

"I did so beare them as if they had bene done to me and not to my Father.

3 For Christe had not respect to him selfe, but, as it is written, ^{*}The rebukes of the which rebuke thee, fel ["] on me.

^a To edifie, signifieth to do all manner dueties to our neighbour, ether to bring him to Christe, or if he be wone, that he may growe from faith to faith. for the faithful are called the tēple of God, wherein he is resident by his holy Spirit: and these faithful are the stones of the newe Ierusalē, that is, the vniuersal Church of the which buylding. Christe is the chief corner stone. Esa. 54. Reu. 21. Eph. 2d.

"Which is the autor of paciēce.

2. Cor. 1. b. phil. 3. d.

4 For whatsoeuer thinges are written afore time, are written for our learning, that we through paciēce, and comforte of the Scriptures, myght haue hope.

5 Now, the ["] God of pacience and consolation, geue you that ye be ^{*} lyke mynded one towardes another, after the ensample of Christ Iesus.

B 6 That ye all agreyng together, may with one mouth prayse God and the Father of our Lord Iesus Christe.

"To make vs partakers of Gods glorie.

7 Wherfore receaue ye one another, as Christ receaued vs, to the ["] glorie of God.

8 And I meane *thus*, that Iesus Christe was a minister of the Circūcisiō, for the "trueth of God, to confirme the promises *made* vn- to the fathers. " That God might be knowen true.

9 And let the Gentiles prayse God for his mercie, as it is written, * For thys cause I wyl praise thee among the Gentils, and sin- ge vnto thy Name. Psal. 18. d.
2. sam. 22. d.
C

10 And agayne he sayeth, * Reioyse ye Gentiles with his people. Deu. 32. f.

11 And agayne, * Prayse the Lord all ye Gentils, and laude ye him all nacions to- gether. Psal. 116. b.

12 And agayne Esai sayth, * There shalbe the rote of Iesse, and ^b he that shal ryse to raygne ouer the Gentils, in him shal the Gentils trust. Esai. 11. e.
Then seinghe toke both the Iewes and Gētils to his Fa- thers glorie, they oght by his example to loue toge- ther.

^b Which is Chri- ste, who dyd spring as a yonge budde out of the drye & dead rote.

13 Now the God of hope fyl you with all ioye and peace in beleuing: that ye may be ryche in hope through the power of the ho- ly Gost.

14 And I my selfe am ful persuaded of you (my brethren) that ye your selues are ful of goodnes, and fylled wyth all know- ledge, and are able to exhorter one ano- ther.

15 Neuerthelesse brethren, I haue som- what boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is geuen me of God.

16 That I should be the minister of Iesus Christe among the Gentils, ministring the glad tydinges of God, that the Gentils might be an acceptable "offering, sancti- fied by the holy Gost. D
" The minis- ter offreth the people to God by the Gospel.

17 I haue therfore wherof I may reioyse in

in Christ Iesus in those thinges which *per-
tayne* to God.

18 For I ame not able to speake of any
thing, which Christ hath not wrought byme,
to make the Gentils obedient with worde &
dede.

19 In myghty signes and wonders, by the
power of the Sprite of God: so that from Ie-
rusalem and the *costes* roūde about vnto Il-
lyricum, I haue fulfilled *myne office of prea-
ching* the Gospel of Christe.

E 20 Yea so I enforced my selfe to preache
the Gospel, not where Christ was named,
lest I sholde haue buylt on another mans
foundation:

Esai. 52. d. 21 But as it is written, * To whom he was
not spoken of, they shal se: and they that
heard not, shal vnderstand.

Chap. 1. b. 22 For thys cause I haue bene * oft let to
1. thess. 2. d. come vnto you.

23 But now seyng I haue no more to do in
these countres, and also haue bene desirous
many yeres agone to come vnto you:

24 When I shal take my iorney into Spay-
ne, I wyl come to you: for I trust to se you
in my iorney, and to be brought on my way
thytherwarde by you, after that I haue be-
ne somewhat filled with your compa-
gnie.

" Which was 25 Now go I vnto Ierusalem, to " minister
to eary the vnto the Sainctes.
almes.

F 26 For it hath pleased them of Macedonia
and Achaia, to make a certayne distributiō
vnto the poore Sainctes which are at Ieru-
salem.

27 It hath pleased them *I say*, & their det-

ters are they. * For if the Gentils be made partakers of their spiritual thinges, their dutie is to minister vnto them in carnal thinges.

^c I shal faithfully leaue it with the. & as it were sealed moste surely.

28 When I haue performed this, and haue broght them this ^c frute sealed; I wil passe by you into Spayne.

^c Almes is the fruite of faith and charitie.

^d His coming shal be profitable vnto them, for God wil gyue him abundance of knowledge of Diuine mysteries to communicate vnto the.

29 * And I am sure when I come, that I shal come to you with ^d abundance of the blessing of the Gospel of Christ.

Chap. 1. b.

30 Also brethren I beseche you for our Lord Iesus Christes sake, and for the loue of the Sprite, that ye * wolde striue with me in your prayers to God for me.

2. Cor. 1. b.

31 That I may be deliuered from them which are disobedient in Iewrie, and that this my seruice which I haue to do at Ierusalem, may be ^e accepted of the Sainctes:

^e He feared lest slanderous tongues would haue made his message other odious, or less acceptable.

32 That I may come vnto you with ioye, by the wil of God, & may w^t you be refreshed.

33 Thus the * God of peace be with you all. Amen.

Esai. 9. b.

THE XVI. CHAPTER.

After many recommendations he admonisheth them to beware false brethren and to be circumspect. He prayeth for them, and geueth thanks to God.

I Commende vnto you Phebe our syster which is a seruant of the Church of Cenchrea.

2 That ye receaue her in the Lord, as it becometh Sainctes, & that ye assist her in whatsoever busynes she needeth of your ayde. for she hath gyuen hospitalitie vnto many, and to me also.

3 Grete

Actes 18. a. 3 Grete * Priscilla and Aquila my helpers in Christ Iesus.

4 Which haue for my lyfe layde downe their owne neckes. Vnto whome not I only geue thanks, but also all the Churches of the Gentils.

5 Lykewyse grete the Church that is in their house. Salute my welbeloued Epene- tus, which is the^a fyrst fruts among them of Achaia in Christe.

^a The first which was cōsecrat to the Lord by embra- sing the Gospel.

B 6 Grete Marie which bestowed much labour on vs.

" They were grafted in Christe by faith.

7 Salute Andronicus and Iunia my cosyns and fellow prisoners with me, which are wel taken among the Apostles, and["] were in Christe before me.

8 Grete Amplias my beloued in the Lord.

9 Salute Vrbanus our helper in Christe, and Stachys my beloued.

10 Salute Appelles approued in Christ. Salute them which are of Aristobul' *friendes*.

11 Salute Herodion my kynsman. Grete them *which are of the friendes* of Narcissus, *I meane them which are in the Lord.*

12 Salute Triphena and Triphosa, which women labour in the Lord. Salute the beloued Persis, which womā hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and myne.

C 14 Grete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his syster, & Olympas, and all the Sainctes which are with them.

16 Salute one another with an holy^b kisse. The Churches of Christe salute you.

^b This was a signe of amitie amonge the Iews, which he willeth to be holy, that is that it come from a mynde, ful of godly charitie.

17 I beseche you brethren, watche diligē-
tly them which cause diuision & offences,
contrary to the doctrine which ye haue le-
arned, and auoyde them.

18 For they that *are* suche, serue not the
Lord Iesus Christ, but their owne^c bellyes,
and with^c fayre speache and flattering, de-
ceaeue the heartes of the simple.

^c The worde si-
gnifieth him that
promiseth muche
and performeth no
thing, who semeth
also to speake for
thy profit, but doth
nothing lesse.

["] These be
markes to
knowe the
false Apostles
by.

19 For your obedience is knowen of all
men. I am glad therfore *as touching* you:
but yet I wolde haue you wyse, vnto that
which is good: & to be innocent, as concer-
ning euyl.

20 The God of peace shal treade Satan vn-
der your fete shortly. The grace of our Lord
Iesus Christ be with you.

21 * Timotheus my compagniō, and Lucius
and Iason, and Sosipater my kynsmen, salu
te you. *Act. 16. a.*
phil. 1. c.

22 I Tertius, which wrote out this epistle
salute you in the Lord.

23 * Gaius myne hoste, and the hoste of the
whole Church saluteth you. Erastus the
" chamberlaine of the " citie saluteth you. *1. Cor. 1. b.*
and Quartus a brother *saluteth* you. *" or, receauer.*
" Corinthus.

24 The grace of our Lord Iesus Christe *be*
with you all. Amen.

25 * To hym that is of power to stablyshe
you according to my Gospel, & preaching
of Iesus Christe, * in vtterying of the^d my-
sterie, w^h was kept secrete sence the worl-
de began: *Eph. 3. d.*
Eph. 3. b.
col. 1. d.
2. tim. 1. c.
tit. 1. a.

^d Bothe as tou-
ching the doctrine
of the Gospel, and
also the calling of
the Gentils.

26 (But now is opened, & published amōg
all nations by the Scriptures of the Prophe-
tes, at the commandement of the euerla-
sting God, to stere vp obedience to the
fayth)

27 To God *I say*, which alone is wyse, be prayse through IESVS CHRIST for euer. Amen.

Written to the Rômaines from Corinthus *and sent* by Phebe, seruant of the Churche, which is at Cenchrea.

THE ARGUMENT OF THE

first Epistle to the Corinthians.



AFTER that S. Paul had preached at Corinthus a yere, and an halfe, he was compelled by the wickednes of the Iewes, to sayle into Syria In whose absence false Apostles entred into the Churche, who being puffed vp with vaine glorie, and affectat eloquence soght to bring into contempt the simplicitie which Paul used in preaching the Gospel. By whose ambitiō suche factions and schismes sprange vp in the Churche, that from opinions in pollicies, and ceremonies, they fel to false doctrine and heresies: calling into dout the resurrection from the dead, the chiefest point of Christian religiō. Against these euyls the Apostle procedeth preparing the Corinthians, harts & eares with gentil salutations. but sone after he reproueth their contentions and debats, their arrogancie and pride and exhorteth them to concorde and humilitie, setting before their eyes the

L.i.

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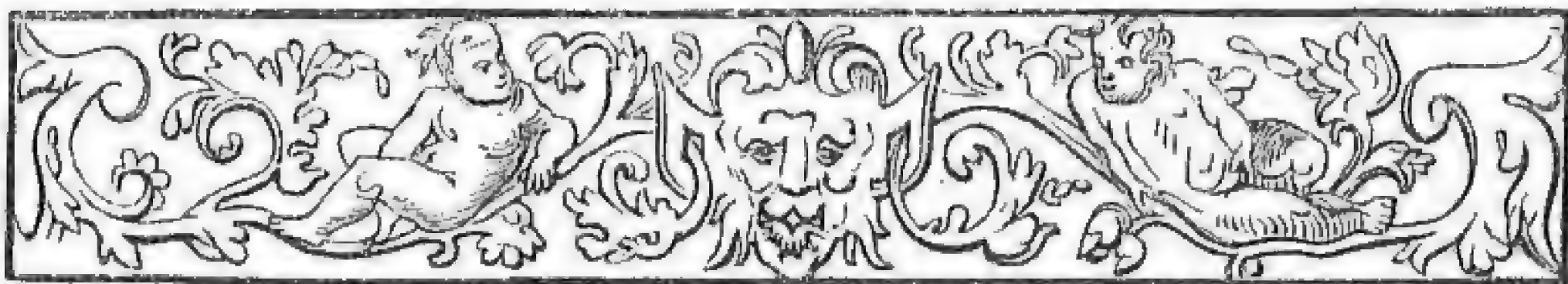
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L.i.

spiritual vertue, and heauenly wisdom of the Gospel, which can not be persuaded by worldely wit, and eloquent reasons: but is reueiled by Gods Spirit, and so sealed in mens harts. Therefore this saluatiō may not be attribute to the ministers, but only to God, whose seruāts they are, and haue receaued charge to edifie his Church: wherein saint Paul behaued him selfe skilfully buylding according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the begynning: taking diligent heed they be not polluted with vayne doctrine: seing they are the temple of God. And as for those which doubted of his Apostleship he sheweth thē that he depēdeth not on mans iudgement, albeit he had declared by manifest signes that he neuer soght his owne glorie, nether yet how he might lyue, but only the glorie of Christ. which thing at his comming he wolde declare more amply, to the shame of those vayne glorious braggers, who soght them selues only: and therefore suffered most horrible vices vnpo-
nished: as incest, contentions, plaidings before infideles, fornication, and such like, to the great slander of the Gospel. This done he answereth to certeine pointes of the Corinthians letter, as touching single life, duety of mariadge, of discord and dissension amongs the married, of virginitie, and seconde mariage. And because some thoght it nothing to be present at idole seruice, seing in their heart they worshiped the true God, he warneth them to haue respect to their weake brethrē, whose faith by that dissembling was hindred, and their consciences wounded. which thing rather then he wolde do, he wolde neuer vse that libertie which God had geuen him. But forasmuche as pride & selfe wil was the cause of those great euils, he admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible ponishemēt for the abuse of Gods creatures, ought to be a warning to all men to followe Christe vprightly, without all pollution and offence of
others.

others. Then he correcteth diuers abuses in their Churches, as touching the behauour of men and womē in the assembles of the Lords Supper: the abuse of the spiritual giftes: which God hath geuen to mainteyn loue, and edifie the Church: as concerning the resurrection frō the dead, without the which, the Gospel serueth to no vse. Laste of all he exhorteth the Corinthians to relieue the poore brethern at Ierusalem: to perseuere in the loue of Christ, and wel doing: sending his commendations, and wishing them peace.

L.ii.



THE FIRST

EPISTLE OF PAVL

TO THE CORIN

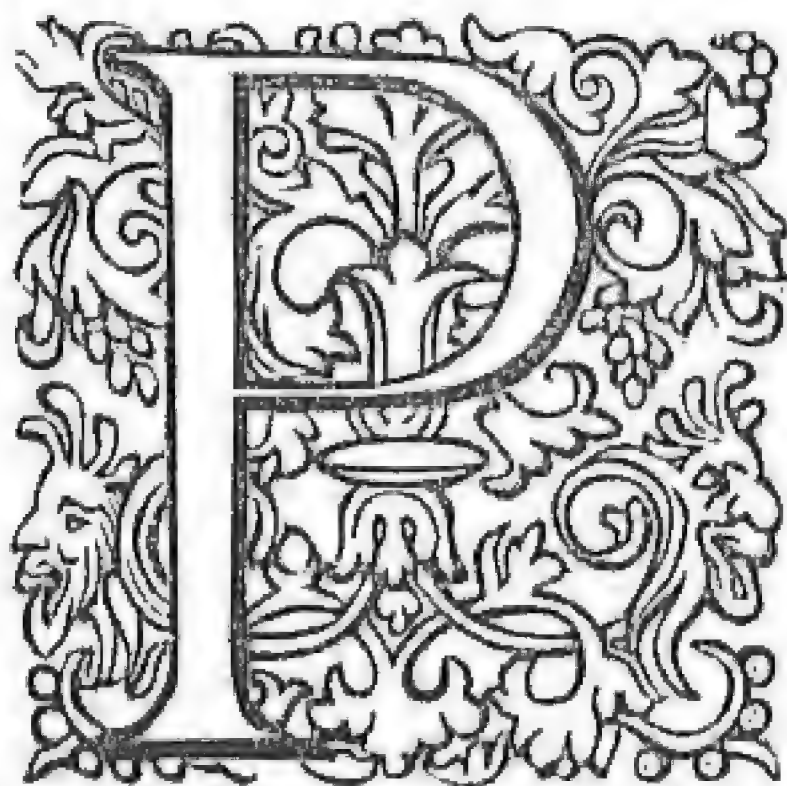
thians.

*

THE FYRST CHAPTER.

He praiseth the great graces of God shewed toward them, exhorting them to concorde & humilitie. He beateth downe all pride, and wisdom which is not grounded on God, shewing that all true wisdom standeth in the despiced crosse of Christe.

" Whome God hath separat from the rest of the world, purified, & geuen to his Sōne, that he might be in them, & they in him.



which is at Corinthus, to thē that are a * sanctified in Christe Iesus, " * Saintes

AVL by voca A
tion an Apo-
stle of IESVS
CHRIST, thro
ugh ȳ wyl of
God, & our
brother Sos-
tenes :

2 Vnto ȳ Ch
urche of God

to thē that

*Act. 15. b.
1. thes. 4. b.
" Made holy,
by the fre
mercie & cal-
ling of God.
Rom. 1. a.
ephe. 1. a.
coloss. 2. c.
2. tim. 1. c.
tit. 2. c.*

by

2. *Tim.* 2. d. by calling, * wyth all ^b call on the Name
colos. 1. b. of our Lord Iesus Christe in euery place,
 2. b. both their *Lord I say*, and ours.

^b Which is to a knowlage him to be very God, to worship him, & seke vnto him for helpe.

3 Grace be to you, and peace from God our Father, and from the Lord IESVS CHRISTE.

4 I thanke my God alwayes on your behalfe, for the grace of God, which is geuē you in Iesus Christe.

Tit. 2. c. 5 * That in all thinges ye are made riche
philip. 3. d. " in hym, in ^c all kynde of speache, and
 "As membres knowledge.

^c He cōmendeth those giftes in thē, whose abuse after he doth reprove.

6 Euen as the testimonie of Iesus Christe hath bene confirmed in you.

7 So that ye are behynde in no gyft: * wayting for the appearing of our Lord Iesus Christ.

B 8 Which *God*, shal also strengthen you vn to the ende, that ye may be " blamelesse in the day of our Lord Iesus Christe.

9 * God is faythful, by whō ye are called vnto ^y fellowship of his Sōne Iesus Christe our Lord.

10 Now I besech you brethrē, in the Name of our Lord Iesus Christe, * ^y ye all ^d speake one thyng, and that there be no dissensions among you: but be ye knyt together in one minde, and in one iudgement.

^d Disagreing in wordes ingendreth dissention of myndo, wherof procedeth repugnācie of iudgemēt, which is the mother of schisme & heresie.

11 For it hath bene declared vnto me my brethrē, of you, by thē that are of the house of Cloe, that ther is strife among you.

12 And this is it that I meane, that euerie one of you sayeth, I holde of Paul, I holde of Apollos, I holde of Cephas, I holde
 C of Christe.

" Read the annotation in the Act. 3. c. 13 Is Christe deuided? was Paul crucified for you? ether were ye baptized " in the

Name of Paul?

^e This Gaius was Pauls hoste, in whose house also the Church was at Corinthus. Rom. 16. d. ther was yet another so called, which was of Derbe, and followed Paul. Act. 20. a.

14 I thanke God, that I baptized none of you, but ^{*} Crispus, and ^e Gaius.

Act. 18. c.

15 Lest any should say, that I had baptized in myne owne name.

16 I baptized also the householde of Stephanas : furthermore knowe I not, whether I baptized any other.

^f Whē mē sholde attribute that vnto eloquēce which only belonged to the power of God.

17 For Christ sent me not to ["] baptize, but to preache the Gospel, not wyth ["] ^{*} wysdome of talke, ^f lest ^g y^e crosse of Christ shold haue bene made of none effect.

["] Chiefely, & peculierly.
["] As rhetorike or art oratorie.

Chap. 2. a.

18 For the preaching of the crosse, is to them that perishe, folishnes : but vnto vs which are saued, it is the ^{*} power of God.

gal. 5. a. 2.

2. pet. 1. c.

Rom. 1. b.

19 For it is written, I ^{*} wil destroye the wysdome of the wyse, and wyl cast away the vnderstanding of the prudent.

Esa. 29. c.

20 Where is the wyse? where is the ["] Scribe? where is the ^g disputer of this world? hath not God made the wisdome of this world folishnes?

["] Or, the interpreter of the Lawe.

^g He that is so subtil in discussing questiōs. & herein Paul reproacheth euē the best learned as thogh not one of them colde perceauē by his owne wisdome this myserie of Christ reueiled in the Gospel.

21 For whē the world by wysdome, knew D not God, in the wysdome of God : it pleased God by folish preaching, to saue them that beleue.

22 Seing also that the Iewes require a ^{*} sygne, and the Grekes seke after wysdome.

Mat. 12. c.

23 But we preache Christe crucified : vnto the Iewes, an occasion of fallyng : and vnto the Grekes, folyshnes :

24 But vnto them which are called, both of the Iewes & Grekes, *we preache* Christe, the power of GOD, and the wysdome of God.

25 For

25 For the ^h folyshenes of God, is wyser thē men: and the weakenes of God, is strōger then men.

^h He speaketh in the persōne of the wicked, who cōtrary to their cōscience rather attribute these thinges to God, then acknowledge their owne folly and weakenes.

" According as the world termeth wise men.

26 Brethren you se your callyng, how that not many wysemē " after the fleshe, not many myghty, not many of hye degre, *are called.*

27 But God hath chosen the folyshe thinges of the worlde, to confounde the wyse: and God hath chosen the weake thinges of the world, to confound thinges which are myghty.

28 And vyle thinges of the worlde, & thinges which are despiced, hath God chosen, yea, and thinges ⁱ w̄ are not, for to bring to noght thinges " that are.

" Esteemed, & in reputatiō.

29 That no fleshe shulde reioyce in his presence.

ⁱ Which are in mā's iudgemēt almost nothīg, but taken for abiects & castaways.

Iere. 32. a.

30 But ye are of hym in Christ Iesus, who of God is made vnto vs * wisdom, & righteousnes, and sanctification, and redemption.

Iere. 9. g.
2. cor. 10. d.

31 That according as it is written, * He which reioyseth, ^k shulde reioyce in the Lord.

^k That is, shuld attribute all things to God with thankes geuing.

THE II. CHAPTER.

He putteth for exāple his maner of preaching which was according to the tenor of the Gospel. which Gospel was contemptible & hid to the carnal, & agayne honorable & manifest to the spiritual.

Chap. 1. c. **A**ND I brethrē whē I came to you, came not in * gloriousnes of wordes, or of wysdome, shewyng vnto you the ^a " testimonie of God.

" or, mysterie.

^a That is, the Gospel, wherby God doth manifest him selfe to the world, or wherof God is the autor & witnes.

2 For I dyd not vendicat to my selfe to
L.iiii.

"knowe any thyng among you, saue Iesus Christe, and him crucified.

"Or, I thought nothing worthy to be known.
Act. 18. a.

^b Herein appeareth his great modestie, who was not glorious, but abiect & humble, not ful of vayne hostings & arrogancie but with feare & trembling set forth the mightie power of God.

3 * And I was among you in ^b weaknes, & in feare, and in muche trembling.

4 Nether *stode* my wordes, and my preaching in the * entysyng speache of mannes wysdome: but in playne euidence of " spiritual power.

Chap. 1. c.
2. pet. 1. c.
"or, heauenly and Diuine.

5 That your faith shold not stande in the wysdome of mē: but in the power of God.

^c They, whose vnderstandings are illuminat by faith, acknowlage this wysdome, which the worlde calleth foly.

6 And we speake wysdome among them ^B that are ^c perfecte: not ^a *y* wysdome of this world, nether of ^a *y* " chiefest of this world which come to noght.

" Whome either for wysdome, riches or power mē moste esteeme.

7 But we speake the wysdome of God, *which is hid* in a mysterie, *to wit*, *y* secret *wisdome*, which God ordeyned before the world, vnto our glorie.

8 Which wysdome " none of the heades of this world knewe: for had they knowen it, they wolde not haue crucified the ^d " Lord of glorie.

" That is very fewe.

^d He calleth Iesus the mightie God, ful of true glorie & maiestie, whome Dauid also calleth the King of glorie. Psal. 24. b. and Steuen nameth hī the God of glorie. Act. 7. a.

9 But *we preache* as it is written, * Things ^e *w* eye hath not sene, & eare hath not heard, nether haue " entred into mans mynde, which thinges God hath prepared for the that loue hym.

" The diuinitie of Christ, & conionctiō of two natures in one person.

Esa. 64. b.
" Mā is not able to thinke Gods prouidence towardes his.

10 But God hath opened *them* vnto vs by his Sprite. for the Spirite searcheth all thinges, yea, the botome of Goddes secrettes.

C

^e We are not moued with that Spirit which teacheth things wher with the world is delited, & which men vnderstand by nature.

11 For what man knoweth the thinges of a man: saue the " sprite of a man which is ^f *w* in him? euen so the thinges of God knoweth no man, but the Sprite of God.

" For he is one God with the Father & the Sonne.

12 And we haue not ^e receaued the sprite of the world, but the Sprite which *cōmeth* of

" Mans mynde which vnderstandeth & iudgeth.

" All the be- of God: for to knowe the " thynges that are
nefits of God geuen to vs of God:
in Iesus Chri
ste.

Chap. 1. c. 13 Which thinges also we speake, not in
2. pet. 1. c. the * wordes which mā's wysdome teacheth,
but which the holy Gost teacheth: ioy-
ning ^f spiritual thinges with spiritual thin-
ges.

"Whose know- 14 But the " natural man is not able to
lege & iudge- perceauē the thinges of y^e Sprite of God,
ment is not for they are but folyshnes vnto him, ne-
cleared by ther can he knowe *them*: because they are
Gods Spirit. spiritually discerned.

Prou. 27. c. 15 But he that is * spiritual, discusseth
all thinges: yet he him selfe is ^g iudged of
no man.

Esa. 40. d. 16 * For who hath knowen the mynde of
wisd. 9. c. the Lord, that he myght informe him? But
rom. 11. d. we haue the " mynd of Christe.

^f As that which we teach in spiritu-
al, so our kynde of
teaching must be
spiritual: that the
wordes may agre
with the matter.

^g For the trueth
of God is not sub-
iect to the iudge-
ment of man.

THE III. CHAPTER.

*Paul rebuketh the sectes and authours therof.
Christe is the foundation of his Church. No
man ought to attribute his saluation to the mini-
sters but to God. That they beware erroneous do-
ctrines. The dignitie and office both of the mini-
sters and also of all the faithful.*

A^ND I could not speake vnto you bre-
thren as vnto spiritual, but as vnto
carnal, *euen* as vnto ^a babes in Christe.

2 I gaue you mylke to drinke, and not me-
at: for ye then were not able *to beare it*, ne-
ther are ye in deed as yet.

3 For ye are yet carnal: for as long verely
as *ther is* among you enuying, stryfe, & se-
ctes, are ye not carnal, and walke after
the maner of men?

^a Being ingraf-
ted in Christ by
faith, we begin to
moue by his Sprit,
and as we proffit
in faith, we growe
vp to a ripe age.
And here let him
take hede that tea-
cheth, lest for myl-
ke he gyue poi-
son: for milke and
strōge meat in ef-
fect are one, but
only differ in ma-
ner and forme.

4 For as lōg as one sayth, I holde of Paul : and another, I am of Apollos : are ye not carnal ?

5 Who is Paul then ? & who is * Apollos ? B but the ministers by whom ye beleued, & *Act. 18. d.* as the Lord gaue to euery man. *1. cor. 1. b.*

6 I haue plāted, Apollos watred : but God gaue the encrease.

7 So thē, nether is he ŷ plāteth any thing, nether he that watreth, but God that geueth the encrease.

8 He that planteth, and he that watreth are ^b one : * and euery man shal receaue his reward, according to his labour. *Psal. 62. d.* *gal. 6. b.*

^b He chargeth thē with two fautes, the one, that they attributed to muche to the ministers, & thother, that they preferred one minister to another.

9 For we are Goddes " labourers, ye are Goddes housbandry, ye are Goddes building. " So made by his grace.

10 According to the grace of God geuen to me, as a skilful master builder I haue layd the foundatiō : and another buyldeth theron . but let euery man take hede how he buildeth vpon.

" He repro- ueth the mi- nisters of Co rinthe as tea- chers of curi- ous doctrines and questiōs.

11 For other foundation can no man lay, then that which is layd, which is, Iesus Christe.

^c Or the tyme, which is, when the light of the trueth shal expel the dar- knes of ignorance, then the curious ostentation of mā's wisdomē shalbe broght to noght.

12 If any man build on this foundation, golde, syluer, precious stones, tymber, haye, or stoble :

C

13 Euery mā's worcke shal appeare. for ŷ ^c day shal declare it, and it shalbe reueled by the " fyre : and the fyre shal trye euery mans worcke what it is. " By the trial of Gods Spi- rit.

^d He reproueth them not as false apostles but as cu- rious teachers of humaine sciences, as they which lo- thing at the sim- plicitie of Gods worde, preache phi- losophical specula- tions.

14 If any mā's worcke, that he hath buylt vpon, abyde, he shal receaue a rewarde.

"Bothe his la- bour & rewar- de.

15 If anymans worcke burne, he shall " lose, but he ^d shalbe " safe hym selfe : neuerthe- lesse, yet as it were by the fyre.

"As touching his life if he holde fast the fondation.

16 * Know

Chap. 6. d. 16 * Knowe ye not that ye are the temple of
2. cor. 6. d. God, and that the Sprite of God dwelleth
 D in you?

17 If any man defyle the temple of God,
 him shal God destroy: for the temple of
 God is holy, which temple ye are.

18 Let no man deceaue him selfe. If any
 man seme *to him selfe* wyse among you in
 this world, let him be a fole, that he may be
 wyse.

Iob 5. b. 19 For the wisdom of this worlde is fo-
 lishnes with God. for it is written,* He cat-
 cheth the wyse ^e with their *owne* crafti-
 nes.

Psal. 94. b. 20 * And agayne, The Lord knoweth that
 the thoghtes of the wyse be vayne:

" But in God, 21 Therefore let no man *who worketh* reioyce in men:
by his mini- for all thinges are yours.
sters.

22 Whether it be Paul, ether Apollos, ether
 Cephas, or the world, or els lyfe, or death,
 whether they be thynges present, or thin-
 ges to come: all *I say* are yours:

23 And ye are Christes, and Christ is God-
 des.

^e When they the
 selues are entan-
 gled in the same
 snares which they
 layd for others.

THE IIII. CHAPTER.

*After that he had described the office of a
 true Apostle, seing they dyd not acknowledge
 him suchone, he appealeth to Gods iudgement:
 beating downe theyr glorie which hindered the
 to praise that, which they dispraised in him.
 Thys done, he sheweth what he requireth on
 their part, & what they ought to loke fore of him
 at his retourne.*

^a As it is a thing
 intollerable to cō-
 temne the true mi-
 nisters of God: so it
 is greatly reprehē-
 sible to attribute
 more vnto them
 then is mete.

A **L** Et a mā so thinke of vs, as of the ^a mini-
 sters of Christe, and disposers of the se-

cretes of God.

2 Furthermore, it is required of the disposers, that they be founde faithful.

3 * As touching me I passe very litle, to be iudged of you, or of mans iudgement. no, I iudge not " myne owne selfe.

^b For as I do not knowe, wherby I shulde take any occasion of glorie: so I am certeyn that before God another maner of iustice is required.

4 For I ^b knowe noght by my selfe: yet am I not therby iustified: but the Lord is he that iudgeth me.

" Whether I haue great gifts or litle, fewe or many.
" Concerning myne office.

5 Therefore iudge nothing before the tyme, vntyl the Lord come, which wyl lighten thinges that are hyd in darcknes, and open the counsels of the heartes: and then shal euery man haue prayse of God.

6 These thinges brethren I haue figuratiuely described in myne owne person and Apollos, for your sakes: that ye myght learne " by vs, that no man counte of hym selfe beyonde that which is aboue written: that one swel not against another for any mans cause.

" By our example.

7 For who preferreth thee? and what hast thou, that thou hast not receaued? If thou hast receaued it, why reioyseth thou, as though thou haddest not receaued it?

The ingratitude of the Corinthians.

8 Now ye are ful, now ye are made riche, ye raygne as kynges without vs: and I wolde to God ye dyd raygne, y^e we also might raygne with you.

^c To diminishe his autoritie they objected that he was not made an Apostle by Christe but after wardes.

9 For I thynke that God hath appoynted vs ^c the laste Apostles, as it were men destinate to death. for we are a gasyng stocke vnto the worlde, and to the Angels, and to men.

C The dangers & perils that the Apostles were in.

^d By this bitter tating in abiecting him selfe and exalting the Corinthians he maketh them ashamed of their wayne glorie.

10 We are ^d foles for Christes sake, and ye are wyse through Christ. we are weake, & ye are stronge: ye are honorable, & we are despiced.

despiced.

11 Euen vnto this daie we hunger, and thirst, and are naked, and are buffeted, & haue no certayne dwelling place.

Act. 20. g.
1. thess. 2. b.
2. thess. 3. b.

12 * And labour, workyng with our owne handes. we are reuyled, and yet we blesse: we are persecuted, and suffer it.

Mat. 5. g.
luk. 23. e.
act. 7. g.

" Or, vse gentil wordes.

13 * We are euil spoken of, and we " pray: we are made as it were the fylthe of the world, the ofscowring of all thinges, euen vnto this tyme.

D 14 I write not these thinges to shame you, but as my beloued sonnes I warne you.

" Or, pedagogues.

15 Forthogh ye haue ten thousand " instructours in Christ: yet *haue ye* not many fathers: for in Christ Iesus, I haue begotten you through the Gospel.

16 Wherefore, I pray you folowe me.

" Forasmuche as they had some forgottō.

17 For this cause haue I sent vnto you Timotheus, which is my deare sonne, & faithful in the Lord, which shal put you in " remembrance of my wayes in Christe, euen as I teache euery where in all Congregations.

18 Some swel as thogh I wold not come to you.

Act. 19. f.
iam. 4. d.

19 But I wil come to you shortely, * yf God wyl, and wyl knowe, not the speache of them which swel, but the *spiritual* power.

20 For the ° kyngdome of God *is not* in wordes, but in the power *of the Spirit*.

° That is whatsoever giftes we haue receaued of God to this ende, that he may raigne among vs.

21 What wyl ye? shal I come vnto you with a rod, or els in loue and in the sprit of mekenes?

THE V. CHAPTER.

He reproveth sharply their negligence in punishing him that had committed incest with his mother in lawe: willing them to excommunicate him. To embrace puritie, and flie wickednes.

It is heard for a trueth *that there is fornication among you, and suche fornication* A Incest.

^a Who wolde thi as is not once named among the ^a Gentils :
ke that you wolde * that one should interteyne hys fathers *Leu. 18. a.*
suffer that mis- wife.
chief vnponished, 2 And ye swel, and haue not rather soro-
which the most wed, that he which hath done thys dede,
barbarous nations myght be put from among you.
abhorre to speake 3 * For I verely as absent in body, but pre- *Col. 2. a.*
of? thys sort done thys dede, "Hauing now receaued the Gospel.

^b With inuocatio my " spirite, ^b in the Name of our Lord Iesus " My wil and
of Gods name, as Christ, *that* such one I say, by the power of consent.
becommeth them our Lord Iesus Christ,

4 When ye are gathered together, and
5 * Be deliuered vnto " Satan, for the " Which is, to
be as a heathē
man and pu-
blican.
^c destruction of the fleshe, that the spi-
rite may be saued in the day of the Lord Iesus.

6 Your reioysing is not " good: * knowe ye B
" Seing you suffer such monstrous vi-
ces among
you.
Gal. 5. b.
not that a little leuen, sowreth the whole
lumpe of dowe?

7 Purge therfore the olde leuen, that ye
may be a newe lūpe of dowe," as ye are swe
te bread. for Christ our Easter *lambe*, is offe
red vp for vs. "As euery mā
particularly
is pure, so the
whole Chur-
che in general
may be pure.

8 Therfore let vs kepe holy day, not in ol
de leuen, nether in the leuen of malici-
ousnes and wyckednes: but with the swe-

te

te bread of puritie and trueth.

Mat. 18. c. 9 I wrote vnto you in an epistle,* that ye
2. thess. 3. d. should not company with fornicatours.

10 And *I^d* meant not at all with the for-
G nicatours of thys world, ether with *y^e* coue-
tous, or with extorcioners, ether with ido-
laters : for then doutles ye muste go out of
the world.

^d But he meant
of those that were
conuersant in the
Church, whome
they ought by disci-
pline to haue cor-
rected, for as tou-
ching strâgers they
ought by all means
godly to wone thē
to Christe.

Who ought to
be excommu-
nicate?
"Who to plea-
se both partes
wolde be pre-
sent at idole
seruice, & yet
professe the
Gospel.

11 But now I haue writen vnto you, that
ye company not together: yf any that is cal-
led a brother, be a fornicator, or couetous,
or" an idolater, ether a raylar, ether a drōc-
kard, or an extorcioner: with suche one *I*
say, se that ye eat not.

12 For what haue I to do, to iudge them
which are *e* without? do ye not iudge them
that are " with in?

^e Vnto whome
the Ecclesiastical
discipline doth not
stretche.

13 God iudgeth them that are without.
Put away therefore from among you that
wicked man.

THE VI. CHAPTER.

*He rebuketh them for goyng to Lawe toge-
ther before the Heathen, and reproueth thabu-
sing of Christian libertie, and that we ought
to serue God purely both in body and in sou-
le.*

A **D**Are any of you, hauing busines with
another, go to lawe vnder " the *a* vn-
iuste, and not rather vnder the Sain-
ctes?

"Or, iudges &
magistrats
which are in-
fidels.

^a He calleth thē
vniust, whosoener
are not sanctified
in Christe.

VVisd. 3. a. 2 * Do ye not knowe, that the Sainctes shal
Mat. 19. d. iudge the world? If the world shalbe iud-
ged by you, are ye vnworthy to iudge smal
matters?

3 Knowe ye not that we shal iudge the *b*An-

^b Who are now
apostats & deuils.
Mat. 25. d.

gels? how much more *may we iudge* thynges that pertayne to this lyfe?

^c Yf ye so burne with desire to playde, kepe a Court among your selues, and make the least esteemed, your iudge, for it is moste easy to iudge betwene brethern.

4 If then ye haue iudgementes of worldly matters, them which are ^c least esteemed in the Church, them *I say*, set in iudgement.

5 *This* I say to your shame. Is ther vtterly no wyse man among you? what not one at all, that can iudge betwene brother and brother?

6 But one brother, goeth to lawe wyth B another, and that vnder the vnbeleuers?

7 Now therefore there is vtterly ^{''} impatiencie among you, because ye go to lawe one with another: ^{*} why rather suffer ye not wrong? why rather susteine ye not harme? ^{''}Or, impotencie of mynde.
Mat. 5. f.
luk. 6. d.
rom. 12. d.

^d He doth not reprove the godly which with a good conscience vseth the magistrat to defende his right, but condēneth hatred, grudges, and desire of reuegeance.

8 ^{*} Nay, ye your selues ^d do wrong, and harme, and that to your brethren. *1. Thess. 4. b.*

9 Knowe ye not that the vnryghteous shal not inherite the kyngdome of God? Be not deceaued: ^{*} nether fornicatours, nether idolaters, nether aduouterers, nether wantons, nether abusers of them selues with the mankynde,

10 Nether theues, nether couetous, nether C dronckards, nether euil speakers, nether extorcioners shal enherite the kyngdome of God.

11 And such were ^{*} some of you, but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lord Iesus, and by the Sprite of our God. *Eph. 2. a. 5. b.*
tit. 3. a.
1. pet. 4. a.

^e Here he speaketh of thynges in different of their nature, and first as touching carnal libertie.

12 ^{*} All ^e thynges are lawful vnto me: but all thynges are not profitable: I may do all thynges, but I wil be broght vnder no things ^{''} power. *Chap. 10. e.*
eccl. 37. d.
^{''} For we are subject to those things which we can not want.

13 Meates *are ordeyned* for the belly, & the belly for meates: but God shal destroy both it, and them. Let not the body be applied vnto ^f fornication, but vnto the Lord, and the Lord vnto the body.

Rom. 6. a. 14 God hath rayseed vp the Lord, and * shal rayse vs vp by his power.

^f They abused meates, both in that they offended others therby, and also prouoked their owne lusts to vncleannes.

D 15 Knowe ye not, that your bodyes are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid.

Gen. 2. d.
mat. 19. a.
mar. 10. a.
ephe. 5. g.

16 Do ye not vnderstand, that he whych coupleth him selfe wyth an harlot, is become one body? * for two (sayth he) shalbe one fleshe.

17 But he that is ioyned vnto the Lord, is one spirite.

18 Flie fornication. euery synne that a man doth, is without the body: but he that is a fornicator, synneth agaynst his owne body.

Chap. 3. d.
2. cor. 6. d.

19 Ether knowe ye not, how that * your body is the temple of the holy Gost, *which* is in you, whom ye haue of God? nether are ye your owne:

Chap. 7. d.
1. pet. 1. d.

20 * For ye are boght for a price: therefore glorifie God in your body, and in your sprite, for they are Gods.

THE VII. CHAPTER.

The Apostle answereth to certeyne questions which the Corinthians desired to knowe, of single life: of the duetie of mariage: of discords and dissention in mariage: of mariage betwene the faithful and vnfaith-
M.i.

*ful : of vncircumcising the circvmeised : of
seruitude : of virginitie ; and seconde ma-
riage.*

^a Or, expedient, because marriage, through mans corruption, and not by Gods institution bringeth cares & troubles.

AS concerning the thynges wherof ye **A** wrote vnto me : It were^a good for a man not to touche a woman.

2 Neuertheles, to auoyde fornication, let["] euery man haue his wife, & let euery woman haue her owne housband.

3 * Let the man geue vnto the wyfe["] due beneuolence : lykewyse also the wyfe vnto the man.

4 The wyfe hath not power ouer her owne body, but the housband : and lykewyse also the housband hath not power ouer his owne body, but the wyfe.

5 Defraude not one another, except *it be* with consent for a time, that ye may geue your selues to fastyng and prayer : and afterwarde come together agayne, lest Satan tempt you for your incontinencie.

^b He sheweth that he cōmandeth not precisely all men to mary, but that God hath granted this remedie vnto them which cā not liue chaste.

6 This I say^b of["] fauour, and not of commandement.

7 For I wolde wishe that all men were as I myselfe *am* : but euery man hath his proper gyft of God, one after this maner, another after that.

8 I say vnto the vnmarried, and widowes, it is good for them yf they abyde euen as I do.

^c That is, when mans wil so geueth place to the lust that tempteth, that he can not call vpon God with a quiet conscience.

9 But and yf they can not abstayne, let them mary : for it is better to mary then to["] ^c burne.

10 And vnto the maryed cōmande not I, but the Lord : let not the^{*} wyfe depart frō

her

["] Speaking to all men in general.

1. Pet. 3. b.

["] Which cōteyneth all duties pertaining to marriage.

["] Lest men shulde thincke he gaue a precept vnto all to mary.

B Of virgins & wydowes.

["] With the fyre of cōcupiscence.

Mat. 5. e.

and 19. a.

mar. 10. b.

luk. 16. a.

her housband.

" For hatred, dissention, angre, &c.

" Saue for whordome.

11 If she " depart, let her remayne vnmarried, or be recōciled vnto her housband againe. and let not the housband put " away his wife *from him*.

C 12 To the remnant speake I, and not the Lord. If any brother haue a wyfe, that beleueth not, yf she be content to dwel with him, let him not put her away.

13 And the woman which hath to her housband an infidel, yf he consent to dwel with her, let her not put him away.

" Is not counted as vnpure & prophane.

14 For the vnbeleuing housband is " sanctified by the wyfe : and the vnbeleuyng wyfe is sanctified by the housband. or els were your children vnclene : but now are they ^e holy.

" When suche thīgs come to passe, that the faithful & vnfaithful be married together.

15 But and yf the vnbeleuyng depart, let him depart. a brother or a sister is not in subiection in " suche *things*. but God hath called vs in peace.

" The lawful vocation in outward things must not lightly be neglected.

16 For what knowest thou ò wyfe, whether thou shalt saue thy housband or no ? Other what, knowest thou ò man, whether thou shalt saue thy wyfe or no ?

17 Euen as God hath distribute to euery man, as the Lord hath " called euery persō, so let him walke : and so ordayne I in all Churches.

18 Is any man called beyng circumcised ? let him not ^f gather *his vncircumcision*. is any called vncircumcised ? let him not be circumcised.

D " It is all one whether thou be Iewe or Gētil.

19 " Circumcision is nothing, and vncircumcisiō is nothing, but the kepyng of the commandementes of God.

^d In asmuche as ther was nothing expresly spoken herof in the Lawe, or Prophetes: or els he spake this moued by the Spirit of God as he testifieth in the 25. verse.

^e As in the Lawe Ciuil the children that are borne of ether of the parēts free, are free: so they that are borne of ether of the parents faithfull, are also counted mēbers of Christs Church.

^f Which is, when the Surgeon by art draweth out the skyne to couer the part. Celsus li. 7. ca. 25. Epiphani. lib. de ponderib & mēsur. Maccab. 1. b.

20 * Let euery man abyde in the same state *Eph. 4. a.*
wherin he was called. *1 tim. 6. a.*

^a Although God hath called thee to serue in this life, yet thynke not thy conditiō vnworthy for a Christian: but reioyse that thou art deliuered by Christ from the miserable sla-uerie of synne and death.

21 Art thou called *to be* a seruant? ^g care not for it: but if yet thou maist be fre, vse *it* rather.

22 For he that is called in the " Lord being a seruant, is the Lordes freman: lykewyse he that is called being fre, is Christes ser-uant. " Being ser-uant by con-dition is made partaker of Christe.

23 Ye are boght " with a price, be not mēs " Or, dearly seruantes.

24 Brethren let euery man, wherin he was called, therin abyde " with God. E

^h He bīdeth no mā to that, which God hath left free: but sheweth what is moste agreable to Gods wil, accordīg to the circumstāce of the tyme, place, and persones.

25 As concerning " virgins, I haue no ^h cō-mandemēt of the Lord: but I gyue *vnto you* myne aduise, as one that hath obtayned mer-cie of the Lord to be beleued. " Sincerely, as in the presen-ce of God. " or, the state of virginitie.

26 I suppose then " this to be good for the present necessitie. *I meane that it is good* for a man so to be. " To be single " In these af-flictions and persecutions.

27 Art thou bonde vnto a wyfe? seke not to be lowsed. art thou lowsed from a wyfe? seke not a wyfe.

28 But and yf thou takest a wyfe, thou syn-nest not: lykewyse yf a virgin mary, she syn-

ⁱ He doth not pre-ferre singlenes as a thing more holy then mariage: but by reason of incō-modities, which the one hath more thē the other.

neth not: neuerthesse, suche shal haue " i " As worldely cares of their children & fa-milie.

29 And this I say brethren, because the ty-me is short hereafter, that bothe they ^g haue wiues, be as thogh they had none: " In wishing that you col-de lyue with-out wiues.

30 And they that " wepe, as thogh they wept not: and they that " reioyce, as thogh they reioyced not: & they that bye, as thogh they possessed not: " Which be in aduersitie. " Which be in prosperitie.

31 And they that vse this worlde, as thogh they vsed it not. for the " fashion of this world " In this worl-de ther is no-thing but me-re vanitie.

world

world goeth away.

32 And I wolde haue you without care.

F The syngle man careth for the thynges of the Lord, how he may please the Lord.

"Which onely apperteine to this present life.

33 But he that hath married, careth for the thinges of the " world, how he may please his wyfe.

"She may attayne vnto it soner then the other, because she is without cares.

34 There is difference betwene a virgin & a wyfe. the single womā careth for the thinges of the Lord, that she may be " holy, both in body and also in sprite: but she that is married, careth for the thinges of the world, how she may please her housband.

35 And this I speake, to declare what is profitable for you. not to tangle you in a snare: but that *ye follow that*, which is honest & comly, and that ye may quyetly cleaue vnto the Lord without separation.

"That she may auoyde fornication.

G 36 If any man thinke that it is vncomly for his virgin yf she passe the flowre of her age, & if so " nede requireth, let hym do what he lysteth, he synneth not: let them be coupled in mariage.

37 Neuerthesse he that purposeth surely in his heart, hauing no nede, but hath ^k power ouer his owne wyl: and hath so decreed in his heart, that he wil kepe his virgin, doth wel.

* For the fathers wil dependeth on his childrens. in so muche as he is bōde to haue respect to their infirmitie nether cā he iustly require of them singlenes, if they haue not that gift of God so to liue.

"And more comodious for his childrē, in preseruing thē from cares.

" Of matrimonie.

Rom. 7. a.

38 So thē he that ioyneth his virgin in mariage, doth wel: but he that ioyneth not his virgin in mariage, doth " better.

39 The wyfe is bounde by the " lawe, as lōge as her housbād * lyueth: but if her housband slepe, she is at libertie to mary wyth whom she wyl, only in the Lord.

40 But she is happier yf she so abide, in my M.iii.

iudgement. * and I thinke also that I haue 2. *Thess.* 4. *b.*
the Sprite of God.

THE VIII. CHAPTER.

He rebuketh them that vse theyr libertie to the slander of other, in goyng to the idolatrous sacrifices: and sheweth how men ought to behaue them towarde suche as be weake.

AS touchīg thīges sacrificed vnto idols, A
we knowe that we all haue^a knowledge. <sup>" Of the li-
bertie that
God hath ge-
uen us.</sup>
knowledge maketh a man swel, but loue
edifieth.

2 If any mā seme to him selfe that he knoweth any thing, he knoweth nothyng yet as he ought to know.

3 But yf any man loue God, the same is taught of him. ^{"Or,known.}

^a This he speaketh in their persone which bragged so much of their libertie, saying that an image amongs all things that are made is of no force.

4 To speake therfore of meat sacrificed vn to idols, we knowe that an idol *is* ^a nothing in the world, and that ther *is* none other God but one.

5 And thogh ther be that are called goddes, whether in heauen, other in earth, (as ther be many goddes, and many["] Lordes) <sup>"Which being
idoles, yet are
estemed of mē
as Lords and
Seigneurs.</sup>

6 Yet vnto vs there *is* but one God, which is the Father, of whom are all thynges, & we in him: and^{*} one Lord Iesus Christ by whō <sup>B
Ioh. 13. c.
chap. 12. a.</sup>
are all thinges, and we by him.

^b In that they thought the meat offered vp to the image, not to be pure, and therefore colde not eat it with a good conscience.

7 But euery man *hath* not that knowledge. for some hauing^b conscience because of the idol vntil this houre, eat as a thing offered vnto the idoles, and so their conscience beyng yet weake, is defyled.

8 But meat maketh vs not acceptable to God:

" This aboundance & want is referred to spiritual things. Rom. 14. c.

God : for nether yf we eat, are we the " richer : nether yf we eat not are we y poorer.

9 But take hede lest by any meanes this libertie of yours, be an occasion of falling to them that are weake.

C 10 For yf any mā se thee which hast knowledge, syt at meat in the idols temple, shal not the conscience of him which is weake be boldened to eat those thinges which are offered to idoles ?

Rom. 14. e. 11 And through thy knowledge, shal the *c weake brother perishe, for whō Christe died.

c Which eateth against his conscience, or in doute.

12 When ye synne so against the brethrē, and wound their weake cōscience, ye synne against Christe.

D 13 * Wherfore, yf meat offend my brother, I wil eat no fleshe while the world standeth, because I wyl not offend my brother.

THE IX. CHAPTER.

He exhorteth them by his exāple to vse their libertie to the edification of other. to runne on forth in the course that they haue begonne.

A A M I not an Apostle ? am I not fre ? haue I not sene Iesus Christ our Lord ? are ye not my worke in the Lord ?

2 If I be not an Apostle vnto other, yet douteles I am vnto you : for ye are the seale of myne Apostleship in the Lord.

" And calle into doute mine office.

3 Myne answer to thē " y examine me, is this.

" On the Church charges ?

4 Haue we not power to eat " & to drinke ?

" A faithful & Christiā wife ?

5 Ether haue we not power to a lead about a wife being a " sister, as wel as other Apostles, and as the " brethrē of the Lord, and

a The Apostles led their wiues about with them.

" or, cousins ?

Cephas ?

^b Whether they might not as lawfully lyue without labouring for their lyuing with their owne handes, as other Apostles.

^c Had God respect properly to the oxen themselves when he made this Lawe?

^d For that part that was burnt was deuored of the aulter, & the other was due vnto the Priests by the Lawe.

6 Ether only I and Barnabas, haue not we power ^b not to worke?

7 Who goeth a warfare any tyme at his owne cost? who planteth a vyneyard, and eateth not of the fruite therof? Or who feedeth a flocke, and eateth not of the mylke of the flocke?

8 Say I these thinges after the maner of man? sayth not the Lawe the same also?

9 For it is wrytten in the Lawe of Moses,

* Thou shalt not mossel the mouth of the ox that treadeth out the corne. doth God take ^c care for oxen? *Deut. 25. b.*
1. tim. 5. b.

10 Ether sayth he *it* not all together for our sakes? For our sakes no doute this is wryttē, that he which eareth, should eare in hope: & that he which thresheth in hope, should be partaker of his hope.

11 * If we haue sowed vnto you spiritual thynges: is it a great thing yf we reape your carnal thinges? *B Rom. 15. f.*

12 If others with you be partakers of *this* "right, *wherfor* are not we rather? neuertheless, we haue not vsed this right: but" suffer all thynges, lest we should hynder the Gospel of Christe. "To liue on other mens charges. "or, take in worthe.

13 Do ye not vnderstād, how that they ^ſ minister about the * sacrifice eat of things of the temple? and they which wayt at the aulter, are partakers ^d with the aulter? *Deut. 18. a.*

14 Euen so also hath the Lord ordayned, that they which preache ^ŷ Gospel should lyue of the Gospel.

15 But I haue vsed none of these thinges. nether wrote I these thynges, that it should be so done vnto me: for it were better for me to dye, thē that any man should take

take my reioysing from me.

16 For yf I preache the Gospel, I haue no thyng to reioyce of: for necessitie is layd vpō me. and wo is it vnto me, yf I preache not the Gospel.

17 For if I do it with a good wyl, I haue a reward: but yf I do it against my wil, ^e not withstanding the dispensation is committed vnto me.

18 What is my rewarde then? verely that whē I preache the Gospel, I make the Gospel of Christ fre, that I misuse not myne auctoritie in the Gospel.

^e Seing he is charged to preache, he must willingly and earnestly follow it for if he doth it by constraint, he doth not his due-tie.

D 19 For thogh I be fre from all men, yet haue I made my selfe seruāt vnto all men, that I myght wyne the mo.

*Act. 16. a.
gul. 2. a.*

20 * And vnto the Iewes, I become as a Iewe, to wyne the Iewes: to them that are vnder the Lawe, as *thogh I were* vnder the

*"As touching
the ceremo-
nies.*

" Lawe, to wyne them that are vnder the Lawe:

21 To them ȳ are without lawe, as thogh I were without lawe (whē I am not with out lawe as perteyning to God, but *am* in the Lawe through Christ) to wyne them that are with out lawe.

22 To the weake, I become as weake, to wyne the weake. ^f I am made all things to all men, to saue at the least some.

23 And this I do for the Gospels sake, that I might haue my parte therof.

24 Perceauē ye not, how that they which runne in a course, runne all, yet but one receaueth the reward? so runne, that ye may obtayne.

^f In thinges indifferent, as eating of meates, obseruatiō of feasts & days & such like, he fashioned himselfe to men in suche sort as he might best gayne them to Christe.

25 Euery man that proueth masteries, abstayneth from all thinges. and they do it

to obtayne a corruptible crowne: but we, to obtayne an vncorruptible.

26 I therefore so runne, not as at an vncertaine thing. so fyght I, not as one that beateh the ayre.

27 But I beat my^g body, and bring it into subiECTION, lest by any meanes after that I haue preached to other, I my selfe sholde

^g Or, olde mā which rebel- leth against the Spirit.

^g Lest he shulde be reprovēd of mē, when they shulde see him do contrarie or contēne that thing which he taught others to do.

be ^g reprovēd.

THE X. CHAPTER.

He feareth them wyth the examples of the Iewes, that they put not their trust carnally in the graces of God: exhorting them to flie all idolatrie, and offence of their neighbour.

Moreouer brethren, I would not that A ye should be ignorāt, that our fathers were all vnder^{*} the cloude, and all passed through the^{*} sea.

Nom. 9. c.
exod. 13. d.
Exo. 14. c.

^a Moses being their guyde or minister: or as some read were baptized vnto Moses Lawe. others, by Moses.

2 And were all^{*} baptized in^a Moses, in the cloude, and in the sea:

Exod. 16. c.

^b They ate the same meat that we do, because the substance of theirs & our Sacraments is all one.

3 And dyd all eat the same^g ^b spiritual meat,

^g That is, Man na which was the outwarde signe or Sacramēt of the spiritual grace.

4 And dyd all drinke the same spiritual drinke: (for they drancke of the spiritual Rocke that folowed them: and that Rocke^g was Christ.)

^g That is, signified, as all Sacraments do.

5 But in many of them had God no delight: for they were ouerthrowen in the wyldernes.

6 These are ensamples to vs, to thintent that we should not lust after euel thinges^{*} as they lusted.

Nom. 11. a.

^c Because herby occasion was takē to forget God, & commit idolatrie therfore these indifferēt things are counted idolatrie.

7 Nether be ye worshyppers of images as were some of them, according as it is wryttē,^{*} The people sate downe to^c eat, & drynke

26. g.
psal. 106.

B
Exo. 23. b.

dryncke, and rose vp agayne to playe.

8 Nether let vs commit fornication, as some of them committed fornication, and were destroyed in one *" daye twenty and thre thousand.

Nom. 25. c.
" Moses readeth 24, thousand.

9 Nether let vs tempt Christe, as some of them tempted, and were *destroyed of serpentes.

10 Nether murmure ye as some of them *murmured, and were destroyed of the ^d destroyer.

Nom. 14. f.

C 11 And all these thinges happened vnto them for ensamples: and were wrytten to put vs in " remembrance, whom the "endes of the worlde are come vpon.

" How God wil plague vs if we be subject to the like vices.

" Or, later days of Christ comming.

12 Wherefore, let him that thynketh he standeth, take hede lest he fall.

13 There hath none other tentation taken you, but such as appartayneth to man: but God is faithful, which shal not suffer you to be tempted aboue your strength: but shal in the middes of the tentation ^e make away, that ye may be able to beare it.

14 Wherefore my deare beloued, flie from idolatrie.

D 15 I speake as vnto them which haue discretion, iudge ye what I say.

" or, thankes geuing.

" Or, prepare to this holy vse, with praise and thankes geuing.

16 Is not the cuppe" of blessing which we blesse, " the communion of the bloud of Christ? Is not the bread which we breake, ^f the communion of the body of Christe?

17 Because that we which are many, are ^g one bread and one body, in as much as we all are partakers of one bread.

18 Beholde Israel *which is* after the fle-

^d Meaning either the good or euyl Angel whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

^e He that led you into this tētatō, which cōmeth vnto you either in prosperitie or aduersitie, or for your synnes past, wil turne it to your cōmoditie & deliuer you.

^f The effectual badge of our cōiūctiō & incorporatiō with Christe.

^g If we that are many in nōber, are but one body in effect, ioyned with our head Christe, as many cornes make but one loafe: let vs renounce idolatrie, which doth separat our vnitie.

she: Are not they which eat of the sacrifice, partakers of the aulter?

19 What say I then? that the image is any thyng, or that it, which is offered to images, is any thyng?

20 Nay, but *I say*, y these thinges which the Gentils offer, they offer to deuils, and not vnto God: and I would not that ye should haue " felowshyppe with the deuils.

"Or to assemble in that cōpanie where idoles are called vpon.

21 Ye can not dryncke of the cup of the Lord, and of the cup of the deuils. Ye can not be partakers of the Lordes table & of the table of deuils.

22 Do we prouoke the Lord? or are we stronger then he?

23 * All thynges are laweful for me, but all thyngs are not expediēt: all things are lawful for me, but all thinges edifie not. *Chap. 6. c. eccle. 37. d.*

24 Let no man seke his owne profit, but *let* euery man *seke* anothers wealth.

^h For in those days they were accustomed to sell certein of the fleshe of beastes sacrificed, in the shābles & tourned the money to the Priests profit.

25 Whatsoeuer is solde in y^e ^h fleshe market, that eat ye, and " aske no questions for conscience sake. " Or, doute not.

26 * For the earth is the Lordes, and all that there in is. *Psal. 24. a.*

27 If any of them which beleue not, byd you to a feast, and if ye be disposed to go, whatsoeuer is set before you, eat, askyng no question, for conscience sake.

28 But and yf any man say vnto you, This is dedicate vnto idols: eat not of it, for his sake that shewed it, and for *hurtyng of* conscience. for the earth is the Lordes, & all that therin is.

"We must take hede that through our abuse, our libertie be not condemned.

29 And conscience I say, not thine, but of that other: for why should my " libertie be condemned

condemned of another mans conscience?

30 Forⁱ yf I, through *Gods* benefit take my parte: why am I euyl spoken of, *for that thing* wherfore I geue thanks?

ⁱ Yf by the benefit of God I may eat any kynde of meat, why shulde I by my default cause this benefit to be euyl spoken of?

Collos. 3. c. 31 * Whether therfore ye eat or drincke, or whatsoeuer ye do, do all to the praise of God.

32 Se that ye geue none occasion of offence, nether to the Iewes, nor yet to the Grekes, nether to the Church of God.

" That is the infirme.
" Which are indifferent. 33 Euē as I please " all men " in all thinges, not sekyng myne owne profite, but *the profite* of many, that they might be saued.

THE XI. CHAPTER.

He rebuketh thabuse which was crept into their Church, as touching prayer, propheciying, and ministring the Lordes Supper, bringing the agayne to the first institution therof.

2. Thes. 3. b. **A** BE ye the folowers of me, as I am of Christ.

"or, in all thinges remembre me. 2 I commend you brethren, that ye remēbre " all my thynges, and kepe the ordināces, euen as I deliuered them to you.

Ephe. 5. e. 3 But I wil that ye knowe, that Christ is the * head of euery man: and the mā is the womans head: and God is Christes head.

" or preaching. 4 Euery man ^a praying or " propheciing hauing *any thing* on his head, shameth his head.

^a This is referred to common prayer & preaching: for althogh one speake, yet the action is common, so that the whole Church may be sayd to praye, or preache.

5 But euery woman that prayeth or prophecieth bare headed, dishonesteth her head. For it is euen all one, and the very same thinge, euen as thogh she were shauen.

6 For if the woman be not couered, let

her also be shorne : If it be shame for a woman to be " shorne or shauen, let her couer " or, powled. her head.

7 A man ought not to couer his head, for as much as he is the * ^b image and glorie *Gen. 1. c.* of God : but the woman is the ^c glorie of *5. a. 9. b.* the man : *col. 3. b.*

^b The image of Gods glorie, in whome his maiestie & power shyne,

^c Or receaueth her glorie, & comēdatiō of man, and therefore is subiect.

8 For the man is not of the woman : but ^a y woman of the man.

9 * Nether is the man created for the woman's sake : but the woman for the man's sake. *C Gen. 2. d.*

10 For this cause ought the woman to haue " power on her head, for the " Angels sakes.

" Some thing to couer her head in signe of subiectiō.

11 Neuerthelesse, nether is the mā without the woman, nether the woman without the man in the ^d " Lord.

" To whome they shewe their dissolution, and not only to Christ " Who is author & maintainer of their mutual coniunction.

^d For as God made the woman of man : so now is mā multiplied by the woman.

12 For as the woman is of the mā, euen so is the man by the woman : but all things are of God.

13 Iudge in your selues, is it comly that a woman praye vnto God bare headed?

14 Doth not nature it selfe teach you, ^f y it is a shame for a man, yf he haue " longe heare ?

" As womē vse to weare.

15 And a prayse to a woman, yf she haue longe heare ? For her heare is ^e geuē her to couer her with all.

^e For God hath geuen to womā longer heare thē vnto man, to thēde she shulde trusse it vp about her head wherby she declareth that she must couer her head.

16 If any man luste to stryue, we haue no suche custome, nether the Churches of God.

17 This I warne you of, and prayse you ^D no whit, that ye come together : not with proffit, but with hurt.

18 For fyrst of all, when ye come together in the Church, I heare that there is dissensions

sensions among you : and I beleue it *to be true* in some of you.

" Gods Church is not only subiect to dissension as touching orders and manners: but also to heresies as touching doctrine.

19 For ther must be" euen heresies among you, that they which are perfect among you, myght be knowen.

20 When ye come together therfore into one place, a man can not eat the Lordes Supper.

21 For euery man begynneth afore to eat his owne supper : & one is hongry, and another is droncken.

22 Haue ye not houses to eat and to drinke in ? Or els despice ye the Church of God, and shame them that haue not ? what shal I say to you ? shal I prayse you in this ? I prayse you not.

E 23 For that w^e I deliuered vnto you, I receaued of the ^f Lord, *to wit*, That the Lord Iesus the same nyght in which he was betrayed, toke bread :

^f Who ought only to beare autoritie in the Church.

Mat. 26. c.
mar. 14. b.
luk. 22. b.

24 * And when he had geuen thankes, he brake *it* and sayd, Take ye, eate ye : this is my body, which is ^g broken for you : this do ye in remembrance of me.

^g Signifying the maner of his death whē his body shuld as it were, be torne & brokē with most greuous torments, albeit not as the thies of the thieues were. the which thing the breakīg of the bread as a figure doth moste lyuely represent.

25 After the same maner also he toke the cup, whē he had supped, saying, This cup is the Newe testament in my bloud : this do as oft as ye drinke *it*, in remembrance of me.

F 26 For as often as ye shal eate this bread & drinke this cup, ye shewe the Lordes death til he come.

27 Wherefore, whosoeuer shal eat this bread, and drinke this cup of the Lord
" vnworthely, shalbe gylty of the body & bloud of the Lord.

" By peruer-
ting the true,
& pure vse of
the same.

2. Cor. 13. b. 28 * Let a man therfore examen him selfe :

and so let hym eat of this bread, & drinke of this cup.

29 For he that eateth and drincketh vnworthely, eateth and drincketh his owne damnation, *because* he maketh no ^b differēce of the Lordes body.

^a But, as thogh these holy mysteries of the Lords body & bloud were comō meates, so without reuerence he cōmeth vnto thē.

30 For this cause many *are* weake, & sick among you, and many ^c slepe.

31 For if we wolde trye our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be damned with the worlde.

33 Wherefore my brethren, when ye come together to eat, tary one for another.

34 If any man hunger, let him eat at home, that ye come not together vnto condēnation. Other thinges wil I set in order when I come.

^G or, dye Let them loke to them selues which ether adde or take away frō the Lords institution.

THE XII. CHAPTER.

The diuersitie of the giftes of the holy Gost, ought to be used to the edifying of Christs Church: euen as the members of mans body serue to the vse one of another.

CConcerning spiritual *giftes*, brethren, I ^A wolde not haue you ^a ignorant.

^a The Corinthians hauing notable gifts semed to haue forgottō of who me, & for what end they had receaued them.

2 Ye knowe that ye were Gentils, & were caried away vnto the ^c domme idoles, euen as ye were ^c led.

^c Which coulde not heare your prayers. ^c By Satāns suggestion.

^b As no mā that hath the Spirit of God cā blaspheme Christ, & worship idols: so none can acknowlage Christ for Lord and God, without the same Spirit.

3 Wherefore, I declare vnto you, that no man speaking in the ^b Spirite of God, calleth Iesus ^{*} execrable. Also no man can say that Iesus is ^{*} the Lord, but by the holy Gost.

Iohn 13. b. Chap. 8. b. philip. 2. b.

4 There are diuersities of giftes, but yet the

the selfe same Spirit.

5 And ther are differences of administrations, but yet the selfe same Lord.

6 And there are diuers maners of operations, but God is the selfe same, which worketh them all in euery man.

7 The declaration of the Sprite is geuen to euery man, to "proffit withall :

" The Church, which is the whole body.

8 For to one is geuen through the Sprite, the vtterance of wysedome : to another is geuen the vtterance of knowledge, by the same Sprite :

" To do only miracles by.

9 To another *is geuen* " fayth, by the same Sprite : to another, the giftes of heling, by the same Sprite :

" Or, declaration of Gods mysteries.

B 10 To another^c power *to do* myghtie thīgs : to another, " prophetie : to another, tryal of sprites : to another, diuers tonges : to another, the interpretation of tonges.

^c Against Satā & hypocrites, as Ananias, Elymas, &c.

Rom. 12. a. ephe. 4. b.

11 * And these all worketh euen the selfe same Sprite, distributing to euery man seuerally, euen as he wyl :

12 For as the body is one, and hath many membres, and all the membres of one body, thogh they be many, yet are but one body : euen so is Christ.

13 For by one Sprite are we all baptized into^d one body, whether we be Iewes or Grekes, whether we be bonde, or fre, and haue all droncke into one Spirite.

^d That we might be one body with Christ, & the whole Church one Christe, of the which conionctiō Baptisme, and the Lords Supper are effectual signes.

14 For y^e body is not one mēber but many.
15 If the fote wolde say, I am not the hāde, I am not of the body : is it therefore not of the body ?

C 16 And if the eare wolde say, I am not the eye, I am not of the body : is it therefore not of the body ?

17 If all the body *were* an eye, where were the hearing? If all were hearing: where were the smellyng?

18 But now hath God disposed the membres euery one of them a part in the body, at his owne pleasure.

19 If they were all one member, where *were* the body?

20 But now are there many membres, yet but one body.

21 And the eye can not say vnto the hand, I haue no nede of thee: nor y^e head also to the fete, I haue no nede of you.

22 Yea rather a great deale those mēbres of the body, which seme to be more feble, are necessarie.

23 And vpon those *membres* of the body which we thinke moste vn timerly, put we more honestie on: and our vn timerly *partes* haue more beautie on.

24 For our timerly *membres* nede it not: D but God hath so tempered the body together, and hath geuen the more honour to that parte which lacked.

25 Lest there should be any stryfe in the body: but that the membres should "indifferently care one for another.

" Euery one in his office for the preservation of the body.

26 Therefore yf one member suffer, all suffer with it: yf one member be had in honour, all membres be glad also.

27 And ye are the body of Christ, and mēbres " for *your* part.

" or, euery one for his part. *Ephe. 4. b.*

* For all Churches dispersed throughout the world are diuers mēbres of one body.

28 * And God hath also ordeined some in the Church, *as* fyrst Apostles, secondarily Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, " helpers, " gouerners, diuersitie

" As Deacons. " As, Elders.

of

of tonges.

29 Are all, Apostles? Are all, Prophetes?
Are all, teachers?

30 Are all, doers of miracles? Haue all, y^e
gyftes of healyng? Do all, speake with tō-
ges? Do all, interprete?

31 Do you then desire the best giftes? euē
now then wil I shewe you a more excellēt
way.

THE XIII. CHAPTER.

*Because loue is the founteyn and rule of edi-
fying the Church, he setteth forth the nature, of-
fice, and praise therof.*

A THogh I spake with the tonges of men
and ^a Angels, and haue not loue, I am
euen as sounding brasse, or as a tynkling
cymbal.

*Mat. 7. b.
luk. 14. c.*

2 And thogh I could prophecie, and vn-
derstand all secretes, and all knowledge:
yea, yf I had ^b all fayth, so y^e I could moue
* mountains out of their places, and yet
had not loue, I were nothing.

3 And thogh I bestowe all my goodes to
fede the poore, and thogh I gyue my body y^e
I be burned, and yet haue not loue, it pro-
fiteth me nothing.

B 4 Loue suffreth lōg, is courteous: loue en-
uieth not: loue doth not boast it selfe, swel-
leth not,

5 Disdaineth nothing as vnbeseming, se-
keth not her owne things, is not prouoked
to anger, thinketh not euil,

6 Reioyseth not in iniquitie, but reioy-
seth in the trueth.

7 Suffreth all thinges, beleueth all thin-

N.ii.

^a Yf the Angels
had tōges, & I had
the vse therof and
dyd not bestowe
them to profit my
neighbour, it were
nothing but vaine
babling.

^b Faith is here ta-
ken for the gift of
doing miracles,
which the wicked
may haue, as, Mat.
7. c. & also for that
faith (called histo-
rical) which bele-
ueth the mighty
power of Christ,
but eā not apprehē-
de Gods mercie
through hī, & this
deuils haue. Jam.
2. d. & therefore is
separat frō chari-
tie, but the faith
that iustifieth, in
effect can not.

ges, hopeth all thīges, endureth all thīges.
8 Loue doth neuer fall away, thogh ȳ both c
propheciinges shalbe abolished, & tōgues
shal cease, & learning shal vanishe away.

^c Knowlage it sel
fe shalbe perfited
in the world to
come, & not aboli-
shed: but the ma-
ner of knowing &
teaching shal cea-
se, when we shalbe
before Gods pre-
sence, wher we shal
nether nede scho-
les nor teachers.

9 For ^c we learne ["] in parte, and we ["] pro ["] That is im-
phecie in part. ["] perfectly.
["] or, teache.

10 But when that which is perfect, is co-
me, then that which is in part, shalbe done
away.

11 When I was a chylde, I spake as a chil D
de, I vnderstode as a chylde, I thoght as a
childe. but assone as I was a man, I put
away chyldeish things.

12 For now we se ["] in a glasse, & in a darc- ["] The myste-
ke speakyng: but then *shal we se* face to fa- ["] ries of God.
ce. Now I knowe in part: but then shal I
know euen as I am ["] knowen.

13 Now abydeth fayth, hope, and loue, ["] Or taught of
euen these thre: but the ^d chiefest of these ["] God.
is loue.

^d Because it ser-
ueth both here &
in the life to co-
me: but faith & ho-
pe apparteyne on-
ly to this lyfe.

THE XIII. CHAPTER.

*He exhorteth to loue: commendeth the gift of
tonges, and other spiritual gifts, but chiefly pro-
pheciing. Commandeth women to kepe silence in
the Churche, & sheweth what good ordre ought
to be obserued in the Churche.*

^a Or, expōnd the
worde of God to
the edification of
the Churche.

F["]ollowe earnestly loue, and couet spiri A
tual *giftes*: and most chiefly for to ^a pro
phetie.

2 For he that speaketh *a strange* tonge, spe
aketh not vnto men, but vnto God: for no
man ["] heareth him: howbeit in the sprite he ["] Vnderstan-
deth him.
speaketh secret things.

3 But he that prophecieth speaketh vnto
mē to edifying, to exhortatiō, & to cōfort.

4 He

4 He that speaketh *strange* langage, profiteth him selfe: but he that prophecietieth, edifieth the Church.

5 I wolde that ye all spake *strange* languages: but rather that ye prophecied: for greater is he that prophecietieth, then he that speaketh *diuers* tonges: except he expound it also, that the Church may be edified.

6 And now brethren, yf I come vnto you speaking *diuers* tonges: what shal I profit you, except I speake to you, other by ^breuelacion, or by knowledge, or by propheciiing, or by doctrine?

^b The prophecie expoundeth that which God hath reueiled: and the doctrine teacheth that which he hath geuē vs tūderstād.

^a or, flute.

7 Moreouer things without life which geue a sound, whether it be a ^a pipe or an harpe, except they make a distinction in the sounds, how shal it be knowen what is py-ped or harped?

8 And also if the trompet geue an vncertayne voyce, who shal prepare him selfe to fyght?

9 Euen so lykewyse, *when ye speake strange* langage, except ye speake wordes that haue signification, how shal it be vnderstād what is spoken? for ye shal but speake in the ^c ayre.

^a or, as the thing requirereth.

10 Ther are so many kyndes of voyces ^a as it commeth to passe in the worlde, and none of them are so, that they can not be discerned.

^c Your wordes shalbe loste, for ye shal nether glorifie God therby, nor profit man.

11 Except I knowe therfore what ^e voyce meaneth, I shalbe vnto hym ^e speaketh, ^d as of an other lāgage, and he ^e speaketh shalbe as of another langage vnto me.

^d He condēneth the Corinthians of barbarousnes, in that thing, wherby they thoght to haue attained to the greatest praise of eloquence.

12 Euen so, for as muche as ye couet spiritual *gyftes*, seke ye that ye may excel vnto

the edifying of the Church.

13 Wherefore, let him \bar{y} speaketh \bar{y} tōges, praye, that he may interpret also :

14 For if I pray *in a strange* tonge, my spirite["] prayeth : but my vnderstāding is with out^e fruite. ["]And doth his part.

^e Not in respect of him that prayeth, but in respect of the Church, which is nothing edified therby.

15 What is it then ? I wil pray with the spirite, and wil pray with the vnderstanding also I wil["] syng with the sprite, & wil syng with the vnderstanding also. ["]Or, geue thākes by singīg.

16 For els, when thou blessest wyth the sprite, how shal he that occupieth \bar{y} rowme of the vnlearned, say^f Amen, at thy geuing of thanks ? seyng he vnderstandeth not what thou sayest.

^f One only made the prayers, and the rest of the people folowed in hart his wordes, & when he had prayed they all saide Amen, signifying, that they beleued assuredly that God wolde grante their requestes.

17 For thou verely geuest thākes wel : but D the other is not edified.

18 I thanke my God, I speake langages more then ye all.

19 Yet had I leuer in the Church, to speake["] fīue wordes with my vnderstanding to the teaching of other, rather thē ten thousand wordes in *strange langage*. ["]That is, mooste fewe.

20 Brethren, be not^{*} chyldren in vnderstanding : but, as cōcerning maliciousnes, be chyldren : but in vnderstanding be of a ripe age. *Mat. 18. a.*

^e He threateneth thē most sharpely, that God wil pōnyshe the contēpt of his worde, & their contrefait ignorāce : for as muche as to speake with vnknown tongues is a signe of Gods curse towardes the wicked.

21 In the Lawe it is written, ^{*} ^g By sundry tōges, and sundry lypes wyl I speake vn to this people : and so shal they not heare me, sayeth the Lord. *Esai. 28. e. deut. 28. e. ier. 5. d. ezec. 3. a.*

22 Wherefore, tongues are for a["] sygne, not to thē that beleue : but to them \bar{y} beleue not : contrariwyse, prophecying *serueth* not for thē \bar{y} beleue not, but for thē \bar{w} beleue. ["]Of Gods curse when they are not vnderstand.

23 If therfore, whē all the Church is come together, and all speake in *strange* tongues, there come in they that are vnlearned

or they which beleue not, wyl they not say that ye are out of your wyttes?

E 24 But if all prophecie, and there come in one that beleueth not, or one vnlearned, ^h he is rebuked of ["] all men, and is iudged of euery man :

["] Which expounde the worde of God,

25 And so are the secretes of his heart opened, and so falleth he downe on his face, & worshippeth God, and sayeth, that God is in you in dede.

^h By hearing his secret fautes ript vp, & his synnes re proued by Gods worde he is cōpel led by his owne cō science to praise God.

26 What is to be done then brethren? whē ye come togither, *according as* euery one of you hath ether song, or doctrine, or tōge, or reuelation, or interpretation: let all thinges be done vnto edifying.

27 If any man speake the tonges, let it be by two or at the most by thre, and that by course, and let one interpret.

28 But yf ther be no interpreter, let him kepe silēce in the Church *which speaketh langages*, and let him speake to him selfe, and to God.

F 29 Let the Prophetes speake two, or thre, and let the other iudge.

30 If any thing be reueiled to another that sytteth by, let the fyrst holde his peace.

31 For ye may all prophecie one by one, that all may learne, and all may haue cōfort.

["] Or learning which Gods Sprit moueth thē to vtter.

32 And the ["] sprites of the Prophetes, are in the ⁱ power of the Prophetes.

33 For God is not *the autor* of confusion, but of peace, as in all the Churches of Sainctes.

1. Tim. 2. d.

34 * Let your women kepe silence in the congregations: for it is not permitted

ⁱ To thintent that others may iudge of him that hath spoken, if he haue passed the cōpas of Gods worde. wherfore S. Iohn cōmandeth to trie the spirits whether they be of God.

vnto them to speake: but *they are commanded* to be vnder obedience. as also * the *Gen. 3. c.* Lawe sayeth.

35 If they wyl learne any thing, let them G aske their housbandes at home: for it is a shame for women to speake in the congregation.

36 " Spronge the worde of God from you? " Are ye the ether came it vnto you onely? first, or the last Christi

37 If any mā thinke him selfe to be a pro phet, ether spiritual, let hym vnderstand, that the thinges I write vnto you, are the commandementes of the Lord. ans, that ye nether submit your selues to the Churches of whom you haue receaued the Gos pel: nor haue respect to the others to whom the Gos pel doth ly.

Yf any mā haue iudgemēt, let hī acknowlage that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowlage his ignorance, & trouble not the Church: but credit them that are learned.

38 ^k And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophetic, and forbyd not to speake langages.

40 Let all thinges be done honestly and in order.

kewyse apparte? yne?

THE XV. CHAPTER.

He proueth the resurrection of the dead, and first that Christe is risen: then that we shal rise, and the maner how.

Moreouer brethren I declare vnto you A the Gospel w̄ I preached vnto you, w̄ Gal. 1. b. ye haue also accepted, wherein also ye continue.

2 And by the which, if ye kepe in memorie, after what maner I preached vnto you, ye are saued, ^a except ye haue beleued in vayne.

^a If you beleue to be saued by the Gospel, ye must beleue also the resurrection of the dead, which is one of the principal — poits therof, or els your beleife is but vayne.

3 For fyrst of all, I deliuered vnto you that which I receaued: how ȳ Christ dyed for our synnes, agreing to the * Scriptu res: Esa. 53. b. 1. pet. 2. d.

4 And that he was buried: and that he arose

arose agayne the thirde day, according to the * Scriptures :

Jonas 2. a.

Iohn 20. c.

" Although Iudas wāted yet they were so called stil.

5 * And that he was sene of Cephas, then of the " twelue.

6 After that, he was sene of mo then fyue hundred brethren at once : of which many remayne vnto this day, and some are a slepe.

7 After that appered he to Iames : then to all the Apostles.

Act. 9. a.

ephe. 3. b.

rom. 9. a.

8 * And last of all he was sene also of me as of one, that was borne out of due tyme.

9 For I am y least of the Apostles, which B am not mete to be called an Apostle, because I persecuted the Church of God.

Ephe. 3. b.

10 * But by the grace of God, I am that I am : and his grace *which is* in me, was not in vayne, but I laboured more abōdantly then they all : yet not I, but the grace of God *which is* wyth me.

11 Therefore whether it were I, or they, so we preache, and so haue ye beleued.

12 If Christe be preached, how that he rose from the dead, how say some among you, that ther is no resurrection of the dead ?

13 For if ther be no risyng agayne of the dead : then is Christ not rysen.

14 If Christe be not rysen, then is our preaching" vayne, and your ^b fayth is also in vayne.

" Christs death is not effectual, except he rise from death.

15 And we are founde also false wytnesses of God : for we haue testified of God, that he hath raised vp Christ : whome he raysed not vp, yf it be so that the dead ryse not agayne.

16 For yf the dead ryse not agayne, then

^b For if Christe be swallowed vp of death, ther remayneth no hope of life any more.

is Christ not rysen agayne.

^c As mortification, and remission of synnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

17 If it be so that Christe rose not, your faith is in ^c vayne, yet are ye in your ["] synnes.

["] You are not forgiven nor sanctified.

18 And so they which are a slepe in Christ, are perished.

19 If in this lyfe ["] onely we beleue on Christe, then are we of all men moste miserable.

["] Or only for this lifes sake.

20 But now is Christe rysen from ^ŷ dead, the ^{*} fyrst frutes of them that slept.

Col. 1. c.

21 For since by man *came* death, so by mā *came* the resurrection of the dead.

reue. 1. b.

22 For as by Adā all dye : euē so by Christ, shal ["] all be made alyue.

["] The faithful.

23 But euery man in his ^{*} owne order: the fyrst fruits Christe, *hath rysen agayne*, after warde, they that are Christes, at his comynge *shal ryse agayne*.

1. The. 4. d.

^d Christe as he is man & head of the Church is said to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdome stādeth in gouerning the faithful: and ouercōming the aduersaries, euen death the chiefest, which done, Christe beig perfited with all his membres shal as he is man, & head of the Church with his felowe heires deliuer his kingdome and be subiect to God, with whome & the holy Gost in God-head he is equal.

24 Then *shalbe* the ende, whē he hath ^d deliuered vp the kyngdome to God the Father: when he hath put downe all rule, & all auctoritie, and power.

25 For he must raigne ^{*} tyl he hath put all his enemies vnder his fete.

Psal. 110.

heb. 1. d.

26 And ^ŷ last enemy ^ŷ shalbe destroyed, is death.

10. c.

act. 2. c.

Psal. 8. d.

heb. 2. b.

27 ^{*} For he hath put all thinges vnder his fete. (And when he sayth all thinges are put vnder him, it is manifest, that he is excepted, which dyd put all thinges vnder him.)

28 And when all thinges shalbe subdued vnto him, then shal ^ŷ Sonne also him selfe be subiect vnto him, ^ŷ dyd put all thinges vnder him, ^ŷ God may be all, in all thīges.

29 Els what shal they do which are baptized

"That is, that very death might be extinguished in them, which is thende of baptisme, and so they to rise again.

zed^e for dead? yf the dead ryse not at all, why are they then baptized for dead?

30 Why are we in ieoperdy euery houre?

31^f By your reioysing which I haue in Christ Iesus our Lord, I dye dayly.

E 32 If I haue foght with beastes at Ephesus after the maner of men: what auantageth it

Esai. 22. d. wisdom. 2. b.

me, yf the dead be not raised vp? * let vs eat and dryncke: for to morowe we shal dye.

Menander in Thaidi.

33 Be not deceaued, * Euel speakinges corrupt good maners.

34 Awake to rightuousnes, and synne not: for some haue not the knowledge of God. I speake this to your rebuke.

35 But some man wil say, how are the dead raised vp? and with what body come they forth?

36 Thou fole, that which thou sowest, is not quickened, except it dye.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne, I meane ether of wheat, or of some other.

38 But God geueth it a body at his pleasure, to euery seed his owne body.

39 All fleshe is not one maner of fleshe, but there is one maner of fleshe of men, another maner fleshe of beastes, another of fishes, and another of byrdes.

"There is one substance as touching the fleshe both of man & beast, but the difference is as touching the qualitie.

40 Ther are also celestial bodyes, and ther are bodyes terrestrial: but the glorie of the celestial is one, and *the glorie* of the terrestrial is another.

F 41 There is one maner glorie of the

^e Except these thinges be true of Christs kyngdom and his subiectiō, what shal become of thē whome the Church daily baptizeth, for to destroye death in them?

^f I take to witnes all my sorrowes, wher in I may iustely reioyse in the Lord that I haue susteyned them among you.

^g Euen as the sunne and the mone being of one substance differ in dignitie: so in the resurrection our bodies shal haue more excellent qualities then they haue now.

^g sunne, and another glorie of the mone, & another glorie of the starres. for one starre diffreth from another in glorie.

42 So is the resurrection of the dead. *The body* is sowed in corruption, and riseth in incorruption.

43 It is sowed in "dishonour, and riseth in honour: it is sowed in weacknes, and riseth in power.

44 It is sowed a natural body, and riseth a "spiritual body. ther is a natural body, & ther is a spiritual body.

45 As it is also written, The fyrst man *Adam was made a lyuing soule: and the last Adam *was made* a quyckenynge sprite.

46 Howbeit that *was* not fyrst *made* which is spiritual: but that *which* is natural, and then that *which* is spiritual.

47 The fyrst man is of the earth, earthy: the second man *is* the Lord ^h from heauen.

48 As *is* the earthy, suche are they that are earthy: and as *is* the heauenly, suche are they that are heauenly.

49 And as we haue borne the "image of the earthy, so shal we beare the image of the heauenly.

50 This say I brethren, that "flesh & blood can not inherit the kyngdom of God: neither doth corruption, inherit vncorruption.

51 Beholde I shewe you a secret thinge. We shal not all slepe, but we shal all be ⁱchanged,

52 In a moment, in the twyncling of an eye, *at the sounde* of the last trumpet. for the trumpet shal blowe, and the dead shal ryse incorruptible,

"For what is more vile to loke vnto the dead carkeys?

"Not changig the substance but made partaker of the diuine nature. *Gen. 2. b.*

^h This is attributed to Christe as concerning his diuinitie, not in respect of his humanitie whose fleshe hath this glorie by the power of God who dwelleth in it.

ⁱ When the Lord commeth to iudgement some of the saints shal be aluie whome he wil change euen as if they were dead: so that this change is in steade of death to them.

"Bothe in substance and for me we are earthly.

"This natural body as it is now.

incorruptible, and we shalbe changed.

53 For this corruptible, must put on incorruption : and this mortal, must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shal be broght to passe the saying that is wryten, * Death is swallowed vp into victorie.

55 * Death where is thy stinge, graue where is thy victorie?

56 The styng of death is synne : and the strength of synne, is the Lawe.

57 * But thanks be vnto God which hath geuen vs victorie, through our Lord Iesus Christ.

58 Therefore my deare brethren, be ye steadfast, vnmouable, alwayes ryche in the workes of the Lord, for as muche as ye knowe, how that your labour is not in vayne in the Lord.

"The hope of resurrection causeth the faithful to surmount all difficulties.

* The strength of synne is the Lawe, because it doth reueile the iudgement of God against vs. or els the chief cause of our destruction is in our selues.

THE XVI. CHAPTER.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. we must perseuere in faith, in the loue of Christ and our neighbour. after his commendations he wisheth to them all prosperitie.

12. c. **A** Concerning the ^a gatherynge for the Saintes, as I haue ordeyned in the Churches of Galacia, euen so do ye also.

2 Euery first *day* of the weke let euery one of you put a syde at home, and laye vp as God hath prospered him, that then there be no gatherynge when I come.

3 When I am come, whosoever ye shal

^a Vpon the first day of the weke, which the Scripture calleth the Lords day, others Sondag, they accustomed not only in the Church, but at home also according to euery mans zeale, to lay vp some piece of mony towards the relief of the poore brethren.

alowe " by your letters, them wyl I sende to bringe your liberalitie vnto Ierusalem. " Which ye shal send by them that carry the money.

4 And yf it be mete that I go also, they shal go with me.

5 I wil come vnto you, after I haue gone ouer Macedonia (for I wyl go through Macedonia)

6 And with you peraduenture I wil abyde a while, or els wynter, that ye may bring me on my way whythersoever I go.

7 For I wyl not se you now in my passage: but I trust to abyde a while with you, yf God shal suffre me.

8 And I wil tary at Ephesus vntyl " witsontide. "Or, Pentecoste.

9 For a great dore and a " fruteful is opened vnto me: and ther are many aduersaries. "Because God blessed his labour.

" Willing that they shulde defende him against the aduersaries of Christe. because it is the Churches ductie to be carful for the preseruation of their ministers.

10 If Timotheus come, se that he be ^b with out feare with you: for he worketh the worke of the Lord, as I do.

11 Let no man therefore " despice him: but conuaye him forthe " in peace, that he may come vnto me: for I loke for him with the brethren. " As thogh he were to yonge to be a minister. "That is, safe and sounde.

12 As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his mynde was not at all to come at this tyme: howbeit he wil come when he shal haue conuenient tyme.

13 " Watche ye, stand fast in the faith, quyte you lyke men, and be stronge. " Lest Satan steale vpon you at vnwares.

14 Let all your busines be done in " loue. "For they had euery mā respect to him selfe, contrary to loue.

15 Brethren I beseche you: ye knowe the house of Stephanas, how that they are the

fyrst

" Or, the first which embra-
sed the Gos-
pel. " fyrst frutes of Achaia, and that they haue
geuen them selues to minister vnto the
Sainctes,

" And reueren-
ce them. 16 That ye be " obedient vnto suche, and
to all that helpe and labour.

D 17 I am gladde of the commyng of Ste-
phanas, Fortunatus and Achaicus : for they
haue ^c supplied your " absence.

" Or, want.

" Or, mynde. 18 For they haue comforted my " sprite &
yours. Loke therfore that ye knowe them
that are suche.

^c The griefe that
I toke for your ab-
sence was greatly
aswaged by their
presence.

19 The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the Church that is in their house.

20 All the brethren grete you. Grete ye
one another with an holy " kysse.

" In token of
mutual loue,
which thing
was obserued
in the prima-
tiue Church,
whē the Lords
Supper was
ministred.

21 The salutation of me Paul with myne
owne hand.

22 If any mā loue not the Lord Iesus Chri-
ste, let him be had in execration, *yea excom-
municate* to death.

23 The grace of our Lord Iesus Christe *be*
with you.

24 My loue *be* with you all, in Christe Ie-
sus. Amen.

" Or, as is mo-
ste probable,
from Ephe-
sus.

The fyrst Epistle to the Corinthians, sent
from " Philippi, by Stephanas, and For-
tunatus, and Achaicus, and Timotheus.

" Or, the first which embra-
sed the Gos-
pel. " fyrst frutes of Achaia, and that they haue
geuen them selues to minister vnto the
Sainctes,

" And reueren-
ce them. 16 That ye be " obedient vnto suche, and
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sence was greatly
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presence.

19 The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the Church that is in their house.

20 All the brethren grete you. Grete ye one another with an holy " kysse.

" In token of mutual loue, which thing was obserued in the primitive Church, whē the Lords Supper was ministred.

21 The salutation of me Paul with myne owne hand.

22 If any mā loue not the Lord Iesus Christe, let him be had in execration, *yea excommunicate* to death.

23 The grace of our Lord Iesus Christe *be* with you.


24 My loue *be* with you all, in Christe Iesus. Amen.

" Or, as is moste probable, from Ephesus.

The fyrst Epistle to the Corinthians, sent from " Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE ARGUMENT OF THE

second Epistle to the Corinthians.

 *S* nothing can be writ, ether so perfectly, or with so great affectiō & zeale, which is not vnprofitable to many, & resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue towarde the farre passing all natural affections: which dyd not only not proffit all, but hardened the hartes of many to remayne in their stubbernes, and contemne the Apostles autoritie. By reason wherof S. Paul, being let with iuste occasions to come vnto them, writ this epistle from Macedonia, mynding to accomplishe the worke which he had begon among them. First therfore he wisheth them wel in the Lord: declaring that albeit certeyn wicked persones abused his afflictions to cōdemne therby his autoritie, yet they were necessarie schollings, and sent to hym by God for their bettering. And wheras they blame his longe absence, it came of no inconstancie, but to beare with their inabilitytie, and imperfection, lest contrary to his fatherly affection, he shulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle it came through their faute, as is now euident both in that, that he pardoneth the trespasser, seeing he doth repent: and also in that, he was vnquiet in his mynde, til he was certified by Titus of their estate. But forasmuche as the false Apostles went about to vndermyne his autoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blynded their
their

their eyes which se not the brightnes of his Gospel in his preaching : the effect wherof, is newnes of life, forsaking of our selues, cleauing to God, flying idolatrie, embrasing the true doctrine, and that sorrowe which engendreth true repentance : to the which is ioyned mercie and compassion towards our brethren : also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, soght only to fil their bellies. wher as he contrariwise, soght them, and not their goods, as those ambitious persones slandered him. wherfore at his cōming he menaceth suche as rebelle against his autoritie, that he wil declare by lyuely example, that he is the faithful embassador of Iesus Christe.

O.i.



THE SECON-

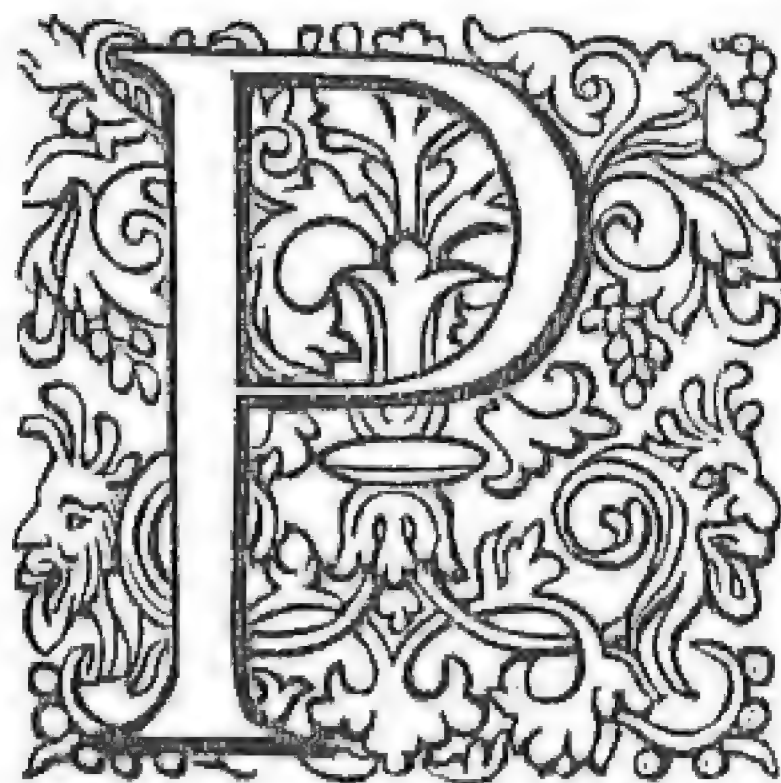
DE EPISTLE OF

PAVL TO THE CO-
rinthians.

*

THE FYRST CHAPTER.

He declareth the great proffit that commeth to the faithful by their afflictions: and because they shulde not impute to lightnes, that he differred his comming, contrary to his promise, he proueth his constancie, both by the sinceritie of his preaching, and also by the immutable trueth of the Gospel. which trueth is grouded on Christe, and sealed in our hearts by the holy Gost.



PAVL ANA
Apostle of Ie-
sus Christe by
y wil of God,
& our brother
Timotheus, to
y Church of
God, w is at
Corith' with
all y Sainctes,

which are in all Achaia:

2 Grace

2 Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ.

Ephe. 1. a. 3 * " Blessed be God the Father of our Lord
1. pet. 1. a. Iesus Christ, the Father of mercies, and the
 "Or, prayse & glorie be ge-
 uen. God of all comforte :

4 Which comforteth vs in all our tribulatiō, in so muche that we are able to comforte thē which are in any maner of trouble, with the same comforte, wherwith God comforteth vs our selues.

B 5 For as the ^a afflictions of Christ are plentiful in vs, euen so our consolation is plentiful through Christe.

^a Which I suffer for Christe: or which Christe suffereth in me. Rom. 8.d. Col. 1.d.

" For seigh him indure so muche, they had occasion to be confirmed in the Gospel.

6 And whether we be oppressed, *we are oppressed* for your consolation and " saluation: which saluation ^b is wrought in the suffrance of the same afflictions, which we also suffer: or whether we be comforted *we are comforted* for your consolation and saluation:

^b As God only worketh all things in vs: so doth he also our saluation by his free mercie, and by suche meanes as he hath here left in this life for vs to be exercised in.

7 And our hope is stedfast concerning you, in as muche as we know that as ye are partakers of the afflictions, so *shal ye be partakers* also of the consolation.

8 For brethren, we wolde not haue you ignorant of our trouble, which happened vnto vs in Asia, how we were greued out of measure passing strength, so greatly that we all together doubted, euen of lyfe.

"I was vtterly resolved in my selfe to dye.

9 Also we " receaued sentence of death in our selues, and that because we shulde not put our trust in our selues, but in God: which rayseth the dead.

"So many dangers of death.

10 *And* which deliuered vs from so " great a death, and dothe deliuer vs. in whom we

truste that yet hereafter he wil deliuer vs,
11 By the helpe of your prayer for vs, that
by the rewarde of many persones *bestowed*
vpon vs, thankes may be geuen by many
for vs.

^c He rendreth a
reasō why they
ought to praye vnto
God for his reco-
uerie.

12 ^c For our reioysyng is thys, the testimo- C
nie of our conscience: that in synglenes and
Godly purenes, and not in fleshely wisdom-
me, " but by the grace of God, we haue had
our conuersation in the world, and moste
of all to youwardes.

"Vsing that
wisdome
which God
gave me from
heaven.

^d Ye knowe parte
ly my constancie,
both by my dwel-
ling with you, and
also my writing vn-
to you: and I trust
ye shal knowe me
to be the same to
the very ende.

13 We ^d write none other thinges vnto
you, then that ye read, or els that ye ackno-
wlage, and I trust ye shal acknowlage vnto
the ende.

14 Euen as ye haue acknowlaged vs par-
tely, *to wit*, ^y we are your " reioysyng, euen
as ye " are ours, in the " day of our Lord Ie-
sus.

"In that we ha-
ue taught you
the Gospel so
sincerely.

15 And in this confidence was I mynded
fyrst to haue come vnto you, that ye might
haue had one pleasure more :

"Because we
haue wone
you to Chri-
ste.

16 And to haue passed by you into Mace-
donia, and to haue come agayne out of Ma-
cedonia vnto you, and to haue ben led for-
the to Iewriewarde of you.

"Which shal
abolishe all
worldely glo-
rie.

17 When I thys wyse was mynded, dyd I D
vse lyghtnes? Or mynde I " carnally those
thynges which I mynde, that wyth me shoul-
de be ^e Yea, Yea, and Nay, Nay?

"Which is ra-
shly to pro-
mes & not to
performe.

^e Now to affirme
one thing, and the
to deny it, which
is a signe of incō-
stancie.

18 Yea rather, as God is faithful, so our
preachinge to you, was not Yea, and
Nay.

He taketh
God to wit-
nes.

19 For Goddes Sonne Iesus Christe which
was preached among you by vs, *that is to say*
by me, and Siluanus and Timotheus, was
not

not Yea, and Nay: but in him it was ^f Yea.

"They are made, performed & we are partakers only by him, who is our Amen, in that he hath fulfilled them for vs.

Ephe. 4. c.

20 For all the promises of God, in hym *are* Yea: and *are* in him Amen, vnto the glorie of God through vs.

21 And it is God which stablisheth vs with you in Christe, and hath anoynted vs.

22 Which hath also sealed vs, and hath geuen the * earnest of the Sprite in our hartes.

^f He preached nothing vnto the but onely Iesus Christe, who is the moste constant and infallible trueth of the Father.

THE II. CHAPTER.

He attributeth the cause of his staying to the, notwithstanding he sheweth his loue towardes them, requiring likewise that they wolde be favorable to the incestuous adulterer, seing he dyd repent. He also reioyseth in God for the efficacie of his doctrine, confuting therby such quarelpickers, as vnder pretence of speaking against his persone, soght nothing, but the ouerthrowe of his doctrine.

A NOW, I call God for a recorde vnto my soule, that for to fauer you I came not as yet vnto Corinthus.

"And faith is now in subiection to man.

2 Not that we be ^a lordes ouer your faith, but we are helpers of your ioye . for by ["] faith ye stande.

3 But I determined thus in my selfe, that I would not come agayne to you in heuynes.

"Which was geuen to Satan, but now doth repent. "Which made you and him sorry in my forther epistle.

4 For yf I make you sorry, who is he that should make me glad, but the same which is made ["] sorry by me?

5 And I wrote ["] this same vnto you, lest whē I came, I should take heuines of them, of whō I ought to reioyce: this confidence haue

^a In that I say I came not because I wolde spare you, I meane not that I haue autoritie to alter true religiō, or to bynde your consciences: but that I am Gods minister to confirme and comforte you.

I in you all, y^e my ioye is the ioye of you all.

6 For in great affliction, and anguyshe of heart, I wrote vnto you with many teares: not that ye should be made sory, but that ye myght perceauē the loue which I haue, moste specially vnto you.

7 If any man hath caused sorow, the same hath not ^b made me sory, but partely, lest I ^B

^b After this adulterer dyd repent & amend, Paul dyd so vtterly cast of all sorowe, that he denieth that in māner he was any whit sory.

should["] greue *him*. *Notwithstanding he hath made you all sory.*

["]And so shulde increase his sorow which I wolde diminiſhe.

8 It is sufficient vnto the same man, that he was rebuked of many.

9 So that now contrarywyse, ye ought rather to forgeue him and comforte him, lest that same["] persone should be swallowed vp with ouer muche heuynes.

["]The adulterer, which interteyned his mother in lawe.

10 Wherefore, I praye you, that you wolde ^c confirme your loue towards him.

^c That at my intercession you wolde declare by the publike consent of the Church that you embrace him agayne as a brother: seing he was excommunicat by the common consent.

11 For this cause verely dyd I write, that I myght knowe the profe of you, whether ye wolde be obedient in all thynges.

12 To whom ye forgeue any thyng, I *for-* ^C
geue also. for verely yf I forgauē any thing, to whom I forgauē it, for your sakes *forgaue*
I it in the["] sight of Christe:

13 Lest Satan should["] preuent vs: for his enterprises are not vnknownen vnto vs.

["]That is, truly, and from my hart, euen as in the presence of Christe.

14 Forther more, when I came to Troas *to*
preache Christes Gospel, and a dore was opened vnto me of the Lord,

["]By our rigorous punishing.

15 I had no rest["] in my sprite, because I foūde not Titus my brother: but toke my leaue of them and went away into Macedonia.

["]or, in my mynde.

16 ^d Thanckes be vnto God which alwayes maketh vs["] to triomphe in Christ: and openeth the sauour of his knowledge by vs in euery place.

["]In working mightely by vs, maketh vs partakers of his victorie & triomphe.

^d From this place vnto the 6. cha. v. 11. he entreateth only of the ministers, saue he some time intermedleth that which apperteyneth to the whole Church, as cha. 3. d. 17, and 18, verse, and not only to the ministers.

D 17 For we are vnto God the swete sauour of Christ, to them that are saued, and to them which perishe.

18 To the one parte, *we* are the ^e sauour of death, vnto death: & to the other part, the sauour of lyfe, vnto lyfe. and who is mete vnto these thinges?

Chap. 4. a.
"Craftely, &
couetously.

"or, through
Christe, or of
Christe.

19 * For we do not as many," disguise and conterfait the worde of God: but as of syn cere affection, but as of God in the syght of God, so speake we " in Christe.

^e The preaching of the Crosse bringeth death to thē which only cōsider Christs death as a common death, & be therat offended, or els thinke it folly. and bringeth agayne life to thē who in his death beholde their life.

THE III. CHAPTER.

He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. And to exalt his Apostleship against the bragges of the false apostles, he maketh comparison betwixt the Lawe and the Gospel.

A ^{"Paul, Timothe, and Siluanus.} DO we " begyn to praise our selues agayne? nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstand and read of all men.

3 In that ye are knowen, to be the epistle of Christ, by our " ministerie, and wrytten, not with yncke, but with the Sprite of the lyuing God, not in ^a tables of stone, but in fleshly tables of the heart.

"Who were
Gods penne.

B 4 Suche trust we haue through Christ to God:

5 Not that we are apte of our selues, to thynke any thing, as *it were* of our selues: but our ablenes commeth of God.

6 Who also hath made vs able ministers

^a The hardenes of mā's hart before he be regenerat, is as a stony table. Ezec. 11. c. 36. f. but being regenerat by the Spirit of God, is as soft as fleshe, that the Grace of the Gospel may be writ in it, as in new tables. Ier. 31. e.

O.iiii.

of the Newe testamēt, not of the " letter, but of the " Sprite : for the letter kylleth, but ^e y Sprite geueth lyfe.

"Whose minister Moses was.
"Which Christe gaue.

7 If the ministration of death figured w letters in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance, which glorie is done away :

8 Why shal not the ministration of the Sprite be muche more glorious?

9 For if the ministring of condemnation *was* glorious : muche more doth the ministration of " rightuousnes excede in glorie.

"Of Christe, which is made ours.

10 For no dout, that which was there C glorified, was not glorified in this point, *that is*, as touching that exceding glorie.

11 For if that which shoulde be destroyed *was* glorious, much more shal that which remayneth, be glorious.

12 Seing then that we haue suche trust, we vse great ^b " playnes of speeche.

^b Moses shewed the Lawe as it was couered with shadowes, so that the Iewes eyes were not lightened but blynded : agayne the Gospel setteth forth the glorie of God clearely not couering our eyes, but dryuing the darkenes away frō them.

13 *And *we are* not as Moses, *which* put a vayle ouer his face, that the children of Israel should not se, for what purpose that serued which ought to be put away.

" In preachi^{ng} the Gospel.
Exo. 24. d.

14 Therefore their myndes were blinded : for vntil this day remayneth the same couering vntakē away in the Olde testamēt when they read it, which vayle in Christe is put away.

15 But euen vnto this day, when Moses is read, that vayle is layed ouer their hearts.

16 Neuerthesse when theyr *harts* shal- D be tourned to the Lord, the vayle shalbe taken away.

"Christ our
Mediator &
author of the
New testa-
ment.

17 The " Lord no dout is the Sprite : and where the Sprite of the Lord is, there is libertye.

18 But we all beholde as in a ^c myrrour the glorie of the Lord with opē face, and are changed into the same image, frō glorie to glorie, euen of the Sprite of the Lord.

^c In Christe, who is God manifested in the fleshe we se God the Father, as in a more cleare glasse.

THE IIII. CHAPTER.

He declareth his diligence and roundenes in his office. and that which his ennemies toke for his disaduantage, to wit, the Crosse and afflictions which he endured, he tourneth it to his great aduantage, shewing what profit cometh therby.

A ^{"For any troubles or afflictions.} Therefore, seyng that we haue this office, as we haue receaued mercie, " we faynte not :

2 But haue cast from vs the clokes of shame & walke not in craftines, nether hādle we the worde of God disceitfully: but in declaratiō of the trueth, report our selues to euery mans conscience in the syght of God.

3 If our Gospel be hyd, it is hyd to them, that are lost.

"Satan. Iohn.
14. e.
Ephe.6.b.

4 In whom the " god of this worlde hath blynded the mindes, that is, in the infidels, lest the light of the glorious Gospel of Christ, w^h is the ^a image of God, should shyne vnto them.

^a In whome God doth shewe himselfe to be sene. and here Christ is called so in respect of his office.

B 5 For we preache not our ^b selues, but Christ Iesus the Lord, and our selues your seruantes, for Iesus sake.

^b As they which preach for gayne, or els which rather seke to besene & knowen, then to edifie.

Gen.1.a.

6 For God that ^{*} commanded the lyght

^c That we ha-
uīg receaued light
shuld communicat
the same with o-
thers, and therefore
Christ calleth thē
the light of the
world. Mat. 5. b.

^d Albeit the mi-
nisters of the Gos-
pel be contempti-
ble as touching
their persone, yet
the treasure, which
they cary is nothīg
worse or inferior.

^e All the faith-
ful, & chiefly the
ministers must dri-
nke of this cup, be-
cause the world ha-
teth Christe: & also
that the members
shulde be comfor-
mable to Christe
their head, yet by
the mightie power
of Christe, who o-
uer came death
they are made cō-
querours.

^f That I being de-
liuered & restored
to you agayne, may
not onely my self
gyue God thanks
for this infinite be-
nefit of deliueran-
ce, but also you all
which are both par-
takers of my affli-
ction and comfort
may abundantly
set forth his glo-
rie.

to shyne out of darcknes, *is he* which hath
shyned in our["] hearts, for to *geue* the^c lyght
of the knowledge of the glorie of God, in
the face of Iesus Christe.

["]Which are
your seruāts.

7 But we haue this ^d treasure in earthen
vessels, that the excellencie of that power
myght be Gods and not ours.

8 We are troubled on euery syde, yet are ^C
we not in distresse: we are in pouertie, but
not ouercome of pouertie:

9 We are persecuted, but are not forsaken
therin: we are cast doune, neuerthelesse we
perishe not.

10 Euery where we beare about in our bo-
dy, the ^e dying of the Lord Iesus, that like-
wise the life of Iesus myght also appere in
our bodyes.

11 For we which lyue, are alwayes deliue-
red vnto death for Iesus sake, that the life
also of Iesus myght appere in our mortal
fleshe.

12 So then ["] death worketh in vs, and life
in you.

["]By our death
you haue life:
so that the
fruit of our af-
flictions com-
meth to you.
Psal. 116. b.

13 And because we haue the same Sprite
of fayth, according as it is written, ^{*} I bele-
ued, & therefore haue I spoken: we also be-
leue, and therefore also speake.

14 Knowing that he which raysed vp the ^D
Lord Iesus, shal ["] rayse vs vp also by the
meanes of Iesus, and shal set vs with you.

["]Indeliuering
vs from these
dāgers, which
is as it were, a
restoring frō
death to life.

15 For all thynges *are* for your sakes that
that moste plenteous grace by the thanks,
geuen of ^f many, may redounde to the pray-
se of God.

16 Therefore, we faint not, but thogh our
outwarde man ["] perishe, yet the inwarde
man is ["] renewed dayly.

["]Or, be corru-
pted.
["]Groweth strō-
ger.

17 For

" In respect of
the euerla-
sting life.

17 For y^e light shortnes of our tribulation, causeth vnto vs a farre moste excellēt and an eternal waight of glorie :

18 While we loke, not on the thinges w^h are sene, but on the thinges which are not sene : for thinges which are sene, are temporal : but thynges which are not sene, are eternal.

THE V. CHAPTER.

Paul procedeth to declare the vtilitie that cōmeth by the Crosse : how we ought to prepare our selues vnto it, by whome, and for what ende. He setteth forth the grace of Christ, and the office of ministers, and all the faithful.

A FOR we knowe that if the tabernacle of this our earthy howse shalbe destroyed, we haue a building *geuē* of God, *that is*, a house not made with handes, *but* eternal in heauen.

2 For therefore we syghe, desiring to be clothed with our house, w^h is frō heauen :

3 Because that if we be therewith clothed, we shal not be founde naked.

4 For in dede we that are in this tabernacle, syghe and are burdened, wherein *whiles we are*, we wolde not be vnclothed, but wolde be clothed vpon, that mortallitie myght be swallowed vp of lyfe.

5 He that hath created vs for this thing, *is* God, who also hath geuen vnto vs the earnest of the Sprite.

6 Therefore, we are alway^a bolde & knowe that as longe as we are["] at home in the body, we are absent from the Lord.

" or, strāgers
in the body.

^a Not only quiet
in mynde, but also
ready to sustein all
dāgers: being assured
of the good
successe threof.

7 For we " walke in faith, & not by sight. "For here on-
 8 Neuerthelesse, we are of good cōforte, ly we beleue
 and had leuer to remoue out of the body, in God, & se
 and to go to dwel with the Lord. him not.

9 Wherefore also we couet, that bothe B
 dwelling " at home, and remouing " from " In this bo-
 home, we may be acceptable to him. dy.

10 * For we must all appeare before the " Out of this
 iudgement seat of Christ, that euery man body to hea-
 may receaue the things which are of his uen.
 Rom. 14. b.

^b He proueth the
 dignitie of his mi-
 nisterie by the
 fruit & effect ther
 of: which is, to
 bring men to Chri-
 ste.

^a As they which
 more esteemed the
 outwarde shewe of
 wisdom and elo-
 quence, then true
 Godlines.

^d Therefore who-
 soeuer geueth pla-
 ce to ambition or
 vaine glorie is yet
 dead, and lyueth
 not in Christe.

^e We do not este
 me, nor commēde
 Christe him selfe
 now, as he was an
 excellent man; but
 as he was the Son-
 ne of God, parta-
 ker of his glorie,
 & in whome God
 dwelled corporal-
 ly, and do you thin-
 ke, that I will flat-
 ter my selfe or any
 mā in setting forth
 his giftes? Yeawhē
 I praise my mini-
 sterie, I commend
 the power of God.
 when I commend
 our worthy factes,
 I praise the migh-
 tie power of God
 set forth by vs
 wormes and wret-
 ches.

ther it be " good or bad.
 11 Knowing therefore " the terror of the " That is,
 Lord, we ^b bring men to the " faith. and we ether glorie,
 or shame.

" haue approued our selues vnto God. I " His feareful
 iudgement.
 trust also that we are approued in your cō " By imbra-
 sciences. sing the same
 faith which
 we preache
 to others.

12 For we praise not our selues agayne
 vnto you, but geue you an occasion to re-
 ioice of vs, that ye may haue *what to answer*
 against them, which reioyce in the ^c face,
 and not in the heart.

13 For whether we be folles, " *we are folles* "As the aduer-
 saries said.
 " to God: or whether we be in our right min which colde
 not abyde to
 heare them
 praised.
 de, *we are* in our right mynde for your cō-
 moditie.

14 For the loue of Christe constrayneth C
 vs: because we thus iudge, that yf one be "Our foly ser-
 ueth to Gods
 glorie.
 dead for all, then were ^d all dead.

15 And he died for all, that they " which "As the only
 faithful do
 in Christe.
 lyue, should not hēce forth lyue vnto thē
 selues, but vnto hym which dyed for thē,
 and rose agayne.

16 Wherefore, hence forth know we no
 man " after the fleshe, and if so be that we "But as he is
 guyded by
 the Spirit of
 God.
 haue knowen Christ after the fleshe, now
 hence forth ^e know we *him* so no more.

17 Ther

D 17 Therefore yf any man *be* in Christe, *he* is a newe creature. * Olde thynges are passed away, beholde all thinges are become newe.

*Esa. 43. c.
reue. 21. b.*

18 And all thinges *are* of God, w̄ hath re cōciled vs vnto him selfe by Iesus Christ, and hath geuen vnto vs the office to preache the attonement.

19 Which is, that God was in Christe, and made agreement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the attonement.

20 Now then are we messengers in the rōume of Christ, euen as thogh God dyd beseche *you* through vs, we praye you in Christes stede, that ye be atone with God.

" That is, a sacrifice for synne.

" By imputation.

21 For he hath made hym *to be* " synne for vs, which knew no synne, † we should be " made the rightuousnes of God, in him.

THE VI. CHAPTER.

An exhortation to Christian life, and to beare him like affection as he dothe them: also to kepe thē selues from all pollution of idolatrie both in body and soule, and to haue none acquaintāce with idolaters.

A VVe therefore as helpers with him exhort you, that ye receaue not the grace of God in vayne.

Esa. 49. a. 2 For *God* sayth, * I haue heard thee in a tyme accepted, and in the day of saluatiō, haue I suckered thee: behold now the " accepted tyme, behold now the daye of saluation.

" Of Gods fre mercie, wherī he hath powered forth his infinit loue.

3 We geue no occasion of offence in any

thing, that in our office be found no fault.

4 But in all things we behaue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses, 1. Cor. 4. a.

5 In stripes, in prisonment, in stryfes, in labours,

^a He declareth with what weapons he resisted his afflictions.

6 By ^a watchings, by fastings, by puritie, by knowledge, by long suffering, by kindness, by the ["] holy Ghost, by ["] loue vnfayned,

["] Who is the efficient cause.

^b By the Gospel, the power of God, and his owne integrity, he ouerthrew Satā, & the world, as with weapons on euery side most ready.

7 ^b By the wordes of trueth, by the power of God, by the armour of righteousness of the ryght hande and on the lyfte,

["] Which is the final cause.

8 By honour, and dishonour, in euil report, and good report, as deceauers, & yet *we are true* :

9 As vnknown, and yet *we are* known: as dying, and beholde we yet lyue: as chastened, and not kylled:

10 As sorowing, and yet are alway merry: as poore, and yet make many riche: as hauing nothing, and yet possessing all things.

^c Their iudgement was so corrupted that they were not likewise affectioned towards him as he was towards them.

11 O ye Corinthians, our ["] mouth is open ^c vnto you, our heart is made large:

["] Signifying his most vehement affection.

12 Ye dwel not straye in vs, but ye are in a straye in your ^c bowelles:

^d He seemeth to allude to that which is therein, Deu. 22. b. for the Lord cōmandeth that an ox & an asse be not yoked together, because the matche is vnequal: so if the faithful mary with the infideles, or els haue to do with them in any thing vnlawful, it is here reproued.

13 Now *I require of you* the same recompence, I speake as to my children, ["] be you also enlarged.

["] Shewe like affection towards me.

14 ^d Be not coupled with the infideles by an vnequal yoke: for * what feloship hath righteousness, with vnrighteousnes? and what companye hath light, with darcknes?

Eccle. 13. c.

15 And what concorde hath Christ, with ["] Belial? ether what parte hath the beleuer, with the infidel?

["] or, the deuil.

D 16 How agreeth the temple of God with
1. Cor. 3. b. images? * for ye are the temple of the ly-
6. d. uing God: as sayd God, * I wil dwel amōg
Leui. 26. b. them, and walke ther: and I wil be their
ezech. 37. g. God, and they shalbe my people.

Esa. 52. c. 17 * Wherfore come out from among thē,
 and separate your selues, sayeth the Lord:
 and touche none vncleane thing: then wil
 I receaue you:

Iere. 31. a. 18 * And I wil be a Father vnto you, & ye
 shalbe my sonnes and daughters, sayeth y^e
 Lord almighty.

THE VII. CHAPTER.

*He exhorteth them by the promesses of God
 to kepe them selues pure, assuring them of his
 loue, and doth not excuse his seueritie to-
 warde them, but reioyseth therat, considering
 what profit came therby. Of two sortes of so-
 rowe.*

A S Eyng then we haue suche promises de-
 arly beloued, let vs ^a cleanse our sel-
 ues from all fylthynesse of the " fleshe and
 spirite. and growe vp vnto ful holynesse
 in the feare of God.

"Of body, & soule. 2 " Receaue vs: we haue hurt no man: we
 "That we may teache you. haue wasted no mans *goodes*: we haue " rob-
 " By gredy co- uetousnes. bed no man

3 I speake not this to condemne you: for
 I haue shewed you before, that ye are in
 our hearts, to dye, and lyue with you.

4 I vse great boldenes of speache towarde
 you: I reioyce greatly in you: I am fylled
 with comfort, and am exceeding ioyous
 in all our tribulation:

B 5 For whē we were come into Macedonia,

^a Consider this
 wel, ye that serue
 idoles with your
 bodyes, & yet thin-
 ke your conscien-
 ces pure towarde
 God. God wil one
 day smite your hal-
 ting.

our fleshe had no reste, but we were troubled on euery syde : outwarde was fyghtyng, ^b inwarde was feare.

^b He had nether rest in body nor spirit. & it semeth that he alludeth to that which is written, Deut. 32. d. for the crosse to mans eye is cōmon both to the godly & to the wicked, althogh to contrary endes.

6 Neuertheles, God, that * comforteth the afflicted, comforted vs at the comming of B Titus. *Chap. 1. d.*

7 And not by his cōming only, but also by the consolatiō wherewith he was comforted of you, when he tolde vs your great desire, your mornyng, your feruent minde to mewarde : so that I reioyced muche more.

8 For, thogh I made you sory with a letter, I repent not, thogh I dyd repent : for I perceauē that the same epistle made you sory, thogh it were but for a ceason.

9 I nowe reioyce, not that ye were sory, ^c but that ye so sorowed that ye amended : for ye sorowed Godly : so that in nothing ye were hurt by vs.

10 * For Godly sorowe causeth amende- *1. Pet. 2. c.* ment vnto saluation, not to be repented of : when the worldly sorowe causeth death.

^c Whose hart Gods Spirit doth touche, he is sory for his synnes cōmitted against so merciful a Father, & these are the fruits of his repentance, as witnes Dauids & Peters teares : others which are sory for ther sīnes only for feare of ponishment, and Gods vēgeāce, fall into desperation, as Cain, Saul, Achitophel, and Iudas.

11 For beholde this thinge, that ye haue bene ^c Godly sory, what great care it hath wrought in you? yea, *how hath it caused you* to " cleare your selues : yea *what* indignation *hath it caused* : yea *what* feare : yea *how* great desire : yea *what* a feruēte mynde : yea *what* " punishment? finally in all thinges ye haue shewed your selues, that ye are cleare in this matter.

"In asking God forgiveness.

"For in iudging & chasticing your selues you preuented Gods angre.

12 Wherefore, thogh I wrote vnto you, I dyd not it for his cause that dyd hurt, neither for his cause ^y was hurt : but that our good mynde towardē you in the syght of God,

God, myght appeare vnto you.

"Hart. D 13 Therefore we were comforted, because ye were comforted : but moste of all we reioysed, for the ioye that Titus had : because hys "sprite was refreshed by you all.

14 For if I boasted my selfe any thing, to him of you, I was not ashamed : but as all thynges which I preached vnto you are true, euen so is our boasting, wherof I boasted my selfe to Titus, founde true.

15 And ^d his inwarde affection is more abundant towarde you, when he remembreth the obedience of euery one of you : and how with feare and trembling ye receaued him.

^d The Greke worde signifieth, his bowelles, wherby is ment moste great loue and tender affections.

"Both in thinking and reporting wel of you. 16 I reioyce therefore that I may " put my confidence in you, in all thynges.

THE VIII. CHAPTER.

By the example of the Macedonians, and Christe, he exhorteth them to continewe in relieuing the poore Saints, cōmending their good begynning. After, he commendeth Titus and his felowes vnto them.

A I do you also to wit brethren, of the ^a grace of God bestowed vpon the Churches of Macedonia.

"So that a moste abundant riuer of riches flowed out of their pouertie. 2 How that in great trial *by affliction*, their ioye abunded, and the pouertie which had consumed them, euen to the very botome, " abunded vnto their moste riche liberalitie.

^a This benefit of God appeared in two thinges: first that the Macedonians being in so great afflictions were so prōpt to helpe others: & next that being in great pouertie, were very liberal towards others.

3 For to their powers (I beare recorde) yea, and beyonde their power, they were willing of their owne accorde.

4 And prayed vs with great instāce, that we wolde receaue their benefite, and suffer them to be partakers * with other in ministring to the Sainctes. *Chap.9.a.*

5 And *this they dyd*, not as we looked fore: B but gaue their owne selues fyrst to the Lord, and *after* vnto vs, by the wyl of God.

6 So that we could not but desire Titus to accomplishe the same beneuolence among you also, euen as he had begone.

7 Therefore, as ye are riche in all things, in faith, and in worde, and in knowledge, and in all diligence, and in loue towards vs, *euen so se* that ye be plentuous in this beneuolence also.

8 This say I, not as commanding, but because other are so feruent, therefore proue I your loue, whether it be syncere:

9 For ye know the liberalitie of our Lord Iesus Christ, which thogh he were ryche, yet for your sakes became poore: that ye through his pouertie, myght be made ryche.

10 And I shewe my minde here in: for this is expediēt for you, w^e began not to do only, but also to ^b wil, a yere a go.

^b Euery mā may do good that hath abilitie ther vnto: but to wil, and haue a mynde to do good commeth of perfect charitie.

11 Now therefore performe the thinge, that ye began to do: that as *ther was* in you a redynes to wyl, euen so ye may performe the dede, of that which ye haue.

12 For yf ther be fyrst a willing mynde, it C is accepted according to that a man hath, and not according to that he hath not.

13 Nether is it that other men shoulde be freed and you burdened.

14 But vpon like condition, at this time your " abundance *supplieth* their lacke:

"That as you helpe others in their nede so others shal releue your want.

that

that also their abundāce may supply your lacke : that ther may be equalitie.

Exo. 16.d. 15 Agreing to that which is written, * He that *gathered* muche, had neuer the more abundance, & he that *gathered* lytle, had neuerthelesse.

16 And thankes be vnto God, which put in the heart of Titus the same good mynde towarde you.

" And willingly offered hī selfe to gather your almes. 17 Both that he accepted the " exhortation, and also that he was so wel willing, that of his owne accorde, he went vnto you.

D 18 (And we haue sent also with him that brother, whose praise is " in the Gospel throughout all the Churches :)
" In preachīg the Gospel.

19 And not so only, but is also chosen by election of the Churches to be a felowe in our iorney concerning this beneuolence, that is ministred by vs vnto the prayse of the same Lord, & *declaration* of your prōpt mynde.

20 Auoyding this, that no man should blame vs in this plenteous distribution, that is ministred by vs.

Rom. 12.d. 21 * For we make prouision for " honest
" His wel doing is appro-
ued before
God & man. thinges, not in the sight of God only, but also in the syght of men.

22 And we haue sent with them our brother, whom we haue ofte tymes proued diligēt in many thīges, but now muche more diligent, for the great confidence which *I haue* in you.

23 Whether *any do enquire* of Titus, *he is* my felowe and helper, as concerning you : or els of our brethrē, they are messengers

of the Churches, and the " glorie of Chr-
iste)

" That is by
whome
Christs glo-
rie is greatly
aduanced.

24 Wherefore shewe towarde thē the prof-
fe of your loue, and of the reioysing that
we haue of you, that the Churches may se
it.

THE IX. CHAPTER.

*The cause of Titus and his companions
comming to them. He exhorteth to geue almes
cherefully, shewing what fruit wil cōme the-
rof.*

FOR as touching the ministring to the A
Saintes, it is but superfluous for me to
write vnto you :

2 For I knowe your redynes of mynd,
wherof I boast my selfe vnto them of Ma-
cedonia, *and say*, that Achaia was prepared
a yere a go, and your feruētnes hath pro-
uoked many.

3 Neuerthelesse, yet haue I sent these bre-
thren, lest our reioysing ouer you should
be in vayne in this behalfe : that ye (as I ha-
ue sayd) be ready.

4 Lest peraduenture yf they of Macedo-
nia come with me, and fynde you vnpre-
pared, we (I nede not to say you) should be
ashamed in this my constant boasting.

5 Wherefore, I thoght it necessary to ex- B
horte the brethren to come before hande
vnto you, and to finishe your beneuolen-
ce appoynted afore : that it myght be rea-
dy : so that it may be a beneuolence, & not
a thing drawen by force.

6 This yet *remember*, That he which sow-
eth lytel, shal reape lytel : and he that
soweth

soweth plenteously, shal reape plenteously.

7 As euery mā wissheth in his heart, so *let hym gyue*: not * grudgingly, or of necessity: * For God loueth a chereful geuer.

Rom. 12. b.
prou. 11. d.
Eccle. 35. b.

C 8 God is able to make you riche in all grace, that ye in all thinges hauing ^a sufficient vnto the vtmost, may be riche vnto all maner of " good workes,

"That ye may do good and helpe others at all tymes.

Psal. 111. b.

"Dauid speaketh of that man which feareth God & loueth his neighbour.

9 * " As it is writtē, He hath sparsed abroad and hath geuen to the poore, his beneuolence remayneth for euer.

10 Also he y fyndeth seede to the sower, wil minister lykewise bread for foode, & multiplie your seed, and increase the frutes of your beneuolence.

^a Lest they shulde geue but litle, distrusting to impoverishe thē selues therby, he sheweth that God wil so blesse their liberal hartes that bothe they shal haue ynough for thē selues and also to helpe others withall.

D 11 That on all partes, ye may be made riche in all " singlenes, which causeth through vs, that thanks be geuen vnto God.

"or, hartie liberalitie.

12 For the ministration of this offering, not only supplieth the nede of the Saintes: but also is abundant *in causing* many to gyue thanks to God *for the same*.

13 (Which by the experimēte of this ministration, prayse God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men)

" Or, greatly affectioned toward you.

14 And to ^b praye to God for you, " desiring after you greatly, for the abundant grace of God geuen vnto you.

15 Thanks be vnto God for his vnspeakable gyfte.

^b Besydes, that by their liberalitie God shal be praised, they also shalbe commēded to God by their prayers whome they haue holpen: yea and all men shal reuerence thē as being endowed with an excellent gift of God.

THE X. CHAPTER.

He toucheth the false apostles, and defendeth his auctoritie, exhorting them to obedience. and sheweth what his power is, & how he vseth it.

^a These wordes
his backbyters
vsed thinking ther
by to diminishe
his auctoritie.

I Paul my selfe beseeche you by the meke- **A**
nes, and softnes of Christe, which when

I am present among you am ^a humble, but
am bold toward you beyng absent:

2 And *this* I require you, that I nede not
to be bolde when I am present, with that
same confidence, wherwith I thinke to be
bolde agaynst some w̄ repute vs thogh as
we walked carnally.

3 Neuerthesse, thogh we walke *compas-*
sed with the fleshe, yet we do not warre fle-
shly.

4 (For the weapons of our warrefare are **B**
not carnal thinges, but strōg by the power
of God, to cast downe holdes)

5 Wherwith we ouerthrowe imaginatiōs,
& euery hye thing that is exalted against
the knowledge of God, and bringe into
captiuitie euery thoght, to the obedience
of Christe,

6 And haue ready the vengeance on all
disobedience, when your obediēce is ful-
fylled.

7 Loke ye on thinges after ȳ vtter appea-
rance? If any man truste in hym selfe that **C**
he is Christes, let the same lykewise consi-
der of him selfe, that as he *is* Christes, euē
so *are* we Christes.

8 For thogh I should boast my selfe some
what more of our auctoritie, which the
Lord hath geuen vs to edifie, & not to de-
stroye

stroye you, I nede not to be ashamed.

9 *This I say* leste I should seme to make you afrayed wyth letters.

10 For the letters (sayeth he) are sore & stronge, but his bodelye presence is weake, and his speach is of no value.

11 Let hym *that is* suche, thinke that as we are in worde by letters when we are absent, suche *wyl we be* in dede, when we are present.

12 For we dare not make our selues of the nomber, or to compare our selues to them, which praise them selues: but they vnderstand not that they ^b measure them selues with them selues, and compare them selues with them selues.

D 13 But we wil not reioyce aboue measure, of things which are not with in the cōpas of *our* measure: * but according to the measure of that line, wherof God hath distributed vnto vs, a measure, to reache euē vnto you.

Ephe.4.b.
"That is the giftes & vocation which God had geuen him to wyne others by.

14 For we stretche not our selues beyonde *our* measure, as thogh we had not reached vnto you: for euē to you also haue we come in preaching the Gospel of Christ,

15 Not boasting our selues of things ^ŵ are without the compas of *our* measure: *that is*, of other mens labours: yea, and we hope, when your fayeth shal increase, to be magnified by you in our measure *appointed vnto vs*, and that *abundantly*.

"God gaue the whole world to the Apostles to preache in: so that Paul here meaneth his portion or measure.

16 And " to preache the Gospel in those *regions* which *are* beyond you: not to reioyce in the measure, *which is appointed to* an other man, *that is*, in them that are prepared already.

^b He that measu-
reth any thiḡ must
haue some lyne or
measure to meate
by, & not to measu-
re a thing by it
selfe: to these bo-
asters must mea-
sure them sel-
ues by their wor-
thy actes, & if they
wil cōpare with o-
thers, let thē shewe
what cōtries, what
cities, and people
they haue wone to
the Lord. for who
wil praise that
souldier which on-
ly at the table cā
finely talke of the
warres, and whē he
commeth to the
brunt is nether va-
liant nor expert?

17 * But let him that reioyceth, reioyce *Iere. 19. g.*
in the Lord. *1. cor. 1. g.*

18 For he that praiseth hym selfe, is
not alowed, but he whome the Lord pray-
seth.

THE XI. CHAPTER.

*He declareth his affection towarde them.
The excellencie of his ministerie, & his dili-
gence in the same. The fetches of the false apo-
stles. The peruerse iudgement of the Corinthiās,
and his owne praises.*

^a He calleth the
praising of him sel-
fe dotage, to the
which thing the ar-
rogancie of the fal-
se apostles cōpel-
led him, who soght
nothing els, but to
ouerthrowe the
Church by dimi-
nishing the autori-
tie of his ministe-
rie.

Vould to God, ye could suffre a ly-
tle my ^a folishnes, and in deed, " ye for
beare me.

^A "To speake in
myne owne
cōmendatiō.

2 For I am gelous ouer you, with godly
gelousie: for " I haue prepared you, for one
housband, to present you a pure virgin to
Christe:

"The mini-
ster marieth
Christ & his
Church, as
housband &
wife.

3 But I feare lest as the * serpent begyled
Eue through his suddeltie: euen so your
myndes should be corrupte from the sim-
plicitie that is in Christ.

Gen. 3. a.

4 For if he that cōmeth, preacheth ano-
ther " Iesus then him whom we preached:
or if ye receaue another " sprite then that
which ye haue receaued: ether another Go-
spel, then that ye haue receaued, ye might
wel haue suffered *him*.

"That is, mo-
re perfect do-
ctrine concer-
ning Christe
Iesus.

"More excel-
lent giftes of
the Spirit by
other mens
preaching.

^b They dyd not
preache Christe
more purely then
I dyd: for in this
behalf I was no-
thing inferior to
the chiefest Apo-
stles.

5 Verely I ^b suppose that I was not infe-
rior to the very chief Apostles.

6 Thogh I be rude in speakyng, yet I am B
not so in knowledge. but among you, we
haue bene knowen to the vtmost, *what we*
are in all thinges.

7 Dyd I therin synne, because I submit-
ted

ted my selfe, that ye myght be exalted, & because I preached to you the Gospel of God fre?

8 I robbed other Churches, and toke wages of them, to do you seruice withall.

9 And when I was present with you, and had nede, I was ^c not slothful to the hinderāce of any man: for that which was lackyng vnto me, the brethrē which came from Macedonia supplied, & in all thinges I kept my selfe that I shoulde not ^{*} be greuous to you, and so wil I kepe my selfe.

*Chap. 12. d.
act. 20. g.*

*" Let not the
trueth of
Christe be
thoght to be
in me, if I suf
fre my ioye
to be shut vp,
which I haue
conceaued of
Grecia.*

C 10 " The trueth of Christ is in me, this reioysing shal not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 Neuerthelesse what I do, that wil I do: to cut away occasion from them which desire occasion, y they myght be founde lyke vnto vs in *that* wherin they reioyce.

13 For suche ^d false apostles are deceytful workers, and fashion them selues like vnto the Apostles of Christ.

D 14 And no maruayle, for Satan him selfe is changed into the fashion of an Angel of light.

15 Therefore it is no great thinge, thogh his ministers fashion them selues, as thogh they were the ministers of rightuousnes: whose ende shalbe according to their dedes.

16 I say agayne, let no man thynke, that I am folysh: or els euen now take me as a fole, that I also may boast my selfe a litel.

17 That I speake, I speake it not after the

^e He dyd not on ly labour with his hands for his lyuyng, but in his extreme pouertie preached diligently, without burdening any man, or els waxing slothful to do his duetie to eue ry man.

^d By false apostles her is not mēt suche as teache false doctrine (which doutles, they wolde haue growen vnto) but suche as were vayne glorious, and dyd not their duetie synce rely.

Lord : but as it were folishly, in this my great boasting.

18 Seing also that many reioyce " after y ^{"In outwarde things.} fleshe, I wil reioyce also.

19 For ye suffre foles gladly, because that E ye your selues are wise.

20 For ye suffre euen if a man bring you into bondage, if a man deuoure *you*, if a man take *your goods*, if a man exalte hym selfe, if a man smyte you on the face.

21 I speake as cōcerning rebuke : as thogh we had bene ^e weake : yea rather, wherin soeuer any man dare be bolde (I speake folyshely) I dare be bolde also.

^e That is, abiect, vile, miserable, a craftes man, an idiot, & subiect to a thousand calamities, which things the false apostles objected against hi as most certeyn testimonies of his vnworthines.

22 They are Hebrues, * and *so am I* : they *Phil.3.u.* are Israelites, and *so am I* : they are the seede of Abraham, and *so am I* :

23 They are the ministers of Christe (I F speake as a fole) I am more : in labours more abundant : in strypes aboue measure : in prison more plenteously : in " deathe ^{" In the present dāger of death.} ofte.

24 Of the Iewes fiue tymes, receaued I *euery tyme* fourtie *strypes* * saue one. *Deut.25.u.*

^f Of the Romain magistrats.

25 ^f I was thryse beaten with rodde : I was * oncestoned : I suffered thryse * shipwracke. night and day haue I bene in the depe *Act.14.c.* *Act.27.c.* of the sea :

26 In iorneing *I was* often in pannels of waters, in pannels of robbers : in ieopardies of myne own nation, in ieopardies among the Gentils, in pannels in the citie, in pannels in wildernes, in pannels in the sea, in pannels among false brethren,

27 In wearines and paynefulnes, in watching often, in longer and thyrst, in fastynges

stynges often, in colde and in nakednes.

28 Besyde the thynges, whych outwardly happen vnto me, *I am combred* dayly, with that heape of things which lye vpō me, which is, the care for all Churches.

29 Who is afflicted, and I am not afflicted? who is offended, and I burne not?

30 If I must nedes reioyce, I wil reioyce of mine " infirmities.

" Of those things which the aduersaries condemne as infirmities in me.

Act. 9. d.

31 The God and Father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lye not.

As imprisonmēt beatings, hongre, thirst, colde, nakednes and suche like.

32 In the citie of * Damascus, the gouerner of the people vnder Kynge Aretas, layde watche in the citie of the Damascens, and would haue caught me.

33 And at a wyndowe was I let doune in a basket through the wall, & so escaped hys handes.

THE XII. CHAPTER.

He reioyseth in his preferment, but chiefly in his humblenes: and laieth the cause of his boasting vpon the Corinthians. he sheweth what good wil he beareth them, and promiseth to come vnto them.

A **I**T is not expedient for me no dout, to reioyce: neuerthelesse, I wil come to visions and reuelations of the Lord.

Act. 9. a.

" A Christian.

2 * I knowe a man " in Christe, aboue fouertene yeres agone, (whether *he were* in the body I can not tel, or whether *he were* out of the body I can not tel: God knoweth) which was taken vp into the " thyrde heauen:

" That is to say, into the highest heauen.

3 And I knowe such a mā (whether in the bo

dy, or out of the body, I can not tell, God knoweth.

4 How that he was taken vp into Paradi- B
se, & heard wordes " which can not be spo-
ken, which are not in mans power to vt-
ter.

"Mans infirmi-
tie was not a-
ble to declare
them.

5 Of suche a man wyl I reioyce, of my sel-
fe wyl I not reioyce, except it be of mine
infirmities.

6 And thogh I would reioyce, I should
not be a fole : for I wil say the trueth. but
I refraine, lest any man should thynke of
me aboue *that* he seyth me *to be*, or heareth
of me.

7 And lest I should be exalted out of mea-
sure through the abundance of reuelatiōs,
there was geuen vnto me ^a " a pricke in the
fleshe, the messenger of Satā to buffet me,
because I should not be exalted out of mea-
sure.

^a The greke wor-
de signifieth a shar-
pe piece of woode
as a pale, or stake.
and also a litle
spilde or sharpe
thing which pric-
keth one as he
goeth through bus-
shye & thicke pla-
ces.

" Which was
the rebelling
of the fleshe
against the spi-
rit, & warned
him that Satā
was at hande.
" That is to
say, oftenty-
mes.

8 For this thyng I besoght the Lord " thry-
se, that it myght departe from me.

9 And he sayd vnto me, My grace is suf-
ficient for thee : for my power is made " per-
fect through weakenes. Very gladly there-
fore wil I reioyce rather in my infirmities,
that the power of Christ may dwell in
me.

" Is knowen, &
euidently se-
ne.

^b He doth not
only patiently bea-
re his afflictions,
but also ioyfully
and as one that
taketh pleasure
therin for Christs
sake.

10 Therefore ^b I take pleasure in infirmi- C
tes, in rebukes, in nede, in persecutions, in
anguyshe for Christes sake. for when I am
weake, then am I stronge.

11 I was a fole to boast my self, ye haue
compelled me : for I oght to haue bene com-
mended of you : for in nothing was I infe-
rior vnto the chiefe Apostles, thogh I be
nothing.

12 The tokens of an Apostle were wrought
D among you with all patience, and signes, &
wonders, and mighty deedes.

13 For what is it, wherin ye were inferiors
Chap. 11. b. vnto other Churches, * except, that I was
not chargeable vnto you? forgeue me this
wronge *done vnto you.*

14 Beholde now the ^c thirde tyme I am
ready to come vnto you, and yet wyl I not
be chargeable vnto you: for I seke not
His fatherly affection. yours, but you. for the chyldrē ought not to
laye vp for the fathers: but the fathers for
the chyldren.

15 And I wil very gladly bestowe, and wil
be bestowed for your ["] soules: thogh the
"Or, your cause, or person. more I loue you, the lesse I am loued a-
gayne.

16 But be it that I charged you not: ["] yet
"Thussaid his aduersaries. forasmuche as I was crafty, I toke you with
gile.

17 Dyd I pill you by any of them which I
sent vnto you?

18 I desired ["] Titus, and with him I sent a
"To go to you. brother: dyd Titus defraude you of any
thing? walked we not in the selfe same spri-
te? walked we not in like steppes?

19 Agayne, thinke ye that we excuse our
selues vnto you? we speake in Christ, in
the syght of God. But *we do* all thinges
dearly beloued for your edifying.

20 For I feare lest it come to passe, that
when I come, I shal not fynde you suche as
I wolde: & that I shalbe founde vnto you,

*"Sharpe & se-
uere.* ["] suche as ye wolde not. *I feare* lest ther be
found among you, debate, enuying, wrath,
stryfe, backbytinges, whysperynges, swel-
lynges, and discorde.

^c For first, he was
mynded to depart
from Ephesus into
Macedonia, and so
to Corinthus. 1.
Cor. 16. a. Then
when the Lord let
ted his pourpos
he appoynted to
go strayght from
Ephesus to Corin-
thus. Chap. 1. c.
which intēt being
changed he went
to Macedonia,
from whence now
he appoynteth the
third tyme to
come vnto them.

^d Ther was nothing wherat he so muche reioysed as whē his preaching proffited, and therefore he calleth the Thessalonians his glorie and ioye: as also nothing dyd more caste downe his hart as whē his labour dyd no good.

21 *I feare* lest when I come agayne, my God bring me ^d lowe among you, and I be constrayned to bewayle many of them which haue synned already, and haue not repented of the * vnclennes, fornication & 1. Cor. 5. a. wantonnes, which they haue committed.

THE XIII. CHAPTER.

He threateneth the obstinate, and declareth what his power is, by their owne testimonie. also he sheweth what is the effect of this epistle after hauing exhorted them to their duetie he wisheth them all prosperitie.

^a His first coming was his dwelling amonge them his seconde, was his first epistle, & now he is ready to come the third tyme which thre commings he calleth his thre witnesses.

NOW come I the ^a thyrd tyme vnto you. A
* In the mouth of two or thre witness- Deut. 19. d.
ses, shal euery worde stande. mat. 18. c.
2 " I tolde you before, and tel you before: iohn. 8. c.
as when I was present the seconde tyme, so heb. 10. c.
wryte I now being absent to them whych in " In my first
tyme past haue synned, and to all others: epistle. Chap.
that yf I come agayne, I wil not spare: 4. d.

^b Christe as touching the fleshe in mans iudgemēt was vile and abiect: therefore we that are his members cā not be otherwise esteemed: but being crucified he shewed him selfe very God: so thīke, that we, whome ye contemne as dead mē and cast awaies, haue through God suche power to execute against you, that ye may fele sēsibly that we liue in Christe.

3 Seyng that ye seke experience of Christe, which speaketh in me, which toward you is not weake, but is myghty in you. B
4 For thogh he was crucified " concerning his infirmitie, yet lyueth he through the power of God. And we no dout are weak in him: ^b but we shal liue with him, by the myght of God among you. " In that he hūbled him selfe and toke vpon him the forme of a seruant.
5 * Proue your selues whether ye are in the 1. Cor. 11. f.
fayth or not: examen your selues: knowe ye eccle. 18. c.
not your owne selues, how that Iesus Christ is in you? except ye be castawayes.
6 I trust that ye shal knowe that we are not castawayes.

- C 7 I desire before God that ye do none euil, not that we should seme commēdable, but that ye should do that which is honest :
 " In mans iudgement. thogh we be counted as " lewde persones.
 8 For we cā do nothing against the trueth but for the trueth.
 9 We are glad when we are weake, and ye
 " Hauing abundance of the grace of God. " stronge. this also we wishe fore, euen that ye were perfect.
 10 Therfore wryte I these thinges being absent, lest when I am present, I should vse
 D sharpenes, accordyng to the power which the Lord hath geuen me, to " edefie, and not to destroye.
 " Commit not by your negligence that, that which is ordeyned to saluation tourne to your destruction. 11 Finally brethrē, fare ye wel : be perfect, be of good comfort, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you.
 Rom. 16. c. 12 Grete one another in an * holy kisse.
 1. Cor. 16. d. 13 All the Sainctes salute you.
 1. Pet. 5. d. 14 The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Gost be with you all. Amen.

The seconde epistle to the Corinthians,
 sent from Philippi, a citie in Macedonia, by Titus and Lucas.

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THE ARGUMENT OF THE

Epistle to the Galatians.

THE Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christe, and taught that the Ceremonies of the Lawe must be necessarily obserued. which thing the Apostle so earnestly reasoneth against, that he proueth that the granting therof, is the ouerthrowe of mans saluatiō purchased by Christe. for the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mā iustice established. And because the false teachers dyd pretende as thogh they had bene sent of the chief Apostles, and that Paul had no autoritie but spake of him selfe, he proueth both that he is an Apostle ordeyned by God, and also that he is not inferior to the rest of the Apostles. which thing established, he procedeth to his pourpos: proving that we are frely iustified before God without any workes or ceremonies. which notwithstanding in their tyme had their vse and cōmoditie: but now, they are not only vnprofitable figures, but also pernicious, because Christ the trueth and ende therof is come, wherfore men ought now to embrace that libertie, which Christ hath pourchased by his bloude, and not to haue their consciences snared in the grennes of mans traditions. fynally he sheweth wherin this libertie standeth, and what excercises apperteyne therunto.



THE EPISTLE

OF PAVL TO THE

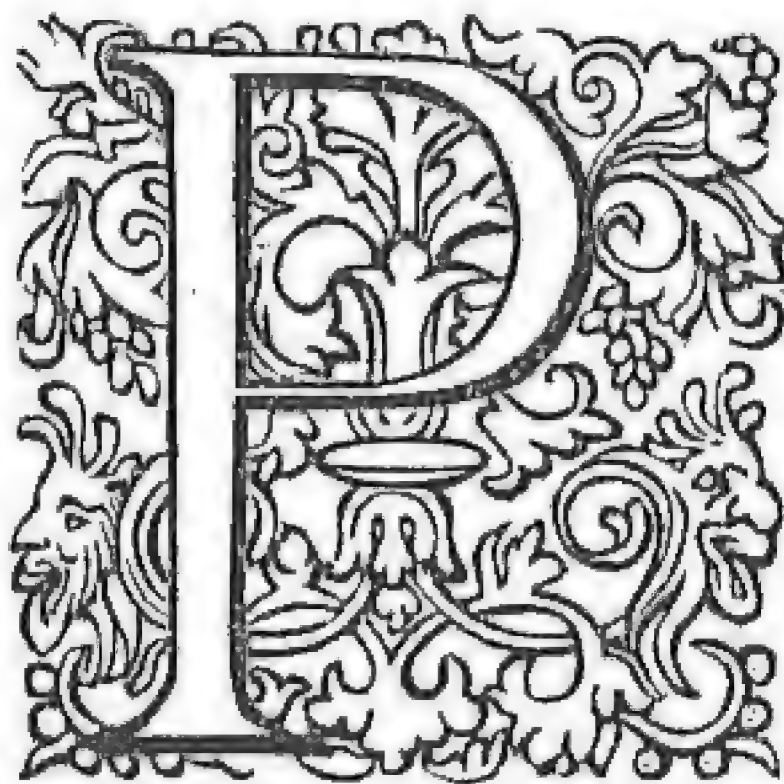
Galatians.

*

THE FYRST CHAPTER.

Paul rebuketh their inconstancie which suffered them selues to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluatiō. he sheweth hys owne conuersation, magnifieth hys office and Apostelshyp, and declareth hym selfe to be equal wyth the hys Apostles.

" For God is the autor of all ministerie. " This prerogative was peculiar to the Apostles.



PAVL AN APOSTLE (not " of men, nether by " mā, but by Iesus Christe, and by God y Father which raysted him frō death)

2 And all the brethren which are w me,
Q.i.

vnto the Churches of Galatia :

3 * Grace *be* to you and peace from God the Father, and from our Lord Iesus Christ. *Rom. 1. a.*
1. cor. 1. a.

4 Which gaue him selfe for our synnes, to deliuer vs from this^a present euyl world according to the wyl of God our Father. *"Which is, the corrupt life of man without Christe.*

5 To whom *be* prayse for euer and euer, Amen.

6 I marueyle that ye are so sone tourned vnto another^b Gospel, forsaking him that had called you vnto the^c grace of Christ, *"Or, doctrine. "Saluation offered frely by Christe.*

7 Seing there is no nother : but that there be some which trouble you, and intende to

^a For what is more contrarie to our fre iustification by faith, then the iustification by the Lawe, or our workes? therefore to ioine these two together, is to ioine light with darkenes, death with life, and doth vtterly ouerthrow the Gospel.

^a peruert the Gospel of Christ.

8 But thogh that we, or an^d Angel from heauen, preache vnto you otherwaies, then that which we haue preached vnto you, holde him as^e accursed. *B "If it were possible. "Or, abhominable.*

9 As we sayd before, so say I now agayne, Yf any man preache vnto you otherwaies, then that ye haue receaued, holde him accursed.

10 For^f now preache I mans doctrine, or Gods? other go I about to please men? for if I studied yet to please men, I were not the seruant of Christe. *"Being of a Pharisei made an Apostle.*

11 *I certifie you brethren, that the Gospel which was preached of me, was not after the^g maner of men. *1. Cor. 15. a.*

^b That is, doctrine inuented by man, by whose autoritie also I preache it.

12 For nether receaued I it of man, nether was I taught it : but by the^h reuelation of Iesus Christe. *C "By an extraordinary reuelation.*

13 For ye haue heard of my conuersation in tyme paste, in the Iewishe religion, how that * I persecuted the Church of God extremely, and spoyled it. *Act. 9. a.*

14 And profited in the Lawe of the Iewes aboue

aboue many of my companions, which were of mine owne nation, and was a much more feruent maynteyner of the traditiōs receaued of my father.

" For his father also was a pharisee i. Act.23.b.

15 But when it^c pleased God, which had separated me from my mothers wombe, & called *me* by his grace,

^c He maketh three degrees in Gods eternal predestination, first his eternal counsel: then his appoynting frō the mothers wombe: and thirdly his calling.

" With any mā.

16 To reueile his Sonne to me, that I should preache him among the Gentils: immediatly I communed not *of the matter* with " fleshe and bloud:

Act.9.c.

17 Nether returned to Ierusalem to them which *were* Apostles before me: but went into * Arabia, and came agayne vnto Damascus.

D 18 Then after thre yeres, I returned to Ierusalem to se Peter, and abode with him, fyftene dayes.

19 And no nother of the Apostles sawe I, saue Iames the Lordes brother.

20 The thinges which I write vnto you, beholde, *I witnes* before God, that I lye not.

21 After that, I wēt into the costes of Syria & Cilicia: for I was vnknownen as touching my person vnto the Churches of Iewrie, which *were* in Christe.

Act.22.d.

22 But they heard only *some say* * He w^h persecuted vs in tyme past, now preacheth the

" That is, the Gospel.

" fayth, which before he destroyed.

23 And they glorified God for me.

THE II. CHAPTER.

Confirming his Apostleship to be of God, he sheweth that he is nothing inferior to other Apostles: yea and that he hath reprobued Peter the Apostle of the Iewes. After he commeth to the prin

cipal scope, which is to proue that iustification only commeth of the grace of God by faith in Iesus Christe, and not by the workes of the Lawe.

THen fourtene yeres after, I went vp a-
gayne to Ierusalem with Barnabas, and
toke wyth me Titus also.

2 And I went vp by reuelation, and com-
muned with them of the Gospel which I
preache among the Gentils * but particuler
ly with them which were counted chiefe,
lest it should haue bene thoght, that I
should runne, or had runne ^a " in vayne.

^a Paul nothing
douted of his doc-
trine: but because
many reaported
that he taught con-
trary doctrine to
the other Apostles,
which rumors hin-
dered the course of
the Gospel, he en-
deuored to reme-
die it.

3 Also Titus which was wyth me, thogh he
were a Greke, yet was not " compelled to be
circumcised.

" Gr. without
profit.

4 Which was because of false brethren,
that crept in, which came in priuelie to
spye out our libertie, which we haue in
Christ Iesus, that they myght bryng vs in-
to bondage.

"Which decla-
reth that the
other Apos-
tles agreed
with him.

5 To whom we gaue no roume, no not for
the space of an houre, as concerning to be
brought into subiECTION: that the trueth of
the Gospel myght continue with you.

6 Of them which semed to be great *I was
not taught* (what they were in tyme passed it
maketh no matter to me: * God loketh on
no mans person) neuerthelesse, they which
are in estimation ^b dyd communicat no-
thing with me.

^b But approued
my doctrine per-
fect in all points.

*Deu. 10. d.
2. chro. 19. c.
iob. 34. b.
wisdo. 6. b.
eccles. 35. b.
act. 10. c.
rom. 2. b.
eph. 6. b.
coloss. 3. d.
1 pet. 1. c.*

7 But contrary wyse, when they sawe that
the Gospel ouer the vncircumcision was cō-
mitted vnto me, as the Gospel ouer the Cir-
cumcision was vnto Peter:

8 (For he that was mighty by Peter in the
Apostleshippe ouer the Circumcision, was
also

also myghty by me among the Gentils :)

9 And therfore when Iames, Cephas, and Iohn perceaued the grace that was geuen vnto me, which are takē to be pyllers, gaue to me and Barnabas the " ryght handes of felowshyp, that we *should preache* amōg the Gentils, and they among the Iewes.

" In token that we all agreed in doctrine.

10 * *VVarning* only that we should remember the poore: which thing also I was diligent to do.

Act. 11. d.
2. cor. 9. a.

C 11 And when Peter was come to Antioche, I withstode him " to his face, for he was worthy to be blamed.

" Meaning before all men.

12 For yer that certayne came from Iames, he ate wyth the Gentils: but when they were come, he withdrue & separated him selfe from them, fearyng them which *were* of the Circumcision.

13 And the other Iewes dissembled lykewyse with him, in somuche that Barnabas was broght into their simulation also.

14 But when I sawe, that they went not the right way after the trueth of the Gospel, I sayd vnto Peter before all men, Yf thou being a Iewe, lyest after the maner of the Gentils and not as do the Iewes, why

" In bringing their consciēces into dout. Here the Apostle commeth to his chief point.

15 We *which are* Iewes by nature, and not synners of the Gentils,

16 Knowe that a mā is not iustified by the dedes of the Lawe: but by the fayth of Iesus Christe: euē we *I say* haue beleued in Iesus Christe, that we myght be iustified by the fayth of Christe, and not by the dedes of the Lawe: because that by the dedes of

Rom. 3. c.
philip 3. a.

* For so the Iewes called the Gētils in reproche.

the Lawe, " no fleshe shalbe iustified. "No man.

^d Except our fruts be agreable to our faith, we declare that we haue not Christe.

17 * If then whyle we seke to be made righteous by Christ, we our selues are founde ^d sinners, is Christe therfore the minister of synne? God forbyd.

18 For yf I buylde agayne that which I destroyed, then make I my selfe a trespasser.

19 For I, through the Lawe, am dead to the Lawe, that I myght lyue vnto God: and am " crucified with Christe.

^e Not as I was once, but regenerat, and changed into a newe creature, in qualitie, and not in substance.

20 I liue verely, yet ^e now not I: but Christ lyueth in me. and the lyfe which I now lyue in the " fleshe, I lyue by the fayth of the Sonne of God which hath loued me, and geuen hym selfe for me.

"And fele his strēgth in me which killeth synne.

"In this mortal body.

21 I do not abrogate the " grace of God: for yf righteousness cometh of the Lawe, then Christ dyed " without a cause.

"As dyd the false Apostles.

"Or, for nothing.

THE III. CHAPTER.

He rebuketh them sharpely, and proueth by diuers raisons that iustification is by faith, as appeareth by the example of Abraham, and by the office, and the ende, both of the Lawe, and of faith.

^a To whome Christe was so lyuely preached, as if his lyuely image were set before your eyes or els had bene crucified among you.

O Follishe Galatians, who hath bewitched you that ye should not obey the truth? to whom Iesus Christe before ^a was described in your sight, & among you crucified.

2 This only wolde I learne of you, Receaued ye the Sprite by the dedes of the Lawe, or els by the hearing of " fayth preached?

"That is, the doctrine of saluation through faith in Iesus Christe.

3 Are ye so vnwyse, that after ye haue begunne

gonne

- gonne in the Sprite, ye now ^b are made perfect in the " fleshe ?
- ^{"And ceremonies of the Lawe.} 4 So many thinges ye haue suffred in vayne, yf that be vayne.
- 5 He therefore that ministreth to you the Sprite, and worketh miracles among you : doth he it through ^y dedes of the Lawe, or by the hearing of faith *preached* ?
- 6 Euen as Abraham beleued God, and it was * ascribed to him for rightuousnes :
- ^{Gen. 15. b. rom. 4. a. ian. 2. d.} 7 So ye knowe, ^y they which are of faith, the same are the children of Abraham.
- 8 For the Scripture sawe afore hande, ^y God wolde iustifie the Gentils through faith, and therefore preached before hand the Gospel vnto Abraham, *saying*, * In thee shal all the Gentils be blessed.
- ^{Gen. 12. d. eccle. 44. c. act. 3. d.} 9 So then they which *be* of faith, are blessed with faithful Abraham.
- 10 For as many as are vnder the dedes of the Lawe, are vnder ^y curse : for it is written : * Cursed is euery man that continueth not in all thinges, which are written in the booke of the Lawe, to fulfil them.
- ^{Deut. 27. d.} 11 And that no man is iustified by the Lawe in the sight of God, *it is* euident :
- ^{Abac. 2. a. rom. 1. b. heb. 10. g. Levit. 18. a.} * For the iuste shal lyue by fayth
- 12 And the ^c Lawe is not of fayth : but, * The mā that shal fulfil those thinges, shal liue in them.
- ^{Deut. 21. d.} 13 Now Christe hath redemed vs from the curse of the Lawe, when he was made accursed for vs : for it is written * Cursed is euery one that hangeth on tree,
- 14 That the blessing of Abraham might come on the Gētils through Christe Iesus,
- Q.iii.

^b The false apostles taught that Christe proffited nothing except they were circumcised, and that the Lawe was the perfection, and Christs doctrine only the rudiments there vnto.

^c The Lawe pronouceth not them iuste which beleue, but which worke.

and that we might receaue the " promes of the Sprite through faith. " Which is the Gospel.

^d I wil vse a cōmon exēple, that you may be ashamed to attribute lesse vnto God thē to suche couenāts which one man maketh to another.

^e No more is the promes of God abrogate by the Lawe, nor yet is the Lawe added to the promes to take any thing away that was superfluous, or to supplie anything that wanted.

15 Brethren, ^d I speake after the maner of men, * Thogh it be but a mās Couenant confirmed by autoritie. yet no man doth abrogate it, or ^e addeth any thing therto.

^c Heb. 9. c.

16 To Abraham & his seed were the promises made. He sayth not, In the seedes, as of many: but, In thy sede, as in one, which is Christe.

17 And this I say, That the Lawe which began afterwarde, foure hundred & thirtie yeres, can not disanul the Couenāt, that was confirmed afore of God in respect of Christe, to make the promes of none effect.

18 For if the inheritāce come of the Lawe, it commeth not then of promes. but God gaue *it* vnto Abraham by promes.

^f That synne myght appeare, & be made more abundant, and so all thīge shut vp vnder synne.

19 Wherefore thē serueth the Lawe? it was added because of ^f transgressions, tyl the seede came to whych the promes was made and it was ordeyned by " Angels in the hande of a Mediatour.

"Who as ministers gaue it to Moyses.

20 A Mediatour is not *a Mediatour* of one: but God is " one.

" Constant & allwais like him selfe.

21 Is the Lawe then against the promise of God? God forbyd: for, if there had bene a Lawe geuen which could haue geuen lyfe, then no doute rightuousnes should haue come by the Lawe.

22 But the Scripture hath concluded all thynges vnder synne, that the promise by the faith of Iesus Christ, should be geuen to them that beleue.

"The ful reuelation of things, which were hyd vnder the shadowes of the Lawe.

23 But before " fayth came, we were kept and shut vp vnder the Lawe, vnto y^e faith which

which should afterward be reueiled.

Rom. 10. a. 24 Wherefore, the * Lawe was our scho-
le master *to bringe vs* to Christ, that we
myght be made rightuous by faith.

25 But after that faith is come, now are
we no lenger vnder a schole master.

26 For ye are all the sonnes of God, by
fayth in Christ Iesus.

Rom. 6. a. 27 * For all ye that are ^g baptized vnto
Christe, haue put on Christe.

^g So that Baptis-
me succedeth Cir-
cumcision, and so
through Christe
both Iewe & Gen-
til is sauēd.

" As all one man. 28 There is nether Iewe nor Gentil : there
is nether man nor woman : but ye are all "

one in Christe Iesus :

29 If *ye be* Christes, then are ye Abrahā's
seed, and heyres by promise.

THE IIII. CHAPTER.

*He sheweth wherfore the ceremonies were
ordeyned, which being shadowes must end whē
Christe the trueth commeth. He moueth them by
certeyne exhortations, and confirmeth his argu-
ment with a stronge example or allegorie.*

A THEN I say, That the ^a heyre as longe as
he is a childe, differeth not from a ser-
uant, thogh he be Lord of all,

^a The Churchē
of Israel was vnder
the Lawe as the pu-
pil subiect to his
tutor, euē vnto
the tyme of Christ
whē she waxed
stronge, and then
her tutelshyp end-
ed.

" That is the
Lawe, which
before he cal-
led a schole
maister.

" That is vn-
der the Lawe,
which was but
an, a.b.c.

2 But is vnder " tutors and gouerners, vn-
tyl the tyme appoynted of the father :

3 Euen so, we, as longe as we were chil-
dren, were in bōdage vnder the " rudimēts
of the worlde.

4 But when the tyme was ful come, God
sent out his Sonne made of a woman, and
made bonde vnto the Lawe,

5 To redeme them which were vnder the
Lawe : that we * might receaue the adopti-
on that belongeth vnto the *natural* sonnes.

Rom. 8. c.

6 Because ye are sonnes, God hath sent out the " Sprite of his Sonne into your hearts, which crieth, Abba, *that is*, Father.

"For our adoption vnto Christe is sealed by him.
"Which maist not vse thy libertie.

7 Wherefore, thou art no more " a seruāt, but a sonne: If thou *be* a sonne, *thou art* also the heyre of God through Christe.

^b When ye receaued the Gospel ye were idolaters therefore it is shame for you to refuse libertie & become seruāts, yea & seig the Iewes desire to be out of their tutelage.

8 Yea euen then, when ye ^b knewe not God, ye dyd seruice vnto them, which by " nature are not goddes.

"Not indede, but in opiniō.

9 But now seing ye know God, yea, rather are taught of God: how is it, that ye are tourned ^c backwarde vnto impotent and beggerly ceremonies, wher vnto *as* from the begynnyng ye wil be in bondage backwardly?

^c The Galatians, of Paynims began to be Christiāns, but by false apostles were tourned backward to begyn anewe the Ieweshe ceremonies: and so instede of goyng forward toward Christe, they ran backwarde from him.

10 Ye obserue ^d dayes, and monethes, and times, and yeres,

11 I am in feare of you, lest I haue bestow- ed on you labour in vayne.

^d Ye obserue days, as Sabbaths, newe mones, &c. ye obserue moneths, as the first & seuenth moneth: ye obserue tymes, as Easter, witson- tyde, the feast of Tabernacles: ye obserue yers, as the Iubile, or, yere of forgyue- nes, which beggerly ceremonies are most pernicious to them which haue receaued the swete libertie of the Gospel, & thrust them backe into slauerie.

12 Be ye as " I: for *I am* as you: brethren I beseche you: ye haue not hurt " me at all.

"So frendful to me as I am affectioned toward you.

13 Ye knowe, how through " infirmitie of the fleshe, I preached the Gospel vnto you at the fyrst.

"For I pardon you, if you repent.

14 And my tentation which *was* in my fleshe, ye despiced not, nether abhorred: but receaued me as an " Angel of God: yea as Christ Iesus.

"Being in great dangers & afflictions.

"For my ministeries sake.

15 How great was the boasting of your felicitie then? for I beare you recorde, that yf it had bene possible, ye wolde haue plucked out your owne eyes, and haue ge- uen them to me.

16 Am I therefore become your ennemie, because I tel you the trueth?

C

17 They are gelous ouer you amysse, yea, they intende to exclude vs, that ye should altogether

altogether loue them.

18 But it is a good thing, to loue earnestly, so it be alwaies in a good thinge, and not only when I am present with you.

" And that in
your harts
you loue non
other.

19 My lyttel chyldren of whom I trauayle in birth agayne, vntil Christe be " imprinted in you.

20 And I wolde I were with you now, y I might change my voyce : for I stande in doute of you.

21 Tel me, ye that desire to be vnder the Lawe, do ye not heare the Lawe ?

Gen. 16. a.

Gen. 21. a.

22 For it is wrytten, that Abraham had two sonnes: the * one by a bonde mayde, the * other by a fre woman.

D 23 Yea and he *which was* of the bonde woman, was borne after the fleshe : but he *which was* of the fre woman *was borne* by promes.

" That is, sig-
nifie.

24 By the which thinges another thing is mēt : for these *mothers* are the two Testamētes, the one which is ^e Agar of mounte Sina, which gendreth vnto bondage,

" That is, out
of the lande
of promes.

25 For Sina is a moūtaine in Arabia, & Ierusalem which now is, answereth to it in like sort, for it is in bondage with her children.

^e Agar, and Sina represente the Lawe, Sara and Ierusalē the Gospel, Israel the Ieweshe Synagoge, & Isaac the Church of Christe.

" Or, hie & he
auenly.

26 But Ierusalem, which is " aboue, is fre : which is the mother of vs all.

Esa. 54. a.

" Meaning Sa-
ra.

27 For it is written, * Reioyce thou " barren that bearest no chyldren, breake forth & crie, thou that trauailest not : for the desolate hath many mo chyldren, then she which hath an housbande.

Rom. 9. b.

28 * Therefore brethrē, we are after the manner of Isaac, chyldren of the promes.

29 But as then he that was borne carnal-

ly, persecuted hym that was borne spiritu-
ally : euen *so it is* now.

30 But, what sayth the Scripture ? * Put *Gen.21.a.*
away the bonde woman, & her sonne, for y^e
sonne of the bōde woman shal not be hey-
re with the sonne of the free woman.

31 So then brethren, we are not children
of the bond woman, but of the " free wo- *"For we are in*
mā, by that libertie wherwith Christ hath *the Church*
deliuered vs. *of Christe*
which is our
mother.

THE V. CHAPTER.

*He laboureth to drawe them away from Cir-
cumcision, sheweth thē the batayle betwixte
the sprite and the fleshe, and the frutes of thē
both.*

STande faste therfore, and not contra- *A*
rely, wrap your selues in the yoke of *Act.15 a.*
bondage.

2 * Beholde I Paul say vnto you, that if *1. Cor.1.e.*
ye be circumcised, Christe shal profit you
nothing at all.

3 For I testifie agayne to euery man, w^h is
circumcised, that he is bounde to kepe y^e
whole Lawe.

4 Ye are gone quite from Christe as ma-
ny as are iustified by the Lawe, and are fal-
len from grace.

^a We lyue in ho- **5** We ^a wayte for (by the Spirit through
pe through that
Spirit which cau-
seth faith, & which
is geuē to the faith
ful that we shuld
by faith & not by
the Lawe obteyne
the crowne of glo-
rie, which Christ
geueth frely.

6 For in Iesus Christe, nether is Circum-
cision any thyng worth, nether yet vncir-
cumcision, but faith w^h worketh by loue.

7 Ye dyd runne wel, who was a let vnto *"Thē what so*
you, that ye dyd not obeye the trueth ? *euer is not*
the worde of
God, is very
lies.

8 This perswasion is not of him that " cal *" Which is,*
led you. *God.*

B 9 * A lytel leuen dothe leuen the whole
1. *Cor.* 5. b. lompe of dowe.

10 I haue truste in you through the Lord,
that ye wyl be none otherwyse mynded :
but he that troubleth you, shal beare his
condemnation, whosoeuer he be.

11 And brethren, if I yet preache Circū-
cision : why do I then yet suffre persecu-
tion ? Then is the slander of the "crosse ce-
ased.
" Which is,
the doctrine
of the Gospel.

12 I would to God they were cut of from
you, which do disquiet you.

13 Brethren, ye haue bene called vnto li-
bertie, only let not your libertie be an oc-
casion vnto the fleshe, but in loue serue
one an other.

"The seconde
table. 14 For " all the Lawe is fulfilled in one
C word, *which is* this, * Thou shalt loue thy
Leuit. 19. d. neighbour as thy selfe.

mat. 22. d.
mar. 12. c.
iam. 1. b. 15 If ye byte & deuoure one another, ta-
ke hede lest ye be consumed one of ano-
ther.

Rom. 13. d.
1 pet. 2. c. 16 Then I say, * walke in the " Spirite, and
ye shal not fulfil the lustes of the fleshe.

"In the man
regenerat. 17 For the fleshe lusteth against the Spi-
rite, and the Spirite against the fleshe.
and these are contrary one to the other,
so that ye can not do the same things that
ye would.

18 And if ye be led of the ^b Sprite, then
are ye not vnder the Lawe.

19 Moreouer the dedes of the flesshe are
manifeste, which are, aduoutry, fornica-
tion, vnclennes, wantonnes,

20 Idolatrie, witchcrafte, hatred, vari-
ance, emulations, wrath, stryfe, sedicion,

^b Yf you be guy-
ded by the Spirit
of adoption, that
which ye do is
agreable to God
althoght it be not
perfect.

heresies,

21 Enuie, murther, dronkenes, glottony, D
and suche lyke, of the which I tel you be-
fore as I haue tolde you, that they which
commit suche thinges, shal not inherite,
the kyngdome of God.

22 But the frute of the Spirite is, loue,
ioye, peace, longe suffering, gentlenes, go-
odnes, faith,

23 Mekenes, temperancie, agaynst suche
there is " no Lawe.

^c Christe hath not
only remitted the-
ir synnes but san-
ctified thē to new-
nes of life.

24 For they that *are* Christes, ^c haue cru-
cified the fleshe with the appetites and
lustes.

"For they are
vnder the Spī
rit, or grace.

25 If we lyue in the Spirite, let vs walke
in the " Spirite.

26 Let vs not be desirous of vaine glo-
rie, prouokying one another, enuiing one
another.

" That being
dead to syn-
ne, & lyuing
to God we
may declare
the same in
holynes and
innocēcie of
lyfe.

THE VI. CHAPTER.

*He exhorteth them to vse gentilnes to war-
de the weake, and to shewe their brotherly
loue and modestie. also to prouide for their mi-
nisters. to perseuere: to reioyce in the Crosse of
Christe: to newnes of life. And last of all, wi-
sheth to them with the reste of the faithful all
prosperitie.*

B Rethren, if any man be " fallen by occa A
sion into any faute, ye which are spiri-
tual, helpe to amende him in the spirite
of meknes: considering thy selfe, lest thou
also be tempted.

^a Christe exhor-
teth in sondry pla-
ces to mutual loue
& therefore brother-
ly loue is here cal-
led the Lawe of
Christe, and his cō-
mandement, Iohn
13.b.

2 Beare ye one anothers burthen, and so
fulfil the lawe of Christe.

"Ether by re-
ason of his fle-
she, or Satan.

3 For if any man seme to him selfe, that
he

he is some what, whē *in dede* he his nothīg,
the same deceaueth him selfe in his imagi
nacion.

4 But let euery man proue his owne wor
ke, & then shal he haue ^b reioycing in his
owne selfe and not in another.

1. Cor. 3. b. 5 * For euery man shal beare his owne
B burthen.

6 Let him that is taught in the worde, mi
1. Cor. 9. a. nister vnto him that teacheth him, * in all
good thinges.

7 Be not deceaued: God is not mocked:
for whatsoeuer a man soweth, that shal he
also reape.

8 For he that ^c soweth to his fleshe, shal
of the fleshe reape death: he that soweth to
the spirite, shal of the spirite reape lyfe
euerlasting.

C 9 * Let vs not be weary of wel doying: for
2. Thes. 3. b. when the time is come, "we shal reape, if
" The fruite which God
hath prome-
sed. we faint not.

10 Whyle we haue therfore tyme, let vs
do good vnto all men, and specially vnto
thē which are of the housholde of faith.

11 Ye see how large a letter I haue writ-
ten vnto you wyth myne owne hande.

12 As many as desire with outwarde appe
"By the outw
arde ceremo-
nies. rance to please " carnally, they constrayne
you to be circumcised: only because they
would not suffre persecution with y^e cros-
se of Christe.

D 13 For they them selues which are circum
cised, kepe not the Lawe: but desire to ha-
ue you circumcised, that they might reioy
ce " in your fleshe.

" That they
haue made
you Iewes.

14 But God forbyd that I should reioyce,
but in y^e crosse of our Lord Iesus Christe:

^b For his reioy-
sing is a testimo-
nie of a good con-
sciēce. 2. Cor. 1. c.
wherī he may re-
ioyce before men,
but not before
God.

^c He proueth
that the ministers
must be nourish-
ed: for if mē only
prouide for wor-
ldely things with-
out respect of the
lyfe euerlasting,
then they procure
to them selues
death: and mocke
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geuen them his
ministers to teache
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things.

^d By the worlde he meaneth all outwarde pōpe, ceremonies, & thīgs which please mens fantasies.

wherby the ^d worlde is crucified vnto me, and I vnto the worlde.

15 For in Christe Iesus, nether Circumcision auayleth any thinge at all, nor vncircumcision, but a newe creature.

16 And as many as walke according to this rule, peace *shal* be to them, and mercie, and vpon Israel that pertayneth to God.

^e Let no mā trouble my preaching frō hēce forth: for my markes are witnesses how valiantly I haue fought.

17 From hence forth, let no man ^e put me to busynes: for I beare in my body the ^h markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christe *be* with your sprite. Amen.

^h Which are odious to the worlde, but glorious before God.

Vnto the Galatians written from Rome.

THE ARGVMENT OF THE

Epistle to the Ephesians.

While Paul was prisoner at Rome, ther entered in among the Ephesiāns false teachers, who corrupted the true doctrine which he had taught them. by reason wherof, he wrote this Epistle to confirme them in that thing which they had learned of him. And first after his salutation, he assureth them of saluation because they were ther vnto predestinate by the fre electiō of God, before they were borne, and sealed vp to this eternal life by the holy Gost, geuē vnto thē by the Gospel, the which mysterie he prayeth God to confirme towarde them. And to thintent they shulde not glorie in them selues, he sheweth them their extreme miserie, wherin they were plunged before they knewe

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knewe Christe, as people without God, Gentils, to whome the promises were not made: & yet by the fre mercie of God in Christe Iesus, they were saued, & he appointed to be their Apostle, and of all other Gentils. therfore he desireth God to lightē the Ephesians hartes with the perfect vnderstāding of his Sōne, & exhorteth thē like wyse to be myndeful of so great benefits, nether to be moued with the false apostles, which seke to ouerthrowe their faith, and treade vnderfote the Gospel: which was not preached to them, as by chāce or fortune, but according to the eternal counsel of God: who by this meanes preserueth only his Churche. Therfore the Apostle commendeth his ministerie, forasmuche as God therby raigneth amōg men: and causeth it to bring forth the moste plētiful fruits, as innocencie, holynes, with all suche offices apperteyning to Godlynes. Last of all, he declareth not only in general what ought to be the life of the Christians, but also sheweth particulerly, what things concerne euery mans vocation.

R.i.



THE EPISTLE

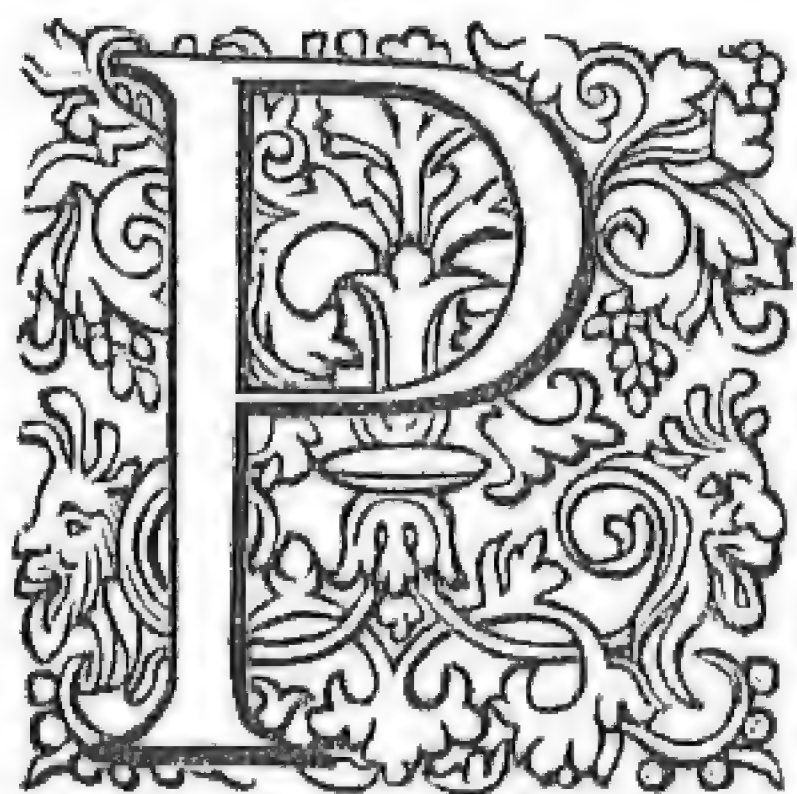
OF PAVL TO THE

Ephesians.

*

THE FYRST CHAPTER.

*After his salutation he sheweth that the chiefe cause of their saluation standeth in the fre election of God through Christe, next he declareth his good wil towards them, geuing thā-kes and praying God for their faith. The maie-
stie of Christe.*



PAVL an Apos- A
tle of IESVS
Christe, by y
wil of God, to
y * Sainctes, w̄ 1. Cor. 1. a.
are at Ephe-
sus, & to the
faithful in Chri-
ste Iesus.
2 Grace be to
you, & peace from God our Father, and
from the Lord Iesus Christe.

3 * Blessed

2. *Cor.* 1. a. 3 * Blessed be God the Father of our Lord
1. *pet.* 1. a. Iesus Christe, which hath blessed vs with
all maner of ^a spiritual blessinges in hea-
uenly thinges in Christe,

2. *Tim.* 1. c. 4 * According as he had ^b chosē vs in him,
collos. 1. c before the foundations of the world were
layd, that we should be " holy, and without
"Whē Christs blame before him through loue.
iusticie is im-
puted ours.

5 Who dyd predestinate vs, to be adop-
ted through Iesus Christe vnto him selfe
according to the good pleasure of his wil.

B 6 To the " praise of the glorie of his grace,
"The princi-
pal ende of
our election
is to praise &
glorifie the
grace of God. where with he hath made vs accepted in
the beloued.

7 By whome we haue redēption through
his bloude, *euen* the forgeuenes of synnes,
of his riche grace.

8 By the which grace he abōded toward
vs moste plētifully in all wisdome & vn-
derstanding.

9 And hath opened vnto vs the mysterie
of his wil, according to his fre beneuolen-
ce, which he had purposed " in him.

C 10 That in the dispensation of the ful ty-
me he myght gather together agayne ^c all
thinges, bothe which are in heauen, & also
which are in earth, euen in Christe:

11 In whome also we are chosen when we
were predestinate according to the pur-
pose of him, which worketh all thinges af-
ter the counsel of his owne wil:

"The Iewes. 12 That " we, which first trusted in Christ,
shoulde be vnto the prayse of his glorie.

13 In whome also ye *haue trusted*, after that
ye heard the worde of trueth, *I meane* the
Gospel of your saluation, wherin also af-
ter that ye beleued, ye were sealed with

^a As with the
knolage of God in
Christe, with faith,
hope, charitie, and
other giftes.

^b This electiō to
life euerlasting cā
neuer be changed:
but in temporal
offices which God
hath appointed for
a certain space,
whē the terme is
expired he chā-
geth his election,
as we see in Saul
and Iudas.

^c By this, he mea-
neth the whole
body of the Chur-
che, which he diui-
deth into them
which are in heauē,
and them which
are in earthe: also
the faithful which
remayne in earth,
stande of the Ie-
wes and the Gen-
tils.

the holy Spirite of promis.

14 Which is the earnest of our inheritance, that we might be *fully* restored to libertie, vnto the praise of his glorie.

15 Wherefore, after that I heard of the D^d faith, which ye haue in the Lord Iesus, and loue vnto all the Sainctes :

16 I cease not to geue thākes for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christe the Father of glorie, myght geue vnto you the Sprite of wysedome, and open to you the knowledge of " him.

"Of Christe.

18 And lighten the eyes of your myndes, that ye may knowe what that hope is, where vnto he hath called you, and what the ryches of hys glorious inheritāce is in the Sainctes,

19 And what is the exceding greatnes of his power to vswarde, which beleue, * according to the workyng of that his mighty power. *Col. 2. c. chap. 3. b.*

^d Made him Gouerner of all thīgs both in heauen & in earth: so that Christs body is now onely there, or els it shulde not be a true body. and his ascensioⁿ shulde be but a fantastical thinge and only imagined.

20 Whych he wrought in Christe, when he raysed hym from the dead, and ^d set hym at his ryght hande in the heauenly *places*,

21 Farre aboue all Rule, and Power, and Might, and Domination, and euery Name, that is named, not in thys world only, but also in the world to come :

22 * And hath made all thinges subiect vnder his feete, and hath appointed him aboue all thinges, the head of y^e Church, *Psal. 8. b. heb. 2. b.*

23 Which is his body, and the fulnes of him that filleth all in all thinges.

THE II. CHAPTER.

To magnifie the grace of Christe, which is the only

only cause of saluation. Paul sheweth thẽ what maner of people they were before their conuersion, and what they are now in Christe.

Col. 2. b. **A** *And you hath he quychened also, ȳ were dead in trespasses and synnes.*

Chap. 6. b. **2** *In the which, in tyme passed ye walked, according to the course of thys worlde, & after the *Gouerner that ruleth in the ayre, and the spirit, that now worketh in the children of disobedience.*

"Not by creation, but by Adams transgression, & so by byrth. **3** *Among whome, we also had our cōuersation in time past, in the lustes of our fleshe, in fulfilling the wil of the fleshe, & of the mynde : and were" naturally the children of wrath, euen as wel as other.*

"Both Iewe & Gentil. **4** *But God w̄ is riche in mercie, through his great loue wherwyth he loued vs,*

B 5 *Euen when we were dead by synnes, hath quickened vs" together in Christ, by whose grace ye are saued,*

6 *And hath ^a raysted vs vp together, and made vs syt together in the heauenly places in Christe Iesus :*

7 *For to shewe in tyme to come the exceeding riches of his grace, through his kyndnes to vsward in Christe Iesus.*

8 *For by grace are ye made safe through fayth : and that not of your selues : it is the gyfte of God.*

9 *Not of workes, lest any man should bo- ste hym selfe.*

Here he meaneth, as concerning grace, & not by nature. **10** *For we are hys" workemanshyps created in Christe Iesus vnto good workes, w̄ God ordeyned, that we should walke in them.*

C 11 *Wherfore ^b remember that ye beyng in*

^a We that are the members are raysted vp from death & raigne with our head Christ in heauen by faith.

^b He sheweth here that the farther the Gētils were of from the grace of God, the greater detters they are now to the same.

time passed Gentils in the fleshe, and we-
re called * vncircumcision, of them, which *1.Sam.17.d.*
are called Circumcision in the fleshe, and *eze.44.b.*
which is made by handes :

12 *Remēber I say*, ȳ ye were at ȳ time wyth
out Christe, and were reputed aliātes frō
the cōmen welth of Israel, and were * strā- *Rom.9.a.*
gers from the ^c Couenants of promis, and
had no " hope, & were without God in this
world. *"Wher no pro
mes is, ther is
no hope.*

^c It was but one
Couenant, but be-
cause it was diuers
tymes cōfirmed &
established, ther-
fore here he cal-
leth them Coue-
nants.

13 But now in Christ Iesus, ye which once
were farre of, are made nye, by the bloude
I say of Christe.

14 For he is our peace, which hath made
of bothe one, and hath broken the stoppe
of the particion wall,

^d For in Christe
all things were ac-
complished, which
were prefigurate
in the Lawe.

15 In abrogating through his ^d flesshe the
hatred, *that is to say*, the Law of comman-
dements *which standeth* in ceremonies, for
to make of twaine, one newe man in him
selfe, so making peace.

16 And that he myght reconcile bothe
vnto God in one body by his " Crosse, and *"Or, death.*
slaye hatred therby.

17 And came, and preached peace to you D
which were a farre of, and nye.

18 *For through hym we both haue an opē *Rom.5.a.*
way in, by one Spirite vnto the Father.

19 Now therefore ye are no more stran-
gers and foreners : but citesyns with the
Sainctes, and of the houshold of God.

20 And are buylt vpon the foundatiō of
the Apostles and Prophetes, Iesus Christ
being the very corner stone,

21 In whom all the buyldyng coupled to-
gether, groweth vnto an holy temple in
the Lord.

22 In

22 In whome ye also are buylte together,
and made the habitation of God by the
Sprite.

THE III. CHAPTER.

*He sheweth the cause of his imprisonmēt, desi-
reth thē not to faint because of his trouble, and
prayeth God, to make thē stedfast in the Sprite.*

A **F**OR this cause I Paul, *am* y^a prisoner of ^a He reioyseth in
Jesus Christ for your sakes w̄ are Gētils. that, that he suf-
fred imprisonmēt

<sup>" His vocatiō
to preache vn
to the Gētils.</sup> 2 If ye haue ["] heard of the ministratiō of for the mainte-
the grace of God, which is geuē me to you nance of Christs
glorie.
warde.

3 *That is*, that God by reuelation hath she-
wed this myserie vnto me, (as I wrote
<sup>" That is, in
the first chap.
of this Epi-
stle.</sup> ["] aboue in few wordes,

4 Wherby whē ye rede, ye may knowe my
ne vnderstāding in the myserie of Christ)

5 Which *mysterie* in tymes passed was
^b not opened vnto the sonnes of men, as it
is nowē declared vnto his holy Aposteles
and Prophetes by the Sprite.

B 6 That the Gentils should be inheriters
also, and of the same body, and partakers
of his promis *that is* in Christe, by the mea-
nes of the Gospel,

7 Wherof I am made a minister, by the
gyfte of the grace of God geuen vnto me
through the workyng of his power.

*Chap. 1. d.
1. cor. 15. a.* 8 * Vnto me *I say*, the least of all Sainctes
is this grace geuen, that I should preache
among the Gentils, the vnsearcheable ri-
ches of Christe :

9 And to make all men se what the felow-
shype of the myserie is, which frō the be-
gynnyng of y^e world hath bē hyd in God,

R. iiii.

^b Although the
fathers, and the
Prophets had re-
uelations certein:
yet it was not in
comparison of that
abundance which
was shewed whē
the Gētils were
called: nether yet
was the tyme, nor
the maner know-
en.

who made all thynges through Iesus Christe.

10 To the intēt, that now vnto "Rulers and "The Angels.
Powers in heauenly places, myght be known^e by the Churchē, the manyfolde wysedome of God,

^e The Churchē being gathered of so many kyndes of people, is an exāple, or a glasse for the Angels to beholde the wisdomē of God in, who hath tourned their particuler discords into a vniuersal concorde, & of the Synagoge of bondage, hath made the Churchē of fredome.

11 Accordyng to the eternal purpose, w^e he wrought in Christe Iesus our Lord.

12 By whome we haue boldnes and entrance with confidence, by the fayth which we haue in hym.

13 Wherefore I desire that ye faint not, be cause of my tribulations for your sakes, which is your glorie.

14 For this cause, I bowe my knees vnto the Father of our Lord Iesus Christ :

15 Of whome is named the whole " familie " He that is in^d heauen and in earth, not of the body of Christe is in death.

^d The faithful which dyed before Christe came, were adopted by him, & make one familie with the Saincts which yet remayne.

16 That he myght grante you according to the riches of his glorie, that ye may be strengthened by his Sprite in the inner man

17 That Christ may dwel in your " harts " For we confesse that, by faith, that ye, being roted and ground- which we beleue. ded in loue,

18 May be able to comprehend with all Sainctes, what is that " breadth, and length, " All perfection on euery syde is in depth, and heyght : him.

19 And to knowe what is the loue of Christ, which loue passeth knowledge : y^e ye may be fulfilled with all maner of fulnes which commeth of God.

20 * Vnto hym therefore that is able to do Rom. 16. d. exceeding abundantly aboue all that we aske or thinke, according to the power y^e worketh in " vs,

21 Be prayse in the Churchē by Christe " In that we fele Christe in vs.
Iesus,

Iesus, throughout all generations for euer.
Amen.

THE IIII. CHAPTER.

He exhorteth them vnto mekenes, longe sufferinge, vnto loue and peace, euery one to serue & edifie another with the gift that God hath geuen hym, to beware of strange doctrine, to lay asyde the olde conuersation of gredy lustes, and to walke in a new lyfe.

*" For the
Lords cause.
Philip. 1. d.
col. 1. b.
1. thes. 2. c.* **A** I therefore, w̄ am a prisoner in the " Lord,
I praye you that ye walke worthy of the
vocation wher vnto ye are called,

2 With all humblenes of mynde, and mekenes, with longe suffering, forbearing one another through loue.

3 Endeuoring to kepe the vnitie of the Sprite in the bonde of peace.

*" Which by
dissentions you
separate a son
der.*

4 Ther is " one body, and one ^a Sprite, euē as ye are called in one hope of your calling.

^a So that ye can not dissent one frō an other, seing the Spirit which ioy- neth you in one body can not dissent frō him selfe.

5 There is one Lord, one faith, one Baptisme.

*Mal. 2. b.
'In power.
'By his prouidence.*

6 * One God and Father of all, which is " aboue all thing, & " through all thyngs & in you all.

*Rom. 12. b.
1. cor. 12. b.
'Which he geueth vs.*

7 * But vnto euery one of vs is geuen grace, according to the measure of the " gift of Christ.

*2. Cor. 10. d.
psal. 68. c.*

8 Wherefore he sayth, * When he ascēded vp on hye, he ^b led captiuitie captiue, and gaue gyftes vnto men.

^b The Messias came downe frō heauen into the earth to triumphe ouer Satan, death, & synne. and led, them asprisonners and slaues, which before were cō- querors, & kept all in subiection, which victorie he gate, and also gaue it, as a moste precious gift to his Church.

B 9 (Now, in that he Ascēded, what meaneth it, but that he hade also descēded first into the lowest partes of the earth ?

10 He that descended, is euen the same also, that ascēded vp, farre aboue all hea-

uens, to fulfil " all thinges.)

11 * He therfore gaue some *to be* Apostles, & some Prophetes, and some Euangelistes, and some Pastours, and Teachers :

" With his gifts & benefits.
C
1. Cor. 12. d.

12 That the Sainctes myght be gathered together, that the ministerie myght be " vsed, and that the body of Christe might be edified.

" That the body of Christe might be perfect.

13 Tyl we euery one (in the vnitie of faith and knowledge of the Sōne of God) grow vp vnto a perfect man, after the measure of the age, of the fulnes of Christ.

14 That we hence forth be no more chyl dren, wauering and caried about wyth eue ry wynde of doctrine, as comely chanceth vnto men, & with craftines, wherby they laye in wayet to deceaue.

15 But let vs folow the truth in loue, and D in all thinges growe vp in to him, which is the ^c head, *that is to say* Christ :

^c Christ being he ad of his Church nourisheth his membres and ioy- neth them to ge- ther by ioyntes: so that euery part hath his iuste pro- portiō of fode, that at lēgth the body may growe vp to perfection.

16 In whom all the body being coupled and knit together in euery ioynt, wher- with one ministreth to another (according to the effectual power, as euery parte hath it measure) increaseth the body, vnto the edifieng of it selfe in loue.

17 This I say therfore and testifie in the Lord, that ye hence forth walke not as * o- ther Gentiles walke, in vanitie of their ^d mynde :

Rom. 1. c.

^d Man not rege- nerat hath his mynde, vnderstan- ding, and hart corrupt.

18 Hauing their cogitation darkened, & beyng strangers from the lyfe of " God through the ignorance that is in them, because of the " hardenes of their harte.

" By the which God lyueth in his.

" The harde- nes of hart is the fonteyn of ignorance.

19 Which beyng past remorse of consci- ence haue geuen thē selues vnto wantōnes, to worke all maner of vncleennes, euen with

E

with gredynes.

20 But ye haue not so learned Christ.

21 Yf so be ye haue heard hym, and haue bene taught by him, euen as the "trueth is in Iesus.

"As they are taught which truly knowe Christe.
Col. 3. b.
"Your selues.

22 That is, * to lay asyde concernyng the conuersation in tyme past, that "old man, which is corrupt through the deceueable lustes.

23 And be renewed in the sprite of your mynde.

Rom. 6. a.
col. 3. b.
heb. 12. a.
1. pet. 2. a.
4. a.

24 *And to put on that new man, which "after God is shapen vnto ryghtuousnes, and true holynes.

"Which is created accordyng to the image of God.

Zach. 8. c.

"Let it be quickly pacified.

Psal. 4. a.

Iam. 4. b.

25 * Wherefore put away lying, and speake euery man trueth vnto his neyghbour: for we are members one of another.

26 * Be ^e angry, but synne not: let not the "sunne go downe vpon your wrath.

27 * Nether geue place to the deuil.

28 Let him that stole, steale no more: but let hym rather labour and worke with his handes the things which are good, that he may haue to geue vnto hym that nedeth.

Chap. 5. a.
col. 4. a.

29 * Let no corrupt communication procede out of your mouthes: but that which is good: to the vse of edifying, that it may minister "grace vnto the hearers.

"And cause them to profit, in godlynes.

30 And ^fgreue not the holy Sprite of God, by whome ye are sealed vnto the day of redemption.

31 Let all bytternes, fiercenesse, and wrath, roryng and cursed speaking be put away from you, with al maliciousnes.

32 Be ye courteouse one to another, and merciful, forgeuyng one another, euen as

* If it chance that ye be angry: so moderat your affectiō that it burst not out into any euil worke.

† So behaue your selues that the holy Gost may willingly dwel in you and giue him no occasion to depart for sorrow.

God for Christes sake forgaue you.

THE V. CHAPTER.

He exhorteth them vnto loue, warneth them to beware of vncleennes, couetousnesse, folyshe talking, and false doctrine: to be circumspecte, to auoyde dronkennesse, to reioyce and to be thankfull towarde God, to submit them selues one to another. He entreateth of corporal mariage, and of the spiritual betwixt Christ and his Church.

BE ye therefore folowers of God, as dere Achyldren.

2 * And walke in loue, euen as Christ loued vs, & gaue him selfe for vs, *to be an offeryng and a sacrifice of a swete smelling sauer to God,* *John 13. d. 15. b. 1. iohn. 3. d.*

3 * So that fornication, and all vncleennes, or couetousnes, be not once named among you, as it becommeth Sainctes: *Chap. 4. f. col. 3. a. 2. thess. 2. d.*

^a Which is ether vayne, or els, by example, and euil speaking, may hurt your neighbour: for otherwise ther be diuers exāples in the Scriptures of pleasant talke, which is also godly. as. I. King. 18. e. 2 King. 2. d. Esai. 14. c. &c.

^b Ether in excusing synne, or in mockīg at the menaces, and iudgements of God.

4 Nether fylthynes, nether folyshe talking, nether ^a iestyng, which are thinges not comely: but rather, geuyng of thankes.

5 For this ye know, that no whoremonger ether vncleane person, or couetous person, which is ["] an idolatrer, hath any inheritance in the kyngdome of Christ, and of God.

["] Because he thinketh that his life standeth in his riches.

6 * Let no ^b man deceaue you with vayne wordes, for, forsuche thynges, commeth the wrath of God vpon the chyldren of disobedience.

^B *Mat. 24. a. mark 13. a. luke. 21. b. 2. thess. 2. b.*

7 Be not therefore companyons wyth them.

8 For ye were once darkenesse, but are nowe lyght in the Lorde: walke as children

" Seing God hath adopted you for his. " chyldren of lyght.
9 (For the fruite of the Sprite *is* in all go-

C odnes, and rightuousnes, and trueth)

10 Approuing that which is pleasyng to the Lord.

11 And haue no fellowship with the vnfruitful workes of darknes : but rather " re-
proue them.

" And make them known by your honest and godly life. 12 For it is shame euen to name those thinges, which are done of them in secret.

13 But all thinges when they are reprobued of the ^e light, are manifest : for it is light that discouereth all things.

14 Wherefore he sayth, ^d Awake thou that slepest, and stande vp from death, and Christe shal geue thee lyght.

D 15 Take hede therefore that ye walke circumspectly : not as foles : but as ^{*} wyse.

Col. 4. a.

" Selling all worldly pleasures to bye tyme. 16 " Redemyng the tyme : for the ^e dayes are euyl.

17 ^{*} Wherefore, be ye not vnwyse, but vnderstande what the wyl of the Lord is.

Rom 12. a.

1. thess. 4. a.

18 And be not droncke wyth wine, wherein is excesse : but be fulfilled wyth the Sprite.

19 Speakyng vnto your selues in psalmes, and hymnes, and spiritual songes, singyng and makyng melodie to the Lord in your
" heartes.

" Not only with tongue.

20 Gyuyng thanks alwayes for all thynges vnto God the Father, in the Name of our Lord Iesus Christe.

E 21 Submitting your selues one to another in the ^f feare of God.

Col. 3. c.

tit. 2. b.

1. pet. 3. a.

Gen. 2. d.

22 ^{*} Women, submit your selues vnto your housbandes, as vnto the Lord.

23 ^{*} For the housband is the wyues head,

^e The worde of God discouereth the vices which we re hid before.

^d God thus speaketh by his seruants to drawe the infidels from their blyndenes.

^e In these perillous daies and craftes of the aduersaries, take hede how to bye agayne the occasions of godlynes which the worlde hath taken from you.

^f Except our friendship be ioyned and knit in God, it is not to be esteemed.

euen as Christe is the head of the Churchē,
and the same is the sauour of his * " bo-
dy. 1. Cor. 11. a.
" The Churchē.

24 Therefore as the Churchē is in subiection to Christe, lykewyse *let* the wyues *be in subiection* to their housbāds in all thinges.

25 * Housbandes loue your wyues, euen as *Col. 3. a.*
Christe loued the Churchē, and gaue him selfe for it.

^g Baptisme is a token that God hath consecrated the Churchē to himselfe and made it holy by his worde, that is, his promesse of fre iustification, and sanctification in Christe.

26 To sanctifie it, and clensed it in the ^g F
wasshing of water through the worde.

27 To make it vnto him selfe a glorious
Churchē, without " spot or wryncle, or any
suche thinge : but that it sholde be holy &
without blame.

["] Because it is couered and cledde with Christs iustice and holynes.

28 So ought men to loue their wyues, as
their òwne bodies. he that loueth his wyfe
loueth him selfe.

29 For no man euer yet hated his owne fleshe : but norisheth and cherysheth it, euen as the Lord doth the Churchē.

^h This our coniunction with Christ must be cōsidered as Christ is the housband, & we the wife, which are not onely ioyned to him by nature, but also by the cōmunion of substance, through the holy Gost and by faith: the seale and testimonie therof is the Supper of the Lord.

30 For we are members of his body, ^h of G
his flesh, and of his bones.

31 * For this cause shal a man leaue father
and mother, and shalbe ioyned to his wife,
and they which *were* two, shalbe made one
fleshe. *Gen. 2. d.*
mat. 19. a.
mark. 10. a.
1. cor. 6. d.

32 This is a great secrete, but I speake of
Christ and the Churchē.

33 Therefore euery one of you *do ye so* : let
euery one loue his wyfe, euen as him selfe
and *let* the wyfe *se* that she feare her housband.

THE VI. CHAPTER.

*How chyldren shoulde behaue them selues
towardē*

towarde their fathers and mothers, lykewyse parens towarde their chyldren, seruantes towarde their masters, agayne, masters towarde their seruantes: An exhortation to the spirituall bat-tayle, and what weapons Christen men shoulde fyght withall.

Collos. 3. b. **A** Chyldren, obey your fathers and mothers in the Lord. for so is it ryght.

Exo. 20. b. 2 * Honour thy father & mother (that is the fyrst cōmandemēt that hath any ^a promys,)

deu. 5. b. 3 That thou mayst be in good estate, and
eccl. 3. b. lyue longe on earth.
mat. 7. d.

mar. 15. a. 4 And ye fathers moue not your chyldren to["] wrath: but brynge them vp in instructiō and information of the Lord.

Col. 3. d. 5 * Seruantes be obedient vnto your carnal
tit. 2. c. masters, with feare and trembling in sin-
1. pet. 2. c. glenes of your hearts, as vnto Christe:

6 Not with seruice in the eye sight, as mē pleasers: but as the seruantes of Christ, do- yng the wyl of God from the heart.

7 With good wyl seruyng the Lord, and not men.

8 And knowe ye that whatsoeuer good thyng any man doth, that same shal he re- ceauē agayne of the Lord, whether he be

B bonde or fre.

9 And ye masters, do euen the same thin- ges vnto them, putting away threatnynges: and knowe that euen your master also is in heauen, nether is there any * respect of per son with him.

Deu 10. d. 10 Finally my brethren, be stronge in the
2. chr. 19. c. Lord, and in the power of his myght.
act. 10. c.
rom. 2. b.

"Whether he be seruant or maister. 11 Put on the["] whole armoure of God, that ye may stande stedfast against the craftie
"Or, complet harnesse.

^a This is the first commandemēt of the seconde table, & hath the promes with condition.

assautes of the deuyl.

^b The faithful haue not only to striue against mē, and them selues, but against Satan the spiritual enemy, who is moste dangerous.

12 For we wrestle not against ^b fleshe and bloud: but against ^{*}Rulers, against Powers, *Chap. 2. a.* and against the worldly Gouvernours, *the princes* of the darkenes of this worlde, against spiritual wickednesses, *which are aboue.*

13 For this cause, take vnto you the whole C armoure of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, stand stedfast.

14 Stande therefore, and your loynes gyrd about with veritie, hauing on, the brest plate of " rightuousnes :

15 And your fete shod with the prepara- ^{"Innocēcie & godly life.} tion of the Gospel of peace.

16 Aboue all, take to you the shield of fayth, wherwith ye may quenche all the fyry dartes of the wycked.

17 ^{*} And take the helmet of " saluation, *Esai. 59. c.* and the sword of the Sprite, which is, the *1. thess. 5. b.* worde of God. ^{"Thesaluatiō purchased by Iesus Christe.}

18 And pray alwayes with all maner prayer and supplication in the Sprite : & wat- che therunto with all perseuerance & sup- plication, for all Sainctes.

19 ^{*} And for me, that vtterance may be ge- *1. Thess. 5. c* uen vnto me, that I may open my mouth boldly, to vtter the secretes of the Gos- pel.

20 Whereof I am messenger in bondes, that therin I may speake frely, as it becom- meth me to speake.

21 But that ye may also knowe myne affai- D res, and what I do, Tychicus, my deare brother and faythful minister in the Lord, shal shewe you of all thinges.

22 Whome

22 Whome I sent vnto you for the same purpose, that ye myght knowe what case I stande in, and that he myght comfort your hearts.

23 Peace *be with* the brethren, and loue with fayth from God the Father, and from the Lord Iesus Christ.

24 Grace *be* with all them which loue our Lord Iesus Christ, to *their* "immortalitie. Amen.

"Or, life euer-lasting, which is the ende of this grace.

Sent from Rome vnto the Ephesians by
Tychicus.

THE ARGUMENT OF THE

Epistle to the Philippians.

PAUL being warned by the holy Gost to go to Macedonia, planted first a Church at Philippi, a citie of the same contrey. but because his charge was to preache the Gospel vniuersally to all the Gentils, he trauailed from place to place, til at the length he was taken prisoner at Rome, wherof, the Philippians being aduertised, sent their minister Epaphroditus with relief vnto him: who declaring him the state of the Church, caused him to write this epistle: wherein he cōmendeth them that they stode manfully against the false Apostles, putting them in mynde of his good wil towards them, and exhorteth them that his imprisonment make them not to shrink: for the Gospel therby was confirmed & not diminished. especially he desireth the

S.i.

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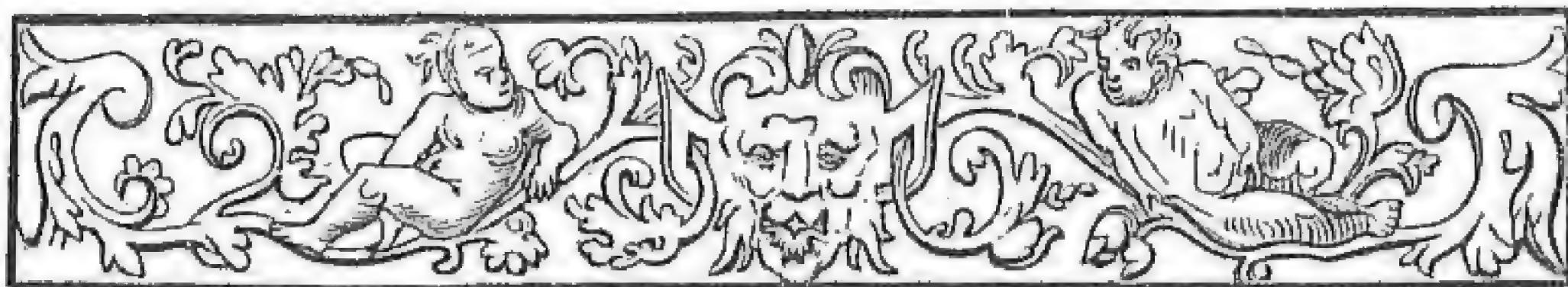
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S.i.

to flie ambition, and to embrace modestie, promising to sende Timotheus unto them, who shulde instruct them in matters more amply. yea and that he him selfe wolde also come vnto them. adding likewise the cause of their ministers so long abode. And because ther were no greater enemies to the crosse then the false Apostles, he confuteth their false doctrine, by prouing only Christe to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing so that his death is our life, and his resurrection, our iustification. After this followe certeyn admonitions both particuler and general, with testification of his affection towarde them, and thanckful accepting of their beneuolence.

THE



THE EPISTLE

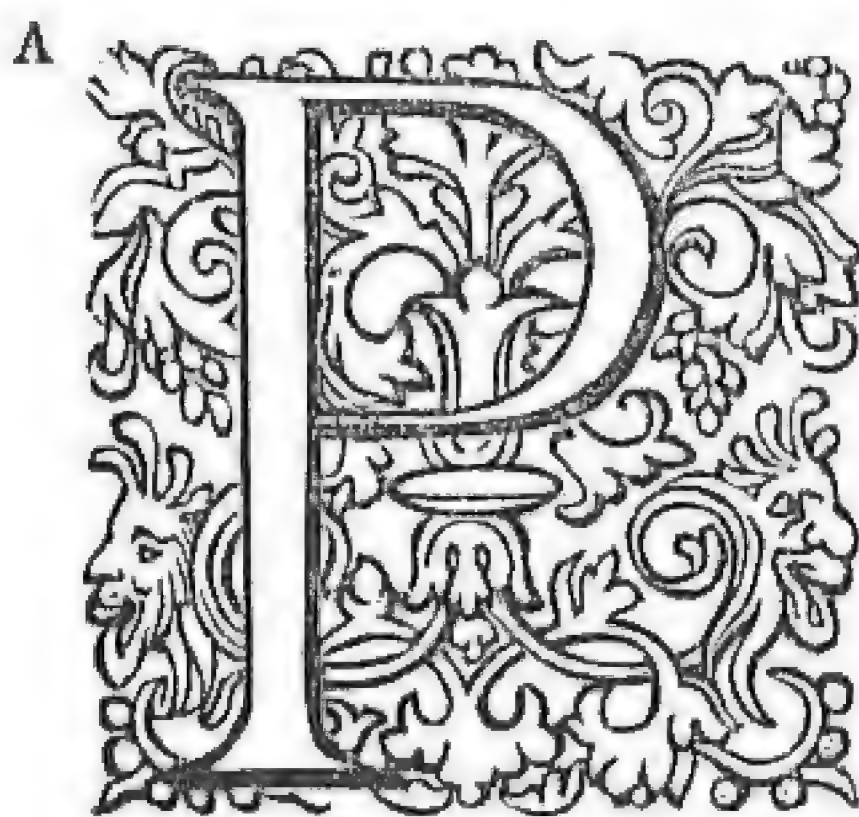
OF PAVL TO THE

Philippians.

*

THE FYRST CHAPTER.

S. Paul discovereth his hart towarde them by his thankes geuing, prayers, and wishes for their faith and saluation. he sheweth the fruit of his crosse, and exhorteth them to vnitie and patience.



PAVL and Timotheus the seruantes of Iesus Christe, to all the Saictes in Christ Iesus which are at Philippi, with the ^a Bysshops, and Deacons :

2 Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ.

^a By bishops here he meaneth thē that had charge of the worde and gouerning, as pastors doctors, elders: by deacons, suche as had charge of the distribution, and of the poore and sicke.

S.ii.

3 * I thanke my God *hauing* you in perfect memorie. 1. *Thess.* 1. a

4 (Alwayes in all my prayers for all you, praying with gladnes)

5 Because of the " fellowship which ye haue in the Gospel, from the " first day vnto now. "With other Churches. "That ye receaued the Gospel.

6 And am suerly certified of thys, that he which began a good worke in you, shal go forth wyth it vntyl the " day of Ies' Christ. "When you shal receaue the crowne of glorie.

7 As it becometh me so to iudge of you all, because I beare in perfect remembrance

^b It was a sure token of their loue, that they dyd helpe him by all meanes possible, when he was absēt and in prison, euen as if they had bene prisoners with him.

^b that both in my bandes, and also in my defence, and confirmation of the Gospel, you all were partakers of my " grace.

8 For God beareth me recorde, how greatly I longe after you all from the very heart rote in Iesus Christe. "Or, peculier benefit to suffer for Christs sake. B

9 And thys I pray, that your loue may increase, yet more and more in knowledge, and in all iudgement.

10 That ye may discern thynges that differ *one from another*, that ye may be pure, & go forwarde without any let, vntil the day of Christ.

^c That you so increase in godlynes that not only ye can put difference betwene good and euil: but also that ye profit more & more without slipping backe, or standing in a staye.

11 Fylled wyth the fruites of " ryghtuousnes, which come by Iesus Christe vnto the glorie and praise of God. " Rightuousnes is the tree, good workes the fruit.

12 I would ye vnderstode brethren, that the things which *haue happened* vnto me, are tourned to the great furtheryng of the Gospel.

^d That is, in the Court or Palais of the Emperour Nero.

13 So that my bandes in " Christ, are famous throughout all the ^d Iudgement hall, and in all other *places*. "Which I susteyne for Christseause.

14 Insomuche that many of the brethren in the Lord are boldned through my bandes,

des, and dare more frankly speake the
"Or, professe the Gospel." worde.

15 Some there are which preache Christe of enuie and stryfe, and some also of good wyl.

" With a corrupt mynde.

16 The one parte preacheth Christe of stryfe and not " purely, supposing to adde more affliction to my bandes.

17 The other parte of loue, knowing that I am set to defende the Gospel.

18 What then? So that Christ be preached all maner wayes, whether it be ^e vnder a pretence, or syncerely : I therin ioye, yea, and wyl ioye.

^e Their pretence was to preache Christe, & therfore their doctrine was true: but they were ful of ambition & enuie thinking to deface Paul and preferre themselves.

19 For I knowe that this shal tourne to my saluation, through your prayer, and by the helpe of the Sprite of Iesus Christe.

C 20 As I hartely loke for, & hope, that in nothing I shalbe ashamed : but that wyth all confidence, as all wayes *in tymes paste, euen so* now Christe shall be magnified in my body, whether it be through lyfe, or els death.

21 For Christe *is* to me both in life, and in death aduantage.

22 And whether to ^f lyue in the fleshe, *we-re* profitable for me, and what to chose I wote not.

^f To lyue in the fleshe is to lyue in this brittle body, til we be called to lyue euerlastingly: but to liue according to the fleshe, or to be in the fleshe, signifie, to be destitute of the Spirit and to be plunged in the filthy concupiscences of the fleshe.

23 For I am greatly in doubte on bothe sydes : desiring to be lowsed and to be wyth Christe, which thyng is beste of all.

" Or, body.

24 Neuerthelesse, to abyde in the " fleshe *is* more neadful for you.

25 And thys am I sure of, that I shal abyde, and wyth you all continue, for the furtherance and ioy of your faith.

26 That ye may more abundantly reioyce in

Iesus Christe for me, by my cōming to you agayne.

27 *Only let your conuersation be, as it be *Eph. 4. a.*
commeth the Gospel of Christe: that whe- *col. 1. b.*
ther I come and se you, or els be absent, I *1. thess. 1. c.*
may heare of your matters that ye " conti- " Or, stande.
nue in one Sprite, and in one mynde figh-
ting all together through the fayth of the
Gospel.

28 And in nothing feare your aduersaries
which is to them a^s token of perdition, &
to you of saluation, and that of " God.

^s The more that tyrants rage agaist the Gospel, the more manifestly they declare that they rune to their owne destruction, and againe constant perseuerāce for Christs sake is an euident signe of saluation.

29 For vnto you it is geuen for Christe, *"Godsheweth by this meanes, who are his, and who are not.*
that not only ye should beleue on him, but
also suffre for hys sake :

30 Hauing euen the same fyght, which ye
sawe me haue, and now haue heard *to be* in
me.

THE II. CHAPTER.

He exhorteth them aboue all things to humilitie wherby pure doctrine is chiefly maintained, promising that he and Timotheus wil spedely comme vnto them, and excuseth the longe tarying of Epaphroditus.

IF *there be* therefore any consolation in A
Christ, if *there be* any comfort of loue, if
there be any fellowship of the Sprite, if *there be* any compassion and mercie :

2 Fulfyl my ioye, that ye be like mynded,
hauing the selfe same loue, being of one
accorde, and of ^a one iudgement.

^a From the consent of wils and myndes he proceedeth to the agreement in doctrine, that there might be ful and perfect concorde.

3 That nothyng *be done* through strife or
vayne glorie, but that in mekenes of myn-
de * euery man esteeme other better then *Rom. 12. c.*
him selfe.

4 And

4 And loke not euery man on his owne thynges, but euery mā also on the thinges of other men.

5 Let the same mynde be in you that was in Christe Iesus.

6 Who ^b beyng in the shape of God, thoght it no robbery to be equal wyth God :

^b Yf Christe being very God equal with the Father, layd asyde his glorie, & being Lord, became a seruāt, and willingly submitted him selfe to moste shameful death: shal we which are nothing but vile slaues, through arrogācie tread downe our brethren, & preferre our selues ?

"The poore & weake nature of man.

"He was sene and heard of men, so that his behauiour declared that he was as a miserable man.

7 But he made hym selfe of no reputation, and toke on hym the " shape of a seruāt and was made lyke vnto men, and was founde in " appearance as a man,

8 He humbled hym selfe, & became obedient vnto the death, euē the death of the crosse.

9 Wherefore, God hath highly exalted him, & geuē him a Name aboue all names.

Rom. 14. b.
isa. 45. d.
" Worship,
and be sub-
iect to him.

10 * That at y Name of Iesus shoulde euery " knee bowe, bothe of thinges in heauen, and thinges in earth, and thinges vnder earth.

Iohn 13. b.
1. cor. 8. 12. a

11 * And that euery tonge should confesse that Iesus Christ *is* the Lord, vnto the prayse of God the Father.

12 Wherefore my dearly beloued, as ye haue alwayes obeyed, not whē I was present only, but now muche more in mine absence, euē so^c make an ende of your owne saluation with " feare and trembling.

" Which may make you careful & diligent.

13 For it is God which worketh in you, both the wil and also the dede, euen of *his* fre beneuolence.

1. Pet. 4. c.

14 Do all things wythout *murmuring & reasonnings :

15 That ye may be fautelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie & wicked nati-

^c Rune forward in that race of righteousness wherein God hath frely placed you through Iesus Christe, and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure.

on, among whych, ye shyne as lyghtes in the worlde,

16 "Putting forth the" worde of lyfe: that I may reioyse in the day of Christ, that I haue not runne in vayne, nether haue labored in vayne.

17 Yea and thogh I be offered vp vpon the offeryng and sacrifice" of your fayth: I am glade, and reioyce wyth you all.

18 For the same cause also be ye glade, & reioyce with me.

19 I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comforte, when I knowe what case ye stande in :

20 For I haue no man that is so like mynded, whych wyth so pure affection careth for your matters.

21 For all other" seke theyr owne, and not that whych is Iesus Christes.

22 Also ye knowe the profe of hym, how that as a sonne with the father, so wyth me bestowed he his labour in the Gospel.

23 Hym therefore I hope to send assone as I knowe how it wyl go wyth me.

24 And trust in the Lord, that I also my selfe shal comme shortly.

25 But I supposed it necessary to sēde my brother Epaphroditus vnto you my companiō in labour, and fellow souldier, your messenger, and he that ministred vnto me such things as I wanted.

26 For he longed after you, and was full of heauines, because that ye had heard say, that he had bene sycke.

27 And no doute he was sycke, and that nye vnto death : but God had mercie on him :

C

" As they which in the night set forth a candle to gyue light to others.

"The Gospel.
"To confirme you in your faith.

"They rather sought profit by their preaching, then Gods glorie.

D

him: not on him only, but on me also: lest I sholde haue sorow vpon sorow.

28 I sent him therfore the diligentlier, that when ye should se him agayne ye myght reioyce, and I myght be the lesse sorrowful.

29 Receaue him therfore in the Lord wyth all gladnes, & make muche of such :

30 Because that for^d the worke of Christ he " was nye vnto death, and regarded not his life, to fulfyl that seruice which was lacking on your part towarde me.

^d He calleth it here the worke of God to visit Christe, who was bonde in the personne of Paul, & was in neede of necessities.

"He appro-
ueth them
which hazard
their life to
relieue the
prisoners of
Christe.

THE III. CHAPTER.

He warneth thē to beware of false teachers, against whome he setteth Christe, likewise himselfe and his doctrine, and reproveth mannes owne ryghtuousnes.

A **M**Oreouer, my brethren reioyce in the Lord. It greueth me not to wryte" the same thyngs to you: and for you it is a sure thing.

2 Beware of" dogges, beware of euil workers, beware" of the ^a concision.

3 For we are Circumcision, which worship God in the spirite, & reioyce in Christ Iesus, and haue no confidence" in the fleshe :

4 Thoghe I haue wherof I might reioyce also in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe : muche more I.

5 Circumcised the eyght day, of the kindred of Israel, of the tribe of Benjamin, * an Hebrue of the Hebrues, * by profession, a Pharisei.

"Which ye haue often heard of me.

" Which barke against the true doctrine
" or, cutting.

"In outward things.

Act. 23. c.
2. cor. 11. c.
Act. 23. b.

^a The false apostles gloried in their Circumcision, wher vnto S. Paul here alludeth, calling them concision, which is cutting of & tearing a sunder of the Church.

6 And as concerning feruentnes, I persecuted the Church, and as touching the rightuousnes which is in the Lawe, I was vnrebukable.

7 But the thinges that were vantage vnto me, the same I couēted losse for Christes sake,

8 Yea douteles I thinke all thinges but losse for that excellēt knowledges sake of Christ Iesus my Lord: for whome I haue counted all things losse, and do iudge *thē* but donge, that I might winne Christ:

9 And might be "founde in him, *that is*, not hauyng myne owne rightuousnes, which is of the Lawe, but that which is through y^e faith of Christ, I meane, the rightuousnes which commeth of God through faith,

"As one grafted in him by faith.

10 That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, & be made cōformable vnto his deathe:

11 If by any meanes I myght attayne vnto the "resurrection of the dead.

^b Or haue now taken ful possession therof, not that he doubted to attayne vnto it, but because he wolde declare the excellencie therof.

12 ^b Not as thogh I had alredy atteyned to *the marke*, ether were alredy perfect: but I followe, if that I may comprehend that for whose sake I am "comprehended of Christ Iesus.

"That is, to liue euerlastig.

13 Brethren, I counte not my selfe, that I haue atteyned to *the marke*: but one thing I *do*, I forget that *ŵ* is behynde, and endeavour my selfe vnto that which is before,

"We cā renne no farther then God geueth vs strēght, & she weth vs the way.

^c This perfection standeth in forsaking synne, and to be renued through faith, by him which only is perfect.

14 And follow hard vnto that marke appointed, to obtayne the rewarde of the hie calling of God in Christe Iesus.

15 Let vs therefore as many as "be ^c perfect, be thus wyse mynded: and if ye be other

"Or, haue more profited then others.

other wyse mynded, God shal open euen
the " same vnto you.

"That is, that
this is the
truewisdome,
& straight ru-
le of lyuing.

Rom. 15. b.

1. cor. 1. b.

16 Neuerthelesse, *in that* wherunto we are
come, let vs procede by one rule, * that we
may be affectionned a like.

17 Brethren be folowers of me, and loke
on them which walke euen so, as ye haue
D vs for an ensample.

Rom. 16. e.

18 * For many walke, of whome I haue told
you often, & now tel you weping, *that they*
are the ennemies of the Crosse of Christ,

"Or, rewarde

19 Whose " ende *is* damnation, whose God
is their bely, and *whose* ^d glorie *is* to their
shame, which are worldely mynded.

"In mynde, &
affection.

1. Cor. 1. a.

tite 2. c.

20 But our " conuersation is in heauen, frō
whence also we loke for the * Sauour, euē
the Lord Iesus Christ,

^d The vayne glo-
rie which they se-
ke after in this
worlde shal tourne
to their confusion,
and shame.

21 Who shal change our vile bodie, that
it may be fashioned lyke vnto his glori-
ous body, according to the working, wher
by he is able to subdue all thinges vnto
him selfe.

THE IIII. CHAPTER.

*He exhorteth them to be of honest conuersa-
tion, and thanketh them because of the prouision
that they made for him being in prison, & so cō-
cludeth with salutations.*

A **T**Herfore my brethren dearly beloued
and longed for, my ioy and croune, so
continue in the Lord ye beloued, *as I haue
tolde you.*

2 I pray Euodia, and beseche Syntyche, y
they be of one accord in the Lord.

3 Yea, and I beseche thee faithful yock-
felowe, helpe the women which labored
with me in the Gospel, wyth Clemente

^a This boke Ezechiel calleth the writing of the house of Israel, and the secret of the Lord. Chap. 13. a.

also, and wyth other my labour felowes,
whose names are in the ^a boke of life.

*Luke. 10. c.
reue. 17. b.
psal. 69. f.*

4 Reioyce in the Lord alway, and agayne
I say reioyce.

5 Let your patient mynde be knowen vnto all men. The Lord is euen ["] at hande.

*" To succour
you.
Matth. 6. e.*

6 ^{*} Be not careful : but in all thinges shewe your petition vnto God in prayer, and supplication wyth geuing of thankes.

7 And the peace of God which passeth B
all vnderstāding, ["] shal defende your hartes and mindes in Christ Iesus.

*" From Satan
who seketh
to take from
vs this peace
of consciēce.*

8 Furthermore brethren, whatsoeuer thynges are true, whatsoeuer thynges are honeste, whatsoeuer thynges are iust, whatsoeuer thinges are pure, whatsoeuer thinges pertayne to loue, whatsoeuer thinges are of honeste reporte : if there be any vertuous thing, if there be any laudable thing, those same haue ye in your minde.

9 Which ye haue bothe learned and receaued, & heard, & also sene in me : those thynges do : and the God of peace shalbe with you.

10 I reioyce in the Lord greatly, that now C
at the last ye are reuiued agayne to care for me, wherin notwithstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of ["] necessitie. for I haue learned in whatsoeuer estate I am, therwyth to be content.

*" That I was
not able to
endure my po
uertie.*

12 And I can be cast downe, and I can abunde. Euerywhere in all thinges I am instructed, both to be ful, & to be hongry, to haue plenty, and to suffre nede.

13 I can do all thynges through the helpe of Christe, whych strengtheneth me.

*" Not of his
owne vertue
or fre wil.*

14 Not

14 Notwythstanding ye haue wel done, y^e ye bare part with me in my tribulation.

15 And ye Philippians knowe also that in the " begynning of the Gospel, when I departed from Macedonia, no Church bare part with me as concerning ^b geuing and receauing, but ye only.

"When I first preached the Gospel vnto you.

^b He had gyuen of his part in communicating with the spiritual thigs, but he receaued no thing of the which ought at least to haue relieved him in his necessitie.

D 16 For *when I was* in Thessalonica, ye sent once, and afterwarde agayne vnto my nedes.

17 Not that I desire a rewarde : but I desire the frute which may forther your reke-ning.

18 I receaued all, and haue plenty : I was euen fylled, after that I had receaued of Epaphroditus that which *came* from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God.

19 And my God shal fulfil all your nedes through his glorious ryches in Iesus Christe.

20 Vnto God & our Father *be* prayse for euermore. Amen.

21 Salute all y^e Sainctes in Christe Iesus. The brethren w^h are with me, grete you.

22 All the Sainctes salute you : and moste of all they which are of the " Emperours housholde.

"Of suche as dyd belong to the Emperour Nero.

23 The grace of our Lord Iesus Christ *be* with you all. Amen.

Sent from Rome by Epaphroditus.

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23 The grace of our Lord Iesus Christ *be* with you all. Amen.

Sent from Rome by Epaphroditus.

THE ARGUMENT OF THE

Epistle to the Colossians.

IN this Epistle S. Paul putteth difference betwene the lyuely, effectual, and true Christ: & the fayned, contrefait, and imagined Christ, whome the false apostles taught. And first he cōfirmeth the doctrine which Epaphras had preached, wisshing them increase of faith, to esteeme the excellencie of Gods benefit towarde them: teaching them also that salutatiō, and whatsoeuer good thing cā be desired standeth only in Christe: whome only we embrace by his Gospel. But forasmuche as the false brethern wolde haue mixed the Lawe with the Gospel, he toucheth those flatterers vehemētly, and exhorteth the Ephesians to staye only in Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinēce, frō meates, external holynes, worshiping of Angels as meanes wherby to come to Christe, he vtterly cōdemneth, shewing what was the office and nature of ceremonies which by Christ are abrogat: so that now the exercises of the Christians stāde in mortification of the fleshe, newenes of lyfe, with other like offices apperteyning both generally and particulerly to all the faithful.

THE

THE EPISTLE

OF PAVL TO THE

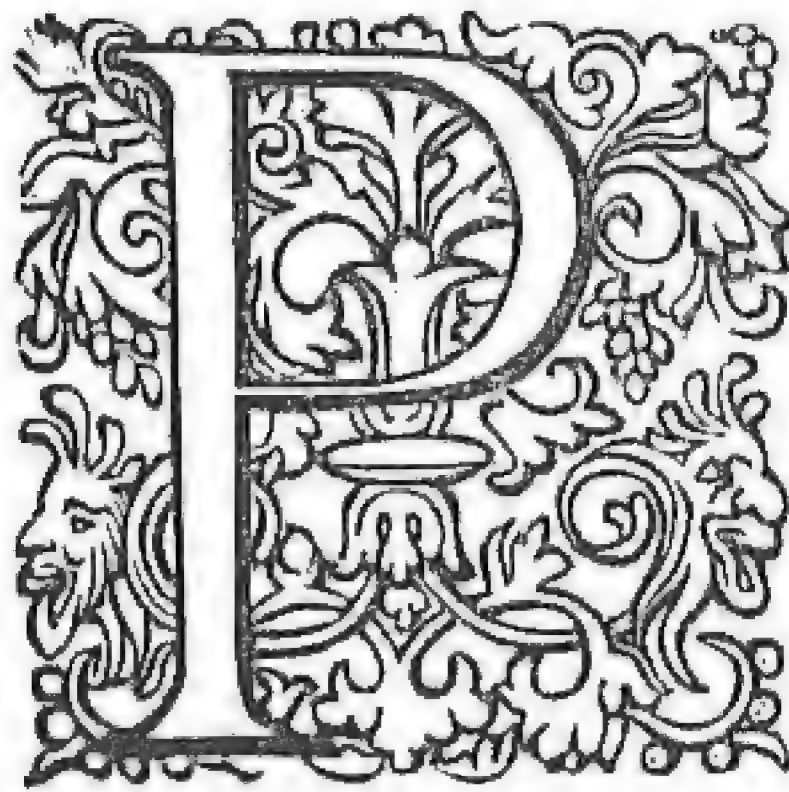
Colossians.

* * *

THE FYRST CHAPTER.

He geueth thanks vnto God for their faith, confirmeth the doctrine of Epaphras, prayeth for thincrase of their faith, he sheweth vnto them the true Christ, and discouereth the counterfeit Christ of the false apostles. he approueth his autoritie and charge, & of his faithful executing of the same.

A



PAVL AN APOSTLE of Iesus Christe, by the wil of God, and Timotheus our brother,
2 To them, which are at Collossæ, Sainctes and

faithful in Christe, grace be to you, & peace from God our Father, and from the Lord Iesus Christe.

3 We geue thanks to God the Father of our Lord Iesus Christe, alwayes praying for you:

4 Since we heard of your faith^a in Christ

^a For without Christe ther is no faith to be sauēd by, but only a vayne opinion.

Iesus, and of your loue to all Sainctes.

5 For the hopes sake which is layd vp for you in heauen, of which hope ye haue heard before by *y* worde of trueth *which is* the Gospel.

6 Which is come vnto you, euē as it is vnto all the worlde, and is frutful, as it is also among you, from the *first* day, that ye heard & truely knewe the grace of God,

7 As ye also learned of Epaphras our de- B are felowe seruāt, which is for you a faithful minister of Christ:

8 Who also declared vnto vs your loue, which ye haue " by the Spirite.

"Which cometh of the holy Goste.

9 For this cause we also, since the day we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with perfect knowledge of " his wil, in all wysdome, and spiritual vnderstanding.

" That is, Gods.

10 *That ye myght walke worthy of the Lord in all thinges that please, being * fruteful in all good workes, and encreasing in the knowledge of God:

Ephe 4. a. philip. 1. d. 1. thes. 2. c. 1. Cor. 1. a.

11 Strengthened with all might, through his glorious power, vnto all pacience, and longe suffring, with ioyfulnesse,

12 Geuyng thanks vnto the Father, w̄ hath made vs mete to be partakers of the inheritance of Sainctes in light:

13 Who hath deliuered vs frō the power of darknesse, and hath translated vs into the kyngdome * of his deare Sonne.

Mat 3. d. 17. a.

14 In whom we haue redemptiō through his bloud, *that is to say*, the forgyuenes of synnes,

2 pet 1. d. Heb. 1. a.

^b For God is made visible in the fleshe of Christe, and the diuinitie dwelleth in him corporally.

15 Who is the *^b image of *y* inuisible God, the first begotten of euery thing created.

"Begotten before any thīg was created.

16 * For

Iohn. 1. a. 16 * For by him were *all thinges created*, which are in heauen, and which are in earth, thinges visible, and inuisible, whether they be Maiestie or Lordeship, ether Rule or Power : all thinges were created by him, and in him,

C 17 And he is before all thinges, & in him all thinges haue their being.

18 And he is the heade of the body of the Church, *he is* the begynnyng, * and ^c first begotten of the dead. that in all he might haue the preeminence.

1. Cor. 15. c.
reuel. 1. b.

^c He that rose first agayne frō the dead to take possession of life euer lastīg, which rising may be called a new byrth.

19 For it pleased *the Father*, that in him should all " fulnes dwel,

" That the Church which is his body might receaue of his abundance.

20 And by him to reconcile " all things vnto him selfe, and to set at peace through the bloude of his crosse, both thinges in earth, and thinges in heauen.

" That is, the whole Church.

21 And you which were in times past strāgers & enemies, because your myndes *were set* in euil workes, hath he now recōciled,

Luk. 1. g.
ephe. 1. a.
1. cor. 1. a.
tite 2. c.

22 In y body of his fleshe through death, to make you * holy, vnblamable and without faute in his syght,

Iohn 15. a.

23 * Yf ye continue, grounded and stablyshed in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard *and which hath bene* preached to euery creature which is vnder heauen : wherof I Paul am made a minister.

" Or, your commodity.

D 24 Now ioye I in my suffringes w̄ I suffre for " you, & fulfyl ^d y rest of the afflictions of Christ in my fleshe, for his bodyes sake, which is the Church.

25 Wherof I am made a minister, according to the ordinance of God, which ordinance is geuen me vnto youwarde, to

^d As Christe hath once suffered in him selfe to rede-me his Church, & to sanctifie it: so doth he dayly suffre in his mēbers, as partaker of their infirmities, and therefore a reuēger of their iniuries.

fulfil the " worde of God.

26* *Which is* y^e mysterie hyd since y^e worlde begā, & synce y^e beginnyng of generatiōs, but now is opened to his Sainctes,

"Which is the promises of Christe, & of the calling of the Gētils. Rom. 16. d.

27 To whome God would make knowen what is the riches of this glorious myste-
rie among the Gentiles, which *riches* is Christ in you, * the hope of glorie,

ephe. 3. b.
2. tim. 1. c.
tite. 1. a.

28 Whome we preache, warning euery mā, & teaching euery man in all wisdom, to make euery man perfect in Christ Iesus.

1. pet. 1. b.
1. Tim. 1. a.

29 Where vnto I also labour and stryue, euen as far forth as his working worketh in me mightely.

THE II. CHAPTER.

Having protested his good wil towarde thē, he admonisheth thē not to turne backe frō Christe to the seruice of Angels or any other inuention, or els ceremonies of the Lawe, which haue finished their office, and are ended in Christ.

FOR I would ye knewe what " fyghtyng I haue for your sakes, and for them of Laodicea, & for as many as haue not sene my " person in the fleshe,

A
"Or, payne, & care.

2 That their harts myght be comforted & knyght together in loue, and in all riches of persuaded vnderstāding, for to know the mysterie of God the Father and of Christ:

" Me present in body.

3 In whome are hyd all the treasures of wysedome and knowledge.

4 And this I say lest any man should begyle you with entising wordes.

5* For thogh I be absent in the " fleshe, yet am I present with you in the " sprite, ioying and beholding the ordre that ye kepe, and

1. Cor. 5. b.
"In body.
"In mynde.

your

your stedfast faith in Christ.

6 As ye haue therefore receaued Christe Iesus the Lord, *euen so* walke in him.

B 7 Roted and built in him, and stedfast in
1. Cor. 1. a. the faith, as ye haue * learned, abunding
therin with thankes geuyng.

8 Beware lest any man come and spoyle you through ^a philosophie, and deceatful vanitie, through the traditions of men, according to the ordynances of the world, and not after Christ :

^a Teaching you vayne speculatiōs, as worshiping of Angels, of blynde ceremonies, & beggerly traditions.

Chap. 1. c. 9 * For in him dwelleth all the fulnes of
iohn 1. b. the ^b Godheade bodyly.

10 And ye are complete in him, which is the heade of all Rule and Power.

^b In saying that the (Godheade) is really in Christ, he sheweth that he is very God: also saying (in hī) he declareth two distincte natures: and by this worde (dwelleth) he proueth that it is ther for euer.

Rom. 2. d. * Circumcision made without handes, by
ephe. 2. c. putting of the synful body of the fleshe, through the Circumcision, ^γ is in Christ:

"Made by the Spirit of Christe.

Rom. 6. a. Baptisme, in whom ye are also rysen agayne
gala. 3. b. through * faith that is wrought by ^γ ope
Ephe. 1. d. ratiō of God which raysed hym frō death.

Ephe. 1. a. 13 * And ye which were dead in synne, &
C in the vncircumcision of your fleshe, hath he quickened with him, forgeuing you all your trespaces.

14 And putting out the ^c handwryting of ceremonies that *was* agaynst vs, which *I say* was cōtrarie to vs: he toke it out of the way, and hath fastened it on his crosse.

^c The ceremonies & rites were as it were a publike profession, and hādwriting of the miserable state of men kynde: for Circumcision dyd declare our natural pollution, the purifings and washings signified the fylth of synne: the sacrifices testified that we were guiltie of death.

"As Satan and his Angels. 15 And hath spoyled ^γ Rule and Power, & hath made a shewe of them openly, & hath triumphed ouer them in the same *crosse*.

16 Let no man therefore condemne you about meat and drincke, or for a peece

of an " holy day, or of the newe moone, or of the Sabbath dayes.

"As to make difference betwixt dayes.

17 Which are nothing but shaddowes of thinges to come: but y^e body is in Christe.

18 * Let no man wilfully beare rule ouer you by humblenes, and worshipping of Angels, auancing him selfe in those thinges which he neuer sawe, rashely pufte vp with his fleshly mynde:

D
Mat.24. a.

19 And holdeth not the heade, wherof all the body furnished and knit together by iointes & couples, encreaseth with the increasyng *that commeth* of God.

20 Wherefore, yf ye *be* deade with Christ & *are fre* from the ordināces of the world, why, as thogh ye yet lyued in the world, are ye burdened with traditions,

21 *Of them that say*, Touche not, Taste not, Handel not?

22 Which all " perishe with the vsyng of them, *and are* after the * commandements and doctrines of men.

" And apperteine nothing to the kyngdome of God.
Esa.29. d.

d Their doctrine was rather what to eate and drinke, then how to serue God aright.

23 Which thinges haue in deed a shewe of wysdome, in voluntarie worshipping and humblenes, and in not sparing the body: *yet are of no value but apperteine to those things* wherwith the d fleshe is crammed.

THE III. CHAPTER.

Against the false exercises and ceremonies of the false apostles he opposeth the true exercises of the godly, beginnyng at the founteyn, which is mortificatiō & newenes of life, to the which he addeth exhortations both general and particular and so after his recommentations, he wisheth them all prosperitie.

If

*"And dead to
beggerly ce-
remonies.* A IF ye then be["] rysen agayne with Christe,
seke those thinges which are aboue, whe
re Christ sytteth at y["] ryght hāde of God.

2 Set your affection on thinges which are
aboue, and not on thinges, which are on
the earth.

*" With Chri-
ste.* 3 For ye are["] dead, and your lyfe is hyd
with Christ in God.

4 When Christe which is our lyfe, shal
shewe him selfe, then shal ye also appeare
with him in glorie.

Ephe.5.a. 5 *^a Mortifie therfore your members w["]
are on the earth, fornication, vnclennes,
wantonnes, euyl concupiscence, and coue-
tousnes which is idolatrie.

^a Extinguise all
the strēgth of the
corrupt nature
which resisteth
against the Spirit

6 For w["] thinges sakes, the wrath of God
commeth on the children of disobediēce.

7 In the which *vices* ye walked once, whē
ye lyued in them.

*Rom.6.a.
ephe.4.c.
heb.12.a.
1.pet.2.a.
& 4.a.* B 8 * But now put ye also away all these thin
ges, wrath, fearcenes, maliciousnes, cursed
speaking, filthy speaking out of your mou
thes.

9 Lye not one to another, seing that ye ha
ue put of the olde man with his workes,

*Gen.1.d.
5.a.9.b.* 10 And haue put on the newe, which is re
newed in knowledge * after the image of
him that made him,

11 Where is nether Greke nor Iewe, Cir-
cumcision nor vncircumcision, Barbarous,
Scythian, bonde, fre : but Christ is all & in
all thinges.

*Ephe.6.b.
" Or, the in-
trailes of mer-
cies.* C 12 * Now therfore as electe of God, holy &
beloued, put on["] tēder mercie, kyndnes, hū
blenes of minde, mekenes, longe suffring :

13 Forbearing one another, and forge-
uyng one another, yf any man haue a qua-

rel to another : euē as Christe forgaue you,
euen so do ye.

14 And aboue all these thinges *put on* loue,
which is the bonde of perfectnes.

15 And the peace of God " rule in your ha- "Let it guyde
arts, to the which *peace* ye are called in one all your do-
body : and se that ye be amiable. ings.

16 Let the " worde of Christ dwel in you " The doctri-
plenteously in all wysedome, teaching & ne of the Go-
spel.

^b Psalmes, pro-
perly conteine cō-
plainings to God,
narrations, &
expostulations :
Hymnes, onely
thankes gyuyng :
Songes, cōteine
praises, and
thankes geuyng,
but not so largely
and amply, as
hymnes do.

exhorting your owne selues, in ^b psalmes,
hymnes, and spiritual songes, synging w
a certeyn grace in your hearts, to y^s Lord.

17 * And all thinges whatsoeuer ye do, in 1. Cor. 10. g.
worde or dede *do* all in the Name of the
Lord Iesus, geuyng thankes to God the Fa-
ther by him.

18 * Wiues, submit your selues vnto your D
owne housbandes, as it is comly in the Ephe. 5. e.
Lord.

19 * Housbandes, loue your wiues, and be 1. Pet. 3. a.
not bytter vnto them.

20 * Children, obey your fathers and mo- Ephe. 6 : a.
thers in " all thinges : for that is wel plea- " In the Lord.
syng vnto the Lord.

21 Fathers, prouoke not your children *to*
anger lest they cast downe their harte.

22 * Seruantes, be obedient vnto your bo- Ephe. 6. a.
dely masters in all thinges, not with eye tite 2. c.
seruice as men pleasers, but in synglenes 1. pet. 2. c.
of heart, fearing God.

23 And whatsoeuer ye do, do it heartely,
as thogh ye dyd it to the Lord, and not
vnto men.

24 Knowing that of the Lord ye shal re-
ceaeue the reward of inheritāce, for ye ser-
ue the Lord Christe.

25 But he " that doth wronge, shal receaue " The cruel
master.
for

for the wrōge that he hath done: nether is
ther * " respect of personnes *with God.*

Rom. 2. b.
"Whether he
be master or
seruant.

THE IIII. CHAPTER.

*He exhorteth them to be feruent in prayer, to
walke wysely vnto them that are not yet come to
the true knowledge of Christe, and saluteth
them.*

A YE masters, do vnto your seruantes, that
which is iust, and equal, knowing that
ye also haue a master in heauen.

Luk. 18. a. 2 * Continue in prayer, and watch in the
1. thess. 5. c. same with thankes geuyng,

Ephe. 6. b. 3 * Praying also for vs, that God open vn-
2. thess. 3. a. to vs the " doore of vtterance, that we may
"That I may
frely preache
the Gospel. speake the mysterie of Christ, wherfore I
am also in bondes.

4 That I may vtter it, as it becommeth me
to speake.

Ephe. 5. d. 5 * Walke " wysely to them that are with-
"To the com-
moditie of
your neigh-
bours. out, and ^a redeme the tyme.

6 Let your speache *be* gracious alwayes,
" Perteyning
to edification & powdred with " salt, that ye may knowe
how to answer euery man.

^a Bestowe the ty
me wel, which the
malice of men eue
ry where plucketh
from you and cau-
seth you to abuse
it.

B 7 Our deare brother Tychicus shal tel
you of all my busynes, which is a faith-
ful minister, and felowe seruante in the
Lord,

8 Whom I haue sent vnto you for the sa-
me purpose that he myght knowe your af-
fares, and myght comforte your hearts.

Phile. b. 9 * With Onesimus a faithful & a belou-
ed brother, which is one of you. They shal
shewe you of all thinges which are done
here.

10 Aristarchus my prison felowe salu-
T.iii.

teth you, & Marcus, Barnabas systers son- C
ne (touching whom, ye receaued cōmande
mētes, If he come vnto you, receaue him)

^b Yf they only
dyd helpe him to
preache the Gos-
pel at Rome, wher
was Peter? or
those fyue &
twenty yers that
they fayne he
abode at Rome?

11 And Iesus which is called Iustus, w̄ are
of the Circumcision. These ^b onely are my
" workefelowes vnto ȳ kyngdome of God, which were vnto my consolation.

" In preaching
the Gospel.

12 Epaphras the seruant of Christ, which
is one of you, saluteth you, and alwayes la-
boureth feruently for you in prayers, that
ye may stande perfect and full in all, that
is the wil of God.

13 For I beare him recorde, that he hath a D
feruēt mynde towarde you, & toward thē
of Laodicea, and them of Hierapolis.

14 Deare * Lucas the Phisitiō greteth you, 2. *Tim.* 4. c.
and Demas.

15 Salute the brethren which are of Laodi-
cea, and salute Nymphas, and ȳ Churchē,
which is in his house.

16 And when this Epistle is read of you,
cause that it be read in the Churchē of ȳ
Laodiceans also, & that ye lykewyse reade
the epistle " writ from Laodicea.

17 And say to Archippus, Take hede to ȳ
office, that thou hast receaued in the Lord,
that thou fulfyl it.

" Ether to
Paul or els
which they
wolde write
as an answer
to this epistle
sent to the Co-
lossians.

18 The salutation by the hand of me Paul.
Remember my bandes. Grace be with you.
Amen.

Sent from Rome by Tychicus, and Onesius.
mus.

THE

THE ARGUMENT OF THE

first Epistle to the Thessalonians.

After that the Thessalonians had bene wel instructed in the faith, persecutiō, which perpetually followeth the preaching of the Gospel, arose, against the which although they dyd constantly stande: yet S. Paul (as moste careful for them) sent Timothie to strengthen thẽ thẽ, who sone after admonishing h̃i of their estate gaue occasion to the Apostle to cōfirme thẽ by diuers arguments to be constant in faith, & to suffre whatsoeuer God calleth them vnto for the testimonie of the Gospel. exhorting them to declare by their godly lyuing the puritie of their religion. And as the Churche can neuer be so purged, that some cockle remaine not among the wheat, so ther were among them wicked men, which by mouing vayne and curious questions to ouerthrowe their faith, taught falsely as touching this point of the resurrectiō from the dead: wherof he briefly instructeth thẽ what to thinke, earnestly forbidding them to seke curiously to knowe the tymes, willing thẽ rather to watche lest the sodeyn comming of Christ cōme vpō them at vnwares: and so after certein exhortations, and his commendations to the brethern he endeth.



THE FYRST

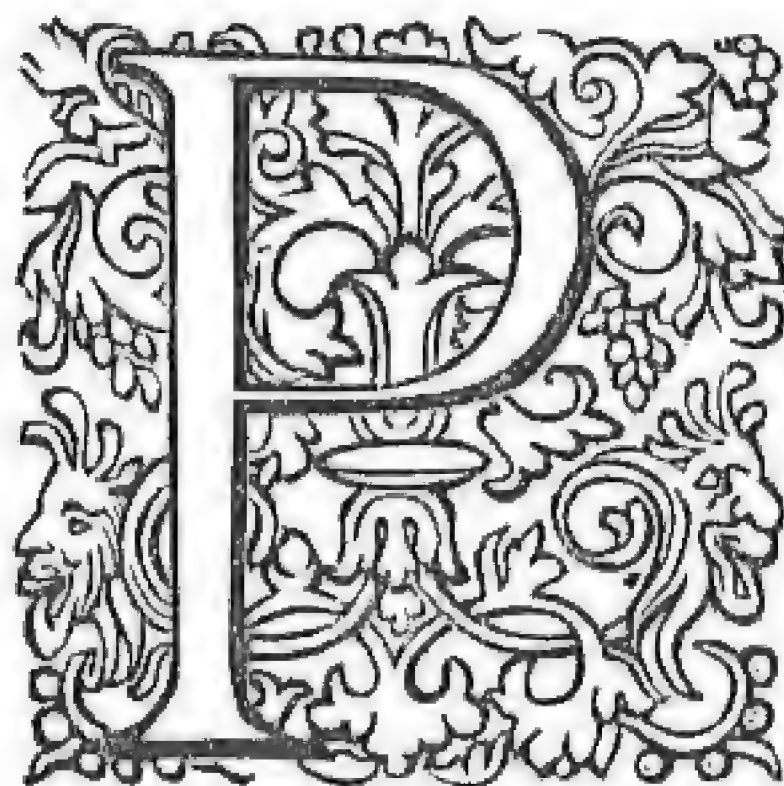
EPISTLE OF PAVL TO

the Thessalonians.

* *

THE FYRST CHAPTER.

He thanketh God for thē, that they are so sted fast in faith & good workes, and receaue the Gospel with suche earnestnes, that they are an exēple to all others.



PAVL and Silu-
anus, and Ti-
motheus, vnto
y^e Church of
the Thessaloni-
ans, *which* is in
God y^e Father,
& in y^e Lord IES-
VS CHRISTE,
grace *be* to you,
and peace from God our Father, and from
the Lord Iesus Christe.

2 * We geue God thanks always for you 2. *Thess.1.a*
all, making * mention of you in our pray- *Philip.1.a.*
ers :

3 With

3 Without ceasyng remembring your effectual faith, and diligent loue and perseuering *which standeth* in y^e hope of our Lord Iesus Christe, in the syght of God our Father.

4 Because we knowe brethren beloued, how that ye *are* elect of God.

5 For our ^a Gospel came not vnto you in worde only, but also in power, and also in the holy Gost, and in much certaintie of perswasion, as ye know after what maner we behaued our selues among you for your sakes.

^a The effectual preaching of the Gospel is an euident token of our election.

C 6 And ye became folowers of vs and of the Lord, and receaued the worde in much affliction, with ^b ioye of the holy Gost:

"Or, patrons. 7 So that ye were as " ensamples to all that beleue in Macedonia and Achaia.

^b To beleue, & to be fully persuaded to haue the gifts of the holy Gost, and ioyfully to suffer for Christs sake are most certeine signes of our election

8 For from you sounded out the worde of the Lord, not in Macedonia and in Achaia only: but your faith also which ye haue vn to God, spred abroad in all quarters, that D it nedeth not vs to speake any thyng at all.

"All the faithful. 9 For " they them selues shewe of you what maner of entring in, we had vnto you,

and how ye tourned to God from idoles, for to serue the " lyuing and true God.

" For idoles are dead things & only fayned fantasies.

10 And for to loke for his Sonne from heauen, whome he raysed frō death, *I meane* Iesus which deliuereth vs frō the wrath to come.

THE II. CHAPTER.

To the intent they sholde not faint vnder the

crosse, he cōmendeth his diligence in preaching, and theirs in obeying. he excuseth his absence, that he colde not come and open his heart to them.

FOr ye your selues knowe brethren, that A
our entrance in vnto you, was not in
vayne.

2 But euen after that we had suffered be-
fore, and were shamfully entreated at *Phi *Act. 16. e.*
lippi (as ye knowe) then were we bolde " in "By his helpe
our God, to speake vnto you the Gospel of and graco
God, wyth muche stryuyng.

3 For our exhortation was not to vse de-
ceite, nor yet wickednes, nether was it with
gyle.

4 But as we were alowed of God, that the
Gospel should be committed *vnto vs* : euen
so we speake, not as they that please men,
but God which tryeth our heartes.

5 Nether yet dyd we euer vse flatteryng
wordes, as ye knowe, nether *dyd we any thīg* B
in coulored couetousnes, God is recor-
de.

6 Nether soght we prayse of men, nether
of you, nor yet of any other :

7 When we myghte haue bene chargea-
ble, as the Apostles of Christe: but we were
gentil among you, euen as a^a nourse cheris-
sheth her chyldren.

^a He humbled
him selfe to sup-
port all things,
without all respec-
te of lucre, euen
as the tender mo-
ther which nour-
ceth her children,
and thinketh no
office to vile, for
her childrēs sake

8 Thus, being affectioned towarde you,
our good wil was to haue dealte vnto you,
not the Gospel of God only : but also our
owne soules, because ye were deare vnto
vs.

9 For ye remember brethren, * our labour, *Act. 10. g.*
& trauayle : for we laboured day & nyght, *1. cor. 4. c.*
because *2. thess. 3. b.*

because we would not be chargeable vnto any of you, & preached vnto you the Gospel of God.

C 10 Ye *are* wytnesses, and so is God, how holyly, and iustly, and vnblamably, we behaued our selues amōge you that beleue.

11 As ye know how that we exhorted, and comforted, and besoght euery one of you, as a father his chyldren.

12 That ye would walke worthy of God, which hath called you vnto his kyngdome and glorie.

13 For this cause also thanke we God with out ceasyng, because that when ye receaued of vs the worde wherwith God was preached, ye receaued it not as the worde of men: but (euen as it was in dede) the worde of God, which worde also worketh in you that beleue.

D 14 For ye brethren, are become folowers of the Churches of God, whych in Iewrie are in Christ Iesus, because ye haue suffered like things of your owne contrey men, as they haue suffered of the Iewes.

15 Whych both kylled the Lord Iesus and theyr owne Prophetes, and haue persecuted vs: and God they please not, and are contrary " to all men.

" And wolde hinder all mē from their saluation.

16 And forbyd vs to preache vnto the Gētils, that they myght be saued, to fulfyl their synnes always: for the wrath of God is^b come on them, euen to the vtmost.

^b He meaneth not this of all the Iewes in general: but of certeyne of them particularly which ceased not after they had put Christ to death to persecute his worde and his ministers.

17 Forasmuche brethren, as we are kept from you for a season, as concernyng the bodily presence, but not in the heart, we^{*} enforced the more to se your face wyth great desire.

Rom. 1. b.

18 And therefore we would haue come vn to you, (I Paul) once or twice: but Satā with stode vs.

19 For what is our hope or ioye, or croune of reioysing? are not" ye it in the presēce of our Lord Iesus Christ at his commyng?

" Therefore I colde not forget you, except I wolde forget my selfe.

20 Yes, ye are our glorie and ioye.

THE III. CHAPTER.

He sheweth how greatlye he was affectioned towarde them both in that he sent Timotheus to them, and also prayed for them.

Vherfore since we could no lenger for beare, we thoght it best to remayne at Athens alone :

2 * And sent Timotheus our brother and minister of God, and our labour felowe in the Gospel of Christe, to stablishe you, and to comfort you touching your faith. *Act.16.d.*

3 That no man should be moued with these afflictions. for ye your selues knowe, that we are euen appoynted there vnto.

4 For verely when we were wyth you, we tolde you before that we shoulde suffre tribulation, euen as it came to passe, and as ye knowe. **B**

His great affection towarde the smale focke.

5 For thys cause when I coulde no lenger forbeare, I sēt *him*, that I myght haue knowledge of your fayth, leste the tempter had tempted you in any sort, and that our labour had bene bestowed in vayne.

6 But nowe lately when Timotheus came from you vnto vs, and declared to vs your fayth, and loue, and how that ye haue good remembrance of vs, alwayes desiring to se

to se vs, as we also desire *to se* you.

C 7 Therfore brethren we had consolation in you, in all our aduersitie and necessitie, through your fayth.

"Yf you perse-
uere in faith.

8 For now are we^a alyue, if ye["] stande stedfast in the Lord.

^a Yf ye remayne constant in faith and true doctrine I shall thinke that all my afflictions be so many pleasures, and shalbe restored from death to life.

9 For what thankes can we recompence to God agayne for you, for all the ioye that we ioy for your sakes before our God,

Ro.1.b.15.e.

10 Night and day * praying exceedingly that we might se you presently, and might["] fulfil that which is lacking in your faith?

"We must dai-
ly growe frō
faith to faith.

11 God hym selfe our Father, and our Lord Iesus Christe gyde our iorney vnto you.

12 And the Lorde increase you and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do towarde you.

Chap.5.d.
1.cor.1.a.

13 * To make your hearts stable and vnblamable, in holynes before God our Father, at the comming of our Lord Iesus Christe with all his Sainctes.

THE IIII. CHAPTER.

He exhorteth them to holynes, innocencie, loue, labour, and moderation in lamenting for the dead, describing the ende of the resurrection.

A FVrthermore we beseche you brethren, and exhorte you in the Lord Iesus, that ye excel more and more, euen as ye haue receaued of vs, how ye ought to walke and to please God.

"And as it were, ouer come
your selues.

^a The greke worde signifieth suche commandements as one receaueth from some man to gyue them in his name to others.

2 For ye knowe what^a commandemēts we

gaue you from our Lord Iesus Christ.

3 * For thys is the wyl of God euen that ye should be holy, and that ye shuld abstaine from fornication. *Rom. 12. a. ephe. 5. a.*

4 That euery one of you should know, how to kepe his " vessel in holynes and honour. "Or, body.

5 And not in the luste of concupiscence, B as do the Gentils which knowe not God.

6 * That no man oppresse and defraude his brother in any matter: for the Lord is a venger of all suche thinges, as we tolde you before tyme and testified. *1. Cor. 6. c.*

7 * For God hath not called vs vnto vncleannes, but vnto holynes. *2. Cor. 1. a.*

8 He therefore that despiceth ^b *these things*, despiceth not man, but God who hath geuen * you his holy Sprite. *1. Cor. 7. g.*

9 But as touching brotherly loue, ye nede C not that I write vnto you: * for ye are taught of God to loue one another. *Iohn. 13. b. and 15. b.*

10 Yea and that thyng verely ye do vnto all the brethren, which are throughout all Macedonia: we beseche you brethren, that ye excel more and more. *1. iohn. 2. b. and 4. b.*

11 * And that ye studie to be quiet, and to medle wyth your owne busines, and to worke with your owne handes, " as we commaunded you. *2. Thess. 3. b.* " And not be idle.

12 That ye behaue your selues honestly toward them that " are without, and that nothing be ^c lackyng vnto you. *"As strangers and infideles.*

13 I woulde not brethren, haue you ignorant concerning them which are fallen a slepe, that ye sorowe not as other do which haue no hope.

14 For if we beleue that Iesus dyed, and rose agayne: euen so them also whych slepe D "in

^b By these precepts of godly life yt appeareth what were the commandements which Paul gaue vnto them.

^c But that ye may be able by your diligence to supply your want and necessitie.

"Or, haue continued constantly in the faith of Christe.

"By raising their bodies out of the graue.

1. Cor. 15. e.

Mat. 24. e.

1. cor. 15. g.

"Meaning them which shall be founde a lyue.

1. Cor. 15. d.

" in Iesus, wil God " bring with him.

15 For this say we vnto you in the^d words of the Lord, * that we which lyue, & are remayning, in the comming of the Lord, shall not preuent them which slepe.

16 For the Lord him selfe shall descend from heauen with a showte, and the voyce of the Archangel and * trompet of God: & the dead in Christ shall rise firste:

17 Then shall we which * liue and remaine be^e caught vp with them also in the cloudes, to mete the Lord in the ayer: & so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these wordes.

^d Which is in the Name of the Lorde, and as he sholde speake him selfe.

^e In this soden taking vp, ther shall be a kynde of mutation of the qualities of our bodies which shall be as a kynde of death.

THE V. CHAPTER.

He enfourmeth them of the daye of dome & coming of the Lord, exhorteth them to watche, and to regard such as preache Gods worde among the.

A **B**Vt of the^a tymes and seasons brethren, ye haue no nede that I wryte vnto you.

2 For ye your selues knowe perfectly, that the * day of the Lord shall come, euen as a thefe in the nyght.

Mat. 24. d.

2. peter. 3. b.

reu. 3. a.

and 16. b.

"That is sodenly and vnlooked fore.

3 For when they shall say, Peace, and all things safe, then commeth on them soden destruction, as the["] trauayling of a woman with childe, and they shall not escape.

4 But ye brethren are not in darkenesse, that that day should come on you as it were a thefe.

B 5 Ye are all the children of light, and the chyldre of the day: we are not of the nyght nether of darknes.

"Here slepe is takē for contempt of saluation.

6 Therefore let vs not " slepe as do other,

^a So muche the more we ought to beware of all dreames and fantasies of men which weary them selues and others in searchig out curiously the tyme that the Lorde shall appeare, al leaging for them selues a vayne prophcie, & most falsely ascribed to Elias, that 2000 yere before the Lawe, 2000 vnder the Lawe, and 2000 after the Lawe the world shall endure.

but let vs watche and be sober.

7 For they that slepe, slepe in the night, and they that be droncken, are droncken in the nyght.

8 But let vs whych are of the day, be sober, * armed with the breste plate of fayth and loue, and wyth hope of saluation as an helmet. *Esai. 59. c. ephe. 6. c.*

9 For God hath not appoynted vs vnto wrath : but to obtayne saluatiō by the meanes of our Lord Iesus Christ.

10 Which dyed for vs, that whether we wake or " slepe, we shoulde lyue together wyth him. *"Here it is taken only to dye, and meaneth of the faithful.*

11 Wherefore exhorte one another, and edifie one another, euen as ye do.

12 We beseche you brethren, that ye knowe them, which labour among you, and haue the ouersyght of you in the Lord, ^b and geue you exhortation. *C*

^b As the flocke is bounde to loue the shepherde, so is it his duetie to teache them and exhorte them in true religion.

13 That ye haue them the more in loue for " their workes sake, and be at peace amonge your selues.

" Wher this canseceaseth, that they worke not, the honor also ceaseth, and they must be expelled as wolues out of the flocke.

14 We desire you brethren, warne them that are vnruely, comforte the feble mynded, forbear the weake, be patiente toward all men.

15 * Se that none recompence euyl for euyl vnto any man : but euer folowe beneuolence, both amonge your selues, and to all men.

Prou. 17. f. 20. a. mat. 5. c. rom. 12. d. 1 pet 3 b.

^c Haue a quiet mynde and conscience in Christe which shal make you reioyce in the myddes of sorrowes. Rom. 5, a. 2. cor. 6. c.

16 ^c Reioyce euer.

17 * Pray continually.

D Luke. 18. g. eccle. 18. a. colo. 4. a. Rom 8. f. phil. 1. d. mat. 5. b.

18 In all thynges geue thanks : for thys is the * wyl of God in Christ Iesus toward you.

19 Quenche

- 19 Quenche not that ^d Sprite.
^{"The preaching of the worde of God.} 20 Despice not ["] propheciing.
 21 Examen all thinges, & kepe that which is good.
 22 Abstayne from all kynde of euil.
^{Chap. 3. d.} 23 That God ^{*} of peace sāctifie you through
^{1. cor. 1. b.} out: and I pray God that your ^e whole ["] spri-
^{"Or mynde.} te both soule and body, be kept fautlesse vnto the cōming of our Lord Iesus Christ.
^{Nom. 15. c.} 24 ^{*} Faythful is he which called you, which
^{1. cor. 1. b.} wyl also do it.
 25 Brethren, praye for vs.
 26 Grete all the brethren wyth an holy kysse.
 27 I charge you in the Lord, that thys epistle be read vnto all the brethren the Sainctes.
 28 The grace of the Lord Iesus Christ *be* with you. Amen.

^d God that hath geuen his Spirite to his elect wil neuer suffer it to be quenched, but hath reueiled by what meanes it may be maynteyned, that is, by suche exhortations as these, & by continual increase in godlynes.

^e Then is a man fully sanctified & perfect, when his minde thinketh nothing: his soule, that is, his vnderstāding and wil, couet nothing: nether his body doth execute any thing contrary to the wil of God.

The fyrst epistle vnto the Thessalonians.
 sent from Athens.

V.ii.

- 19 Quenche not that ^d Sprite.
- ^{"The preaching of the worde of God.} 20 Despice not ["] propheciing.
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- 22 Abstayne from all kynde of euil.
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- 28 The grace of the Lord Iesus Christ *be* with you. Amen.

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The fyrst epistle vnto the Thessalonians.
sent from Athens.

V.ii.

THE ARGUMENT OF THE

seconde Epistle to the Thessa.



LEST the Thessalonians shulde thinke that Paul neglected them, because he went to other places, rather then came to them, he writeth vnto them, and exhorteth them to pacience & other fruits of faillh, nether to be mo ued with that vayne opinion of such as taught that the comming of Christ was at hand, forasmuche as before that day there shulde be a fullīg away from true religion, euen by a greate part of the worlde, and that Antichrist shulde raigne in the temple of God. finally commending him selfe to their prayers, and encouraging them to constācie, he willeth them to correct suche sharpely, as lyue idely of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicat.

THE

THE SECONDE

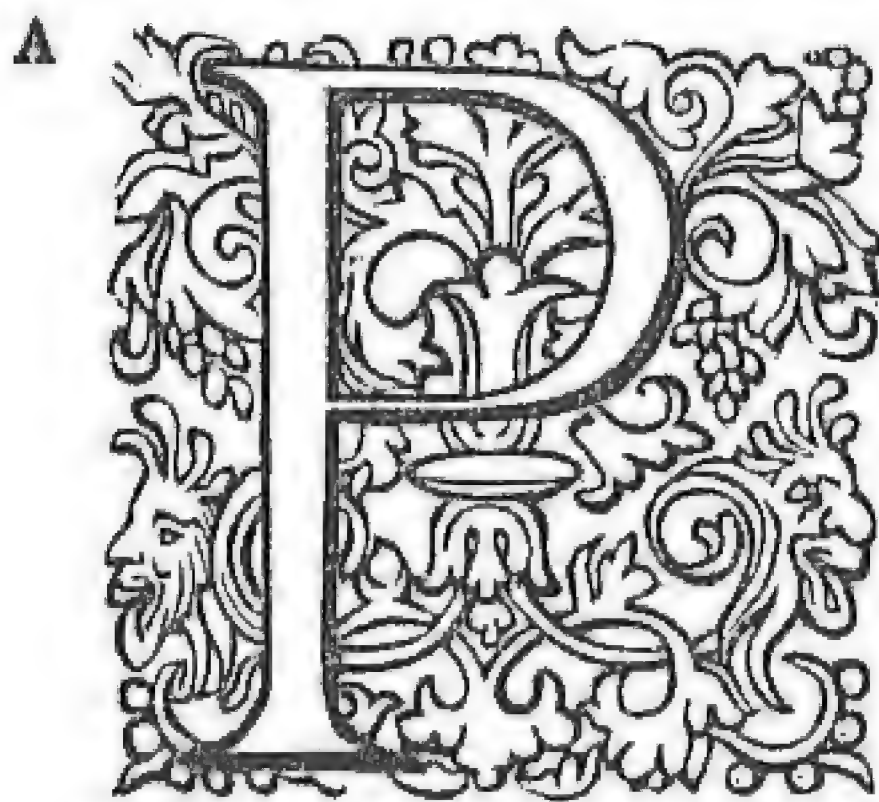
EPISTLE OF PAVL TO

the Thessalon.

* * *

THE FYRST CHAPTER.

He thanketh God for their fayth, loue, and pacience, he prayeth for the encrease of the same, and sheweth what fruit shal come thereof.



PAVL AND
Siluanus, &
Timotheus,
vnto the
Churche of
the Thessalo-
nians, *which*
is in God our
Father, and
in the Lord

Iesus Christe :

2 Grace *be* to you, and peace from God our Father, and from the Lord Iesus Christ.

1. *Thess. 1. a.* 3 * We are bounde to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth exceedingly, and the loue of euery one of you toward another abundeth.

B 4 So that we our selues reioyce of you in
V.iii.

THE SECONDE EPISTLE

the Churches of God, *that is*, of your paciēce and fayth in all your persecutions and tribulations that ye suffre.

^a The faithful by their afflictions se, as in a clear glasse the ende of Gods iuste iudgement, when as they shal raygne with Christ which haue suffered with him, and the wicked shal feele his extreme wrath and vengeance.

5 * Which is a ^a token of the rightuous iudgemēt of God, that ye are counted worthy of the kingdome of God, for which ye also suffre. *Iude u.*

6 For it is verely a ryghtuous thyng with God, to recompence tribulation to them that trouble you: **C**

7 And to you which are troubled, reste wyth vs * when the Lord Iesus shal shewe him selfe from heauen wyth hys myghty " Angels, *1. Thess. 4. d.*

8 In flamynge fyre, rendryng vengeance vnto them that do not knowe God, neither obeye vnto the Gospel of our Lord Iesus Christe.

" By whome he declareth his might.

9 Whych shalbe punished wyth * euerlasting damnation, from the presence of the Lord, and from the glorie of hys power. *Luk. 16. d. wisd. 4. c.* **D**

10 When he shal come * to be glorified in hys Sainctes, and to be made maruelous in all them that beleue (because our testimonie was beleued of you) in that day. *Mat. 25. c.*

^b The fre beneuolence of Gods goodnes, comprehendeth his purpose, his predestination and vocation: the worke of faith conteyneth our iustification: to the which God addeth glorificatiō and all these he worketh of his mere grace through Christe.

11 Wherefore, we praye alwayes for you, that our God make you worthy of this calling, and fulfyl ^b all the fre beneuolence of his goodnes, and the " worke of fayth, with power.

" Faith is Gods wōderful worke in vs.

12 That the Name of our Lord Iesus Christe may be " glorified in you, and ye in him through the grace of our God, and of the Lord Iesus Christe.

" As the head with the body.

The

THE II. CHAPTER.

He sheweth thē that the day of the Lord shal not come tyl the departing from the faith come fyrst, and the kyngdome of Antechrist: and therefore he exhorteth them not to be deceaued, but to stande stedfast in the thinges that he hath taught them.

A **V**e beseeche you brethren, by the coming of our Lord Iesus Christ, & in that we shal assemble vnto him,

2 That ye be not sodēly moued from your mynde, and be not troubled nether by " spirit, nether by " wordes, nor yet by letter w̄ should seme *to come* from vs, as thogh the day of Christe were at hande.

'Of false re-
uelation, or
dreames.
" Which are
spokē or writ-
ten.

*Mat. 23. a.
mar. 13. d.
luk. 21. d.
ephe. 5. b.*

3 * Let no man deceaue you by any meanes, for *the day of Christ shal not come*, except there come a departing fyrst, & that that a sinful man be disclosed, the sonne *I say* of perdition.

4 Which is an aduersarie, and is exalted aboue all that is called God, or ȳ is worshypped: so that he shal syt as God in the temple of God, and beare in hand that he is God.

a This wicked Antechrist cōprehendeth the whole succession of the persecuters of the Church, and all that abominable kyngdome of Satā, wherof some were beares, some lyōs, others leopar-des, as Daniel describeth them.

B 5 Remember ye not, that when I was yet with you, I tolde you these thinges?

6 And now ye knowe what b withholdeth: euen that he might be vttered at his tyme.

b Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lord was nye, and so the redemption of the Church, S. Paul teacheth thē to loke for this horrible dissipation before, and therefore rather to prepare them selues to patience, then to rest and quietnes.

"Priuely.

7 For the mysterie of the iniquitie doth already " worke, onely he w̄ now letteth, *shal let* til he be taken out of the way.

8 And then shal that wicked man be vttered, * whom the Lord shal consume with ȳ " Sprite of his mouth, and shal destroye

*Esa. 11. a.
"That is, with
his worde.*

him with the appearance of his comming.

9 *Euen him* whose cōmyng is by the working of Satan, with all power, * sygnes, and *Mat. 24. b.* lying wonders.

10 And in all deceauablenes of vnrightousnes, amōge them that " perishe: because "Satans power is limited. they receaued not the loue of the truth, that they myght be saued.

11 And therefore God shal sende them strō C ge delusion, that they should beleue lyes,

12 That all they myght be damned which beleued not the trueth, but had " pleasure " Delited in false doctrine. in vnrightousnes.

* The fonteyn of our election, is the loue of God: the sanctificatiō of the Spirit, & beleuing the trueth, are testimonies of the same election.

13 But we are bounde to geue thanks alway to God for you brethren * beloued of the Lord, for because that God hath from " the begynnyng chosen you to saluation, through sanctifying of the Sprite, and the faith of " trueth,

" Before the foundatiō of the worlde.
" Or, Gospel.

14 Wherunto he called you by " our Go- D "By our preaching. spel, to obtayne the glorie of our Lord Iesus Christ.

15 Therefore brethren stande faste, and kepe the " instructions which ye haue learned: whether it were by our preaching, or by epistle. " Or, doctrine, 1. thess. 2. a.

16 Our Lord Iesus Christ him self, & God our Father which hath loued vs, and hath geuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in all doctrine and good doing.

THE III. CHAPTER.

He desireth them to pray for hym that the Gospel may prosper, and geueth thē warning to reprove the ydle, and so wisheth thē all wealth.

Furthermore

Ephe. 6. c.
colos. 4. a.

A **F**urthermore brethrē praye for vs, that the worde of God may haue fre passage, and be glorified, as it is with you.

2 And that we may be deliuered from vnreasonable and euil men : for all men haue

"Although they
boast thē sel-
ues therof.

not " faith :

" From the
flaighes of
Satan.

3 But the Lord is faythful, which shal sta-
blysshe you, and kepe you from " euyl.

4 We haue confidence through the Lord
to youwarde, that ye both do, and wil do,
that which we commande you.

5 And the Lord guyde your hearts to the
loue of God, and the weating for of Chri-
ste.

B 6 We commande you brethren in the Na-
me of our Lord Iesus Christ, that ye with-
draw your selues from euery brother that
walketh inordinately, and not after the

"Which is, to
trauail, if he
will eate.

" instruction which he receaued of vs.

1. Cor. 11. a.

7 For ye your selues knowe * how ye ought

1. thes 4 c.

to folowe vs : * for we behaued not our sel-
ues inordinately among you,

Act. 20. f.

1. cor. 4. c.

8 Nether " toke we breade of any man for
nought : but wrought with labour & trauaile

2. thes. 2. b.

"Or, ate.

nyght and day, because we would not be
chargeable to any of you :

1. Cor. 12. b.

9 Not, but that we had auctoritie : * but to
make our selues an ensample vnto you, to
folowe vs.

C 10 For when we were with you, this we
warned you of, yf yf there were any which
wolde not^a worke, that *the same should* not
eat.

11 For we heard say, that there are some,
which walke among you inordinately, &
worke not at all, but are busy bodyes :

12 Them that are suche, we commande &

^a Thē by the wor-
de of God none
ought to lyue ydel-
ly, but ought to gy-
ue him selfe to so-
me vocation, to
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and to do good to
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exhorte by our Lord Iesus Christe, ȳ they worke with quietnes, and eat their owne breade :

13 *And brethrē be not wery in wel doing. *Gal. 6. c.*

14 If any man obey not our sayinges, send D vs word of him by a letter: * & haue no cō *Mat. 18. c.*
pany with him, that he may be ashamed. *1. cor. 5. c.*

^b The ende of excommunication is not to dryue from the Church suche as haue fallen, but to wone them to the Church by amendement.

15 Yet count him not as an ^b enemy: but warne him as a brother.

16 Now the Lord of peace geue you pea- *Excommuni-*
ce alwayes, by all meanes, ȳ Lord be with cation.
you all.

17 The salutation of me Paul, with myne owne hande, which is the " token in all epi- " Whether
stles: so I write. they be my
Epistles or
other mens.

18 The grace of our Lord Iesus Christ be w̄
you all. Amen.

The seconde Epistle to the Thessalonians,
sent from Athens.

THE ARGVMENT OF THE

first Epistle to Timothie.

IN writing this Epistle Paul seemed not only to haue respect to teache Timothie, but chiefly to kepe other in awe which wolde haue rebelled against him, because of his youthe. And therefore he doth arme him aginst those ambitious questionistes, which vnder pretence of zeale to the Lawe disquieted the God by with folishe and vnprofitable questiōs, whereby they declared, that professing the Lawe they knewe not what was the chief ende of the Lawe. and as for him selfe he so confesseth his vnworthines,

exhorte by our Lord Iesus Christe, ȳ they worke with quietnes, and eat their owne breade :

13 *And brethrē be not wery in wel doing. *Gal. 6. c.*

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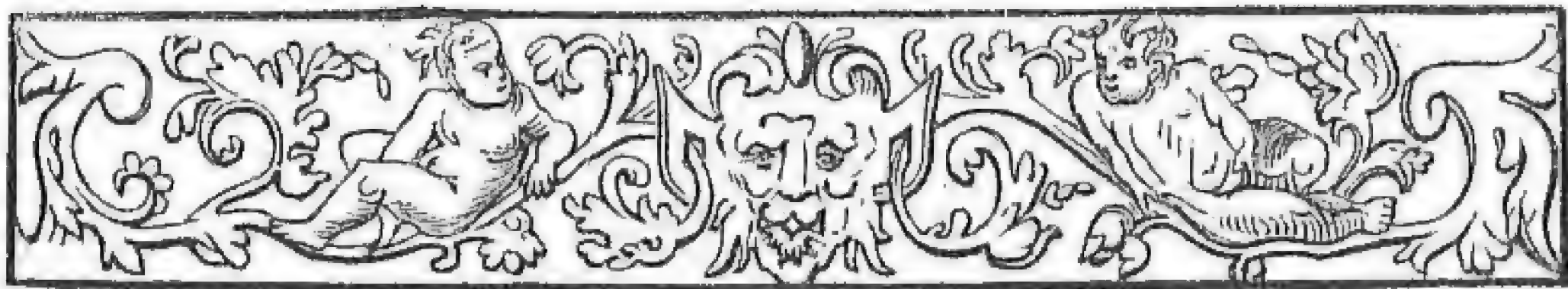
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things, that he sheweth to what worthines the grace of God hath preferred him, and therefore he willeth prayers to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ to them all, is indifferent to all, as his Apostleship, which is peculier to the Gētils, witnesseth. And forasmuche as God hath left ministers as ordinarie meanes in his Church to bring mē to saluation, he describeth what maner of men they ought to be, to whome the mysterie of the Sonne of God manifested in fleshe is committed to be preached. After this he sheweth him what troubles the Church at all tymes shal susteyne, but specially in the later dayes, whē as vnder pretence of religion mē shal teache things contrary to the worde of God. This done, he teacheth what wydowes sholde be receaued or refused to minister to the sicke: also what elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any, also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of riche mē, and aboue all things he chargeth him to beware false doctrine.



THE FYRST

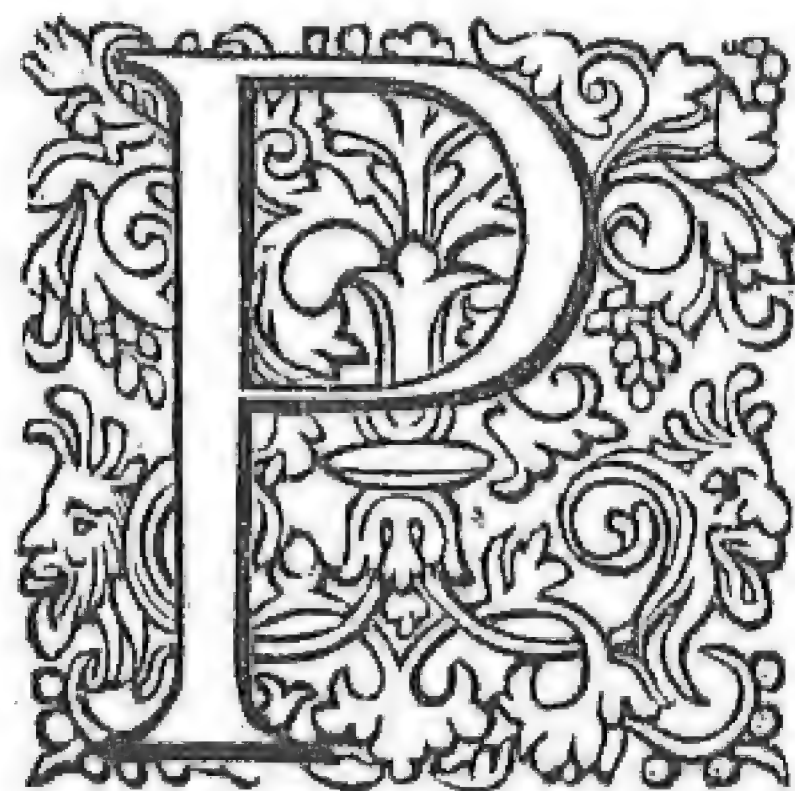
EPISTLE OF PAVL

to Timothie.

* *

THE FYRST CHAPTER.

He exhorteth Timothie to wayte vpon his office, namely, to se that nothinge be taught but Gods worde, &c. declaring that faith, with a good conscience, charitie, and edification are the ende therof, and admonisheth of Himeneus and Alexander.



PAVL an Apos- A
tle of IESVS
CHRIST, by the
cōmissiō of God
our Sauour, &
of our Lord Ie-
sus Christe,
which is * our *Act 16.a.*
hope: *colos. 1.d.*

2 Vnto Ti-
mothie his natural sonne in the faith:
grace, mercie, and peace *be to thee*
from

from God our Father, and Christe Iesus our Lord.

3 As I besoght thee to abyde styl in Ephe sus when I departed into Macedonia, *euen so do*, that thou mayest commāde some, that they teache no nother doctrine.

*Chap. 4 b.
tit. 1. d.
Chap. 6. a.*

4 Nether that they geue hede to * fables and genealogies * which are endlesse, and brede doutes more then Godly edifying which is by faith :

*Rom. 13. c.
" Or, of the
Lawe.*

5 For * the ^a ende of the " Commandement is loue out of a pure heart, & of a good cō science, and of faith vnfayned :

B 6 From the which thinges some haue er red, and haue turned vnto vayne iange lyng.

7 Because they would be doctours of the Lawe, and yet vnderstande not what they speake, nether where of they affirme.

Rom. 7. c.

8 We * knowe, that the Lawe is good, yf a man vse it lawfully.

*Gala. 3. d.
exo. 15. a.*

9 Vnderstanding this, how that y * Lawe is not geuen vnto a ^b righteous man, but vnto the lawles and disobediēt, to the vn godly, and to " synners, to vnholly, and vn cleane, to " murtherers of fathers, and mo thers, to manslears,

*"Such as one ly delite in synning.
"Or, beaters.*

10 To whoremongers, to them that defy le them selues with mākynde, to men stea lers, to lyers, to periured, and yf there be any other thinge, that is contrary to hole some doctrine :

Chap. 6. c.

11 *VVhich* is according to the glorious Gospel of the * blessed God, which Gospel is committed vnto me.

C 12 Therefore ^c I thanke him, which hath made me stronge, *that is* Christe Iesus our

^a Because these questionistes pre ferred their curi ous fables to all other knowlage, & beutified thē with the Lawe as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which can not be without a good cō sciēce, nether a go od conscience with out faith, nor faith without the worde of God.

^b Whose hartes Gods Spirit doth direct to do that willingly which the Lawe requir eth: so that their Godly affectiō is to them as a Lawe without farther cō straint.

^c He declareth to Timothie the ex cellent force of Gods Spirit in thē whome he hath chosē to beare his worde, althogh be fore they were Gods vtter enne mies, to encourage hī in this bataille that he shulde fight against all infideles & hypo crites.

Lord : for he counted me faithful, and put me *in his* seruice,

13 When before I was a blasphemmer, and a persecuter, and an oppresser. but he shewed mercie on me : for I dyd it" ignorantly through vnbeliefe. " Not knowīg that I foght against God.

14 Yet y grace of our Lord was more abundant with " fayth and " loue w̄ is in Christ Iesus. "Which chased away infidelitie.

15 This is a true saying, and by all meanes worthy to be receaued, y * Christ Iesus came into the world to saue sinners, of whom I am chiefe. "Which ouer came cruel-
tie.
Mat. 6. b.
mar. 2. c.

16 Notwithstanding, for this cause was mercie geuen vnto me, that Iesus Christ D should fyrst shewe on me all " longe paciē ce, vnto the ensample of them which shal in tyme to come, beleue on hym vnto eternal lyfe. " Or, mercie.

17 So then vnto the kynge euerlasting, immortal, inuisible, vnto God, which is only wise, *be* honour and prayse for euer, and euer. Amen.

18 This cōmandement commit I vnto thee sonne Timothie, accordyng to the ^d prophecies, which in tyme past were prophecied of thee, that thou by them shouldest fyght a good fyght,

19 * Hauing " faith and good conscience, w̄ some haue put away from them, and as concerning faith haue made shypwrake. Chap. 3. c.
"That is soun-
de doctrine.

20 Of whose nombre is Hymeneus, and Alexander, * which I haue " deliuered vnto Satan, that they might learne not to blaspheme. 1. Cor. 5. b.
"Excommuni-
cat, and cast
out of the
Churche.

^d It appeareth that the vocation of Timothie was approued by notable prophecies which thē were receiued in the primitive Church, As Paul & Barnabas by the oracle were appointed to go to the Gentils.

THE II. CHAPTER.

He exhorteth to pray for all men, how, and wherefore. As touching the apparel and modestie of women.

- A **I** exhort therefore, that about all things, supplications, prayers, intercessiōs, and geuyng of thankes be had for ^a all men.
- Iere. 29. c. baruc. 1. e.* 2 * For ^b kynges, and for all that are *therefore* in auctoritie, that we may lyue a quiet and a peaceable lyfe, in all godlynnes & honestie.
- 3 For this is good & accepted in the sight of God our Sauour,
- 1. Pet. 3. b. "As, Iewe, & Gentil: poore and riche.* 4 * Which wil haue " all mē saued, and to come vnto the knowledge of the truth.
- B 5 For there is one God, and one Mediatour betwene God and man, *which is the*
- " Who being God was made man. "Which beleue.* " man Christ Iesus,
- 6 Which gaue him self a raunsome for all " men, ^c *which is* that testimonie appointed at his tyme.
- 2. Tim. 1. c.* 7 * Of the which testimonie I am ordeined a preacher and an Apostle (I tel the trueth in Christ, and lye not) a teacher *I meane* of the Gentiles in faith and veritie.
- 8 I wil therefore ȳ the mē pray euery where lifting vp pure handes without wrath, or douting.
- 1 Pet. 3. a.* C 9 * Likewyse also the women, that they araye them selues in comely apparel, with shamefastnes and modestie, not with broyded heare, other golde, or pearles, or costly araye:
- 10 But (as becommeth women ȳ professe the feare of God) with good workes.

^a That is, of euery degre, & of all sortes of people.

^b Although they persecute the Church of God, so it be of ignorance, els if they do it maliciously, as Iulianus apostata, they may not be prayed fore. Gal. 5. b. 1. thes. 2. b. 2. tim. 4. c. 1. iohn 5. d.

^c Which the Prophetes testified, that Christe shuld offre him selfe for the redemptiō of man at the tyme that God had determined.

11 Let the woman learne in silence with all subiection.

12 * I suffre not a woman to["] teache, nether to vsurpe auctoritie ouer the man, but for to be in silence. 1. Cor. 14. g.
"Publykly.

13 For *Adam was fyrst formed, and then Eue. D
Gen. 1. d.
Gen. 3. a.

^d The womā was first deceaued, & so became the instrument of Satā to deceaue the man, and thogh therefore God ponisheth thē with subiection: yet if they be faithful and godly in their vocation, they shal be saued.

14 * And Adam was ^d not deceaued, but ^y woman was deceaued, and was made gilty of the transgression.

15 Notwithstanding, through bearing of children["] they shalbe saued, so they continue in faith, loue, and holynes with modestie "Women.

THE III. CHAPTER.

He declareth what is the office of ministers, and as touching their families, the dignitie of the Church, and the principal point of the heavenly doctrine.

^a With a feruent zeale to proffit the Church of God, wher soeuer he shal call him.

THIS is a true saying, * If a man ^a desire the office of a["] bishoppe, he desireth a worthie worke. A
Tite 1. b.
"Whether he be Pastor or Elder.

2 A byshop therefore must be faultlesse, the housband of["] one wyfe, watching, sober, modest, harberous, apt to teache, "For in those contreis at that tyme so me men had mo then one.

3 Not geuen to wyne, no fighter, not geuen to fylthy lucre: but gentle, abhorring fyghtyng, abhorring couetousnes,

4 One that can rule his owne house honestly, hauyng children vnder obedience with all honestie.

5 For yf a man can not rule his owne house, how shal he care for the Church of God? B

6 He may not be a yonge["] scholer, lest he swel, "In the doctrine of faith.

swel, and fall into the ^b condemnation of the deuyl.

^b Lest being proude of his degre he be lykewyse condēned as the deuyl was for lifting vp him selfe by pride.

"As being dif-
famed shulde
become impu-
dent, and do-
muche har-
me.

Chap. 1. d.

7 He must also be wel reported of amōg them which are without, lest he fall into rebuke, and the snare of the deuyl.

8 Lykewyse must Deacons be honest, not double tonged, not geuen vnto muche wyne, nether to fylthy lucre.

C 9 * But ^c hauing the mysterie of the faith in pure conscience.

^c Hauing the true doctrine of the Gospel, and the feare of God.

10 And let them fyrst be proued, and thē let them minister, yf they be founde faultlesse.

"Of the bis-
shopes and
Deacons.

11 Euē so must their["] wyues be honest, not euyl speakers, but sober, & faithful in all thinges.

12 Let the Deacons be the housbandes of one wyfe, and suche as can rule their children wel, and their owne housholdes.

13 For they ^y haue ministered wel, get thē selues a good degree, and great libertie in the faith, which is in Christ Iesus.

D 14 These thinges write I vnto thee, trusting to come very shortely vnto thee :

15 But and if I tary longe, that then thou mayest yet haue knowledge, how thou ogh test to behaue thy selfe in ^y house of God, which is the Church of the lyuing God, the ^d pyllar and ground of trueth.

^d This is spoken in respect of men, for as muche as in this worlde the trueth only remaineth in the Church, by reason of Gods worde : for otherwise Christe is the foundation, & the corner stone, which both beareth, & maīteyneth his Church.

"Approued iu-
ste in that he
was not only
a mā, but
God also.

16 And without nay, great is the mysterie of Godlynnes : God is shewed in the fleshe, ^y iustified in ^y Sprite, sene of Angels, preached vnto ^y Gētiles : beleued on in earth, and receaued vp in glorie.

THE IIII. CHAPTER.

He teacheth him what doctrine he ought to flie,

X.i.

and what to followe: & wher in he ought to exercise him selfe continually.

THe Spirite speaketh euydently, that in ^A ^{2. Tim. 3. a.} ^{2. pet. 2. a.} ^{inde c.} ^{" False teachers.} ^{the} later tymes some shal depart frō the faith, and shal geue hede vnto " sprites of errour, and doctrines of deuils,

^a Their dull consciences first waxed harde, the after, cāker and corruptiō brede therin, last of all it was cut of with an hote yron.

2 Which speake false through hypocrisie, and haue their ^a consciences burned with an hote yron :

3 Forbydding to mary, *and commanding* to abstayne from meates which God hath created to be receaued with geuyng thankes, of them which beleue and knowe the trueth.

4 For all the creatures of God are good, ^B and nothing *ought* to be refused, yf it be receaued with thankesgeuyng.

5 For it is " sanctified by the worde of God, and prayer. ^{" Vnto vs, which receaue it, as at Gods hādes.}

6 If thou put the brethren in remēbrance of these thinges, thou shalt be a good minister of Iesus Christe, which hast bene nourished vp in the wordes of faith, and of good doctrine, which doctrine thou hast continually folowed.

7 *But cast away prophane, and olde wyues fables : and exercise thy selfe vnto godlynes. ^{Chap. 1. a.} ^{6. d.} ^{2. tim. 2. d.} ^{tite 3. c.}

8 For bodely exercise profiteth lytle : but ^C godlynes is profitable vnto all thinges, as a thing which hath promise of the lyfe ^{the} is now, and of the lyfe to come.

9 This is a sure saying, and of all parties worthy to be receaued.

10 For therfore we labour and suffre rebuke, because we haue sure hope in the lyuing

lyuing God, which is the ^b Sauour of all men, but specially of those that beleue.

^b The goodnes of God declareth it selfe towards all men: but chiefly towarde the faithful by preseruing them, and here he meaneth not of li-
fe euerlasting.

11 These thinges commande and teache.

12 Let no man despice thy youth, but be vnto them that beleue an ensample, in

" In, Godly zeale or gifts of the Spirit.

worde, in conuersation, in loue, in ["] sprite, in faith, and in purenes.

13 Tyl I come, geue attendāce to reading, to exhortation, and to doctrine.

" And reuelation of the holy Gost.

D 14 Despice not that gyft that is in thee, which was geuen thee ["] by prophecie with the laying on of the hādes, by the ^c Eldership.

^c Vnder this name he conteyneth the whole ministe-
rie of the Church which was at Ephe-
sus.

15 These thinges exercise, & geue thy selfe vnto thē, that it may be sene how thou profitest among al men.

16 Take hede vnto thy selfe, and vnto learning, and continue therin: for yf thou shalt so do, thou shalt saue thyselfe, & thē that heare thee.

THE V. CHAPTER.

He teacheth him how he shal be haue him selfe in rebuking all degrees. An ordre concerning widowes, the establishing of ministers, the gouernance of his body, & the iudgement of synnes.

A **R**Ebuke not an elder, but exhort him as ^a a father: & the yonger men as brethrē.

2 The elder womē as mothers, the yonger as sisters, with all purenes.

" Take care for them.

3 " Honour wydowes, which are true wydowes.

4 If any wyddowe haue chyldren or nefues, let ^a them learne first to shewe godlynnes towarde their owne houses, and to re-

^a Paul willeth that the wydowes put the Church to no charge which haue ether childrē or kynsfolkes, that are able to releue thē, but that the children nourishe their mother or kynsfolkes according as nature byndeth them.

compence their kynred : for that is an honest thing and acceptable before God.

5 She that is a very wyddow and frendlesse, putteth her trust in God, and continueth in supplications and prayers nyght and day.

6 But she that lyueth in pleasure, is " dead, ^{"Because she is vtterly vnprofitable.} euen yet alyue,

7 These thinges therfore cōmande, that they may be wythout faut.

8 If there be any that prouideth not for his owne, and namely for them of his housholde, the same denieth the faith, and is worsse then an infidel.

9 Let no wyddowe be chosen vnder thre- **B** score yere olde, and suche a one as was the wyfe of ^b one man :

^b He meaneth such wyddowes which beīg iustely diuorced frō their first housbands maried agayne to the slander of the Churche: for els he doth not reprove the wyddowes that haue bene oftener maryed then once.

10 And wel reported of in good workes : if she haue norysshed her children, if she haue bene liberal to strangers, if she haue wasshed the Sainctes fete, if she haue ministred vnto them which were in aduersitie, if she were continually geuen vnto all manner good workes.

11 The yonger wyddowes refuse : for whē they haue begōne to waxe " wanton against ^{" Forgetting their vocation,} Christe, they wil mary :

^c Not onely haue slādered the Churche in leauing their charge, but haue forsakē their religion, & therefore shalbe punished with euerlasting death.

12 Hauing ^c damnation, because they haue broken the first faith.

13 And also they learne to go from house to house ydle : yea not ydle only, but also triffling, and besibodies, speakyng thinges which are not comely.

14 I wyl therfore that the yonger women **C** mary and beare children, & geue none occasion to the aduersarie to speake euil.

15 For many of them are alredy turned backe,

backe, and are gone after Satan.

16 And yf any man or woman that beleueth haue wyddowes, let them minister vn to them, and let not the Church be charged, that ye may haue sufficient for them that are wyddowes in " dede.

" Which are without all mā's helpe & succour.

17 The Elders that rule wel, are worthy of double honour, moste specially they which labour in the worde and teaching.

Deut. 25. d.
1. cor. 9. a.

18 For the Scripture sayeth, * Thou shalt not mousel the mouthe of the oxe that treadeth out the corne. And, * The labourer is worthy of his rewarde.

Mat. 10. b.
luk. 10. b.

19 Against an Elder ^d receaue none accusation, but vnder two or thre witnesses.

" Chiefely the ministers and so all others.

20 Them that sinne," rebuke openly, that other may feare.

D
Chap. 6. c.

21 * I testifie before God and the Lord Iesus Christ and y^e elect Angels, that thou obserue these thinges without preferring one to another, and do nothing parcially.

" In admittig them without sufficiēt trial
" Frō iuste offence.

22 Lay handes sodenly on no man," nether be partaker of other mens sinnes, kepe thy selfe " pure.

23 Drincke no longer water, but vse a litte wine for thy stomakes sake, & thine often diseases.

" As Simō the sorcerer.

24 Some mens sinnes are open " before hāde, and go before vnto iudgement: some mens sinnes ^e folowe after.

25 Likewyse also good workes are manifeste before hāde, and thev that are other wise, can not be hid.

^d Except that he which doth accuse him, haue at lest two witnesses which promes, with the accuser to proue that which they laye to his chardge.

^e Their sinnes followe, which for a tyme haue deceaued the Godly, and after are detected as Saul, Iudas, & other hypocrites.

THE VI. CHAPTER.

*The dutie of seruantes towarde their masters.
Against suche as are not satisfied with the*
X.iii.

worde of God. Against couetousnes, of true godlynnes, and contentation of mynde. a charge geuē to Timothie.

LEt as many seruātes as are vnder the yo^Λke, counte their masters worthy of all *Ephe.6.a. colos.3.b. 1.pet.2.d.* honour, that the Name of God, & his doctrine be not euyl spoken of.

2 Se y they which haue beleuing masters, despice thē not, because they are brethren: but the rather do seruice, forasmuche as they are faithful, and beloued, and partakers of the["] benefite. These thinges teache and exhorte. *" Of the grace of God, as their seruāts are.*

3 If any man teache other doctrine, and is not content with the wholsome wordes of our Lord Iesus Christe, & with the doctrine, which is according to godlynnes:

4 He is pufte vp and knoweth nothing: B but wasteth his braines about^{*} questiōs & *Chap. 1. a.* strife of wordes, wherof sprynge enuie, strife, raylinges, euil surmisinges,

5 Wayne disputatiōs of men with corrupt mindes, and destitute of the trueth, which thynke that lucre is godlynnes. from suche separate thy selfe.

^a They that measure religion by riches, are here taught, that only religion is the true riches. 6 ^a Godlynnes is great riches, if a man be content with that he hath.

7 ^{*} For we broght nothing into the worlde, and it is certeyne, that we can cary no thing out. *Iob. 1. d. pro. 27. d. eccle. 5. c.*

8 When we haue fode and rayment, let vs therwith be content.

9 They that wil be riche, fall into temptation and snares, and into many folyshe & noysome lustes, which drowne men in perdition and destruction.

10 For

10 For couetousnes of money is the rote of all euil, which while some luste after, they erred from the faith, and perced them selues throwe with many sorowes.

" Whome
Gods Spirit
doth rule.

11 But thou ò" mā of God, flye suche thinges : and folowe rightuousnes, godlynes, faith, loue, pacience, and meaknes.

12 Fyghte the good fight of faith : laye hāde of eternal life, wherunto thou art also called, and hast professed a good profession before many witnesses.

Chap.5.d.

13 *I geue thee charge in the sight of God, which quickneth all thinges, and before Iesus Christ which vnder Poncius Pilate

Mat.27.b.

* witnessed a good wytnessyng,

iohn 18.g.

14 That thou kepe this commandement, and be without spot & vnrebukeable, vntyl the famous appearing of our Lord Iesus Christ.

Chap.1.b.
reue.17.d.
19.c.

15 Which appearing (when the tyme is come) he shal shewe, that is * blessed & prince only, ^b Kyng of kynges, and Lord of lordes,

Iohn 1.b.
1.iohn.1.a.

16 Which only hath immortalitie, and dwelleth in the lyght that no man can at-
tayne vnto,* whome neuer mā saw, nether can se, vnto whome be honour and power euerlasting. Amen.

^b By this mightie power of God the faithful are admonished boldely to stande in their vocation, although the worlde, Satan, and hell rage against them.

"In thīgs per-
teyning to
this life.

Mar.4.b.
luk.22.b.

D 17 Charge thē ȳ are ryche " in this world, that they be not high minded, and ȳ they * trust not in the vncertain riches, but in ȳ liuing God (which geueth vs, abundantly all thinges to enioye,)

"Or, be com-
municatiue.
Mat.6.c.
luk.6.b.

18 That they do good, and be riche in good workes, and redye to geue and " distribute.

19 * Laying vp in store for them selues a

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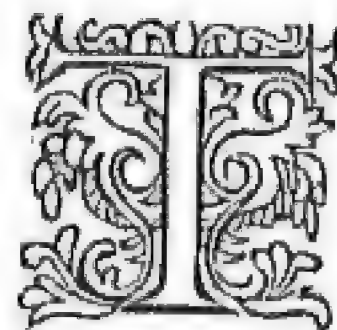
20 O Timothie : saue " that w̄ is geuē thee "The gifts of
to kepe, and * auoyde vngostly vanities of God for the
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so called, *Chap. 1. a.*
4. b.

21 Which science whyle some professe, "As when que
they haue erred as concerning the faith. stion engen-
Grace be with thee. Amen. dreth questiō.

The first Epistle to Timothie sent frō Lao-
dicea, which is the chiefest citie of
Phrigia Pacaciana.

THE ARGVMENT OF THE

seconde Epistle to Timothie.



He Apostle being now ready to
confirme that doctrine with his
bloud which he had professed &
taught, encourageth Timothie (&
in h̄i all the faithful) in the faith
of the Gospel, and in the constāt and sincere cō-
fession of the same: willing him not to shrink
for feare of afflictions, but patiently to attende
the issue, as do housbande men, which at length
receaue the fruits of their labours: and to cast of
all feare and care, as souldiers do which seke on-
ly to please their Capiteyn, shewing him briefly
the some of the Gospel, which he preached, com-
manding him to preache the same to others, di-
ligently taking hede of cōtentions, disputations,
and vayne questions, to thintent, that his doctri-
ne may all together edifie. Considering that the
exāples of Hymeneus and Philetus, which sub-
uerted the true doctrine of the resurrection, was

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uerted the true doctrine of the resurrection, was

so horrible : and yet to thintent that no mā shuld be offended at their fall, being men of auctoritie and in estimatiō, he sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie that the euil must dwel among the good til Gods trial come, yet he reserueth them whome he hath elected euen to the ende. And that Timothie shulde not be discouraged by the wicked, he declareth what abominable men and dangerous tymes shal followe, willing him to arme him selfe with the hope of the good issue that God wil giue vnto his, and to exercise him selfe diligently in the Scriptures, both against the aduersaries and for the vtilitie of the Church, desiring him to come to him for certeyn necessarie affaires, and so with his and others salutations endeth.



THE SECONDE

EPISTLE OF PAVL

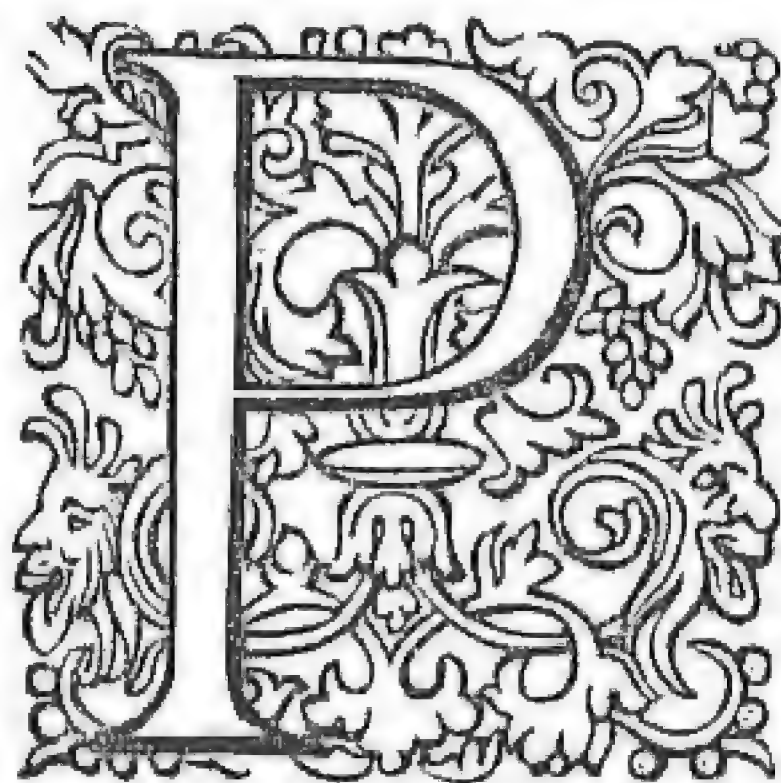
to Timothie.

* *

THE FYRST CHAPTER.

Paul exhorteth Timothie to stedfastnesse and pacience in persecution, and to continue in the doctrine, that he had taught hym, wherof his bonds and afflictions were a gage. A commendation of Onesiphorus.

^a Being sent of God to preache that life which he had promised in Christ Iesus.



PAVL an Apos- A
tle of Iesus
Christe, by y
wil of God,
^a according to
y promys of
lyfe, which life
is in CHRIST
IESVS.

2 To Timothie
my beloued sonne: grace, mercie, and
peace from God the Father, & from
Iesus Christe our Lord.

3 I thanke God, ^{*} whome I serue frō myne *Act. 22. a.*
^b elders

^b elders with pure conscience, that without ceasyng I haue remembrance of thee in my prayers nyght and day.

4 Desiryng to se thee, myndful of thy teares: that I may be fylled with ioye:

B 5 When I call to remembrance the vnfayned fayth that is in thee, whych dwelt fyrst in thy grandmother Loide, and in thy mother Euníca: & am assured that *it dwelleth* in thee also.

6 Wherefore, I warne thee that thou ^c sterve vp the gyfte of God which is in thee, by the putting on of my handes.

"As thogh god
wold destroye
vs.

7 For God hath not geuen to vs the Sprite of " feare, but of power, and of loue, and of a sounde mynde.

C 8 Be not therfore ashamed to testifie our Lord, nether be ashamed of me whych am bounde for hys sake: but be partaker of the afflictions of the Gospel, through the power of God,

1. Cor. 1. a.
eph. 1. a.
Tite 3. b.

9 Who saued vs, and called vs wyth an * holy callyng, not according to our * dedes, but accordyng to hys owne purpose & grace, which grace was geuen to vs through Christe Iesus before the * worlde was.

Rom. 16. d.
eph 3 b.
col. 1. d.
tit. 1. a.
1. pet. 1. d.

10 But is now declared openly by the ^d glorious appearyng of our Sauour Iesus Christe, who hath put away death, and hath broght lyfe and immortalitie vnto lyght through the Gospel.

1. Timo. 2. b.

11 * Wherunto I am appoynted a preacher and Apostle, and a teacher of the Gentils.

12 For the whych cause I also suffre these thynges, nether am I ashamed: for I knowe *him* whome I haue beleued, and I am per-

^b Following the steppes of myne ancestres, as Abrahā, Isaac, Iacob, and others of whome I am come, and of whome I receaued the true religiō as by succession.

^c The gift of God is a certeyn lyuely flame kindeled in our hartes, which Satan & the fleshe labour to quēche, & therfore we must nourishe it, & sterve it vp.

^d He speaketh here of his first coming, which thogh it semed poore & contemptible: yet was honorable and glorious, therefore our myndes oght to be lifted vp frō the consideratiō of worldly thinges, to contēplate the maiestie therof.

suaded that he is able to kepe y^e which I haue " committed to his keping, against that " Which is, day. my selfe.

13 Se thou haue the ensāple of the wholso me wordes, whych thou heardest of me in fayth, and loue whych is in Christe Iesus.

14 That " worthy thyng, which was committed to thy kepyng, kepe through the ho ly Gost, whych dwelleth in vs. D "The graces of the holy Gost.

15 This thou knowest, how that all they which are in Asia, be turned from me : of which sorte are Phigellus and Hermogenes.

16 The Lord geue mercie vnto the house of Onesiphorus. for he ofte refreshed me, and was not ashamed of my chayne.

17 But when he was at Rome, he soght me out very diligently, and founde me.

18 The Lord graūt vnto him, that he may finde mercie wyth the Lord at that day. & in how many thinges he ministred vnto me at Ephesus, thou knowest very wel.

THE II. CHAPTER.

He exhorteth hym to be constant in trouble, to suffre manly, and to byde faste in the wholso me doctrine of our Lord Iesus Christe, shewing him the fidelitie of Gods counsel touching the saluation of his, and the marke therof.

THou therefore my sonne, be stronge in A the grace that is in Christ Iesus.

2 And what thinges thou hast hearde of " So that the me, many bearyng wytnes, the same deliuer trueth of God to faythful men, which are " apte to teache may remayne perfect. other also.

3 Thou

3 Thou therfore suffre affliction as a good souldier of Iesus Christe.

" As with his
housholde &
other ordina-
rie affaires.

4 No man that warreth, entangleth him selfe with " worldly busines: because he wolde please him that hath chosen him to be a souldier.

5 And thogh a man stryue for a masterie, yet is he not crouned, except he stryue as he ought to do.

B 6 The housband man, must fyrst by laboring receaue the frutes.

7 Consider what I say. and the Lord geue thee vnderstanding in all thinges.

8 Remember that Iesus Christe *made* of the sede of Daud, rose agayne from death accordyng to my Gospel.

9 Wherin I suffre trouble as an euyl doer, euen vnto bondes: but the worde of God is not ^a bounde.

2. Cor. 1. a.
colo. 1. d.

10 Therfore I suffre all thynges, for the * ^b electes sakes, that they myght also obtayne that saluation which is in Christe Iesus, wyth eternal glorie.

Rom. 6. b.

C 11 It is a true saying. For if we be * dead wyth *hym*, we also shal lyue wyth *hym*.

Mat. 10. d.
mar. 8. d.

12 If we suffre, we shal also raygne wyth *hym*: * if we denye him, he also shal denie vs.

Rom. 3. a. 9. b

13 If * we beleue not, *yet* abideth he faithfull, he can not denie him selfe.

14 Of these thinges put them in remembrance, and testifie before the Lord, that they striue not about wordes: which is to no proffit, *but* to the peruerting of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workeman that nedeth not to be

^a Not withstanding myne imprisonment the worde of God hath it race, & increaseth.

^b To confirme their faith, more esteming the edification of the Church then him selfe.

ashamed, " diuiding the worde of trueth iustly.

"Geuing to e-
uery one his
iuste portion.

16 * Suppresse prophane and vayne wordes. For they shal encrease vnto greater vngodlynnes.

1. *Tim.* 4. b.
and 6. d.

17 And their wordes shal fret euen as doth a cancre : of whose numbre is Hymeneus and Philetus.

18 Which as concerning the trueth haue erred, saying that the resurrection is past alredy, and do destroye the fayth of diuers persons.

19 But the sure groūd of God remayneth, D & hath thys seale, The Lord knoweth who are hys, and, Let euery one that calleth on the Name of Christe, departe frō iniquitie.

^c Because the wicked shulde not couer them selues vnder the name of the Church, he sheweth by this similitude, that both good & bad may be therein.

20 Notwithstanding in a ^c great house are not only vessels of gould & of syluer, but also of wood and of earth, some for honour, and some vnto dishonour.

21 If a man therfore purge him selfe frō " these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto all good workes.

"That is, bothe separat hī selfe from the wicked : and also purge his natural corruption by Gods Spirit.

22 Lustes of youth auoyde, and folowe ryghtuousnes, fayth, loue, and peace, wyth thē that * call on the Lord with pure heart.

2. *Cor.* 1. a.

23 * Folishe and " vnlearned questions put from thee, remembryng that they do but gendre stryfe.

1. *Tim.* 1. c.
4. b.

tite 3 c.

" Which do not edifie.

^d He meaneth not this of Apostats, or heretikes, whome he willet to flie: but of them only which as yet are not come to the knowledge of the trueth, and fal through ignorance.

24 But the seruant of the Lord muste not stryue: but muste be peasable vnto all men apte to teache, and one that can suffre the euyl men patiently.

25 And can informe thē that ^d are contrary mynded *prouing* if God at any tyme wil geue them grace, that being conuerted they may

may knowe the trueth.

26 And being deliuered out of the snare of the deuyll, may come to amendement, & performe hys wyl.

THE III. CHAPTER.

He prophecieth of the parelous times, setteth out hypocrites in their colours sheweth the state of the Christians, and how to auoyde dangers: also what proffit commeth of the Scriptures.

A **T**Hys vnderstāde, that in the laste dayes
shal come parelous tymes.

1. *Tim. 4. a.*
2. *peter 3. a.*
iude. c.

2 For ^a men shalbe louers of their owne selues, couetous, bosters, proude, coursed speakers, disobedient to father & mother, vnthankful, vnholly,

^a He speaketh of them which make profession to be Christians.

3 Without charitie, trucebreakers, false accusers, riatours, fearce, despickers of thē which are good.

4 Traytours, heady, hye mynded, gredy vpon voluptuousnes more then the louers of God.

B 5 Hauing a similitude of godly lyuyng, but haue denyed the power therof: and turne away from suche.

"As, monkes, friers, and suche hypocrites.

6 Of thys sorte are they which " crepe into houses, and bring into bondage women laden with sinne, and led with diuers lustes.

7 *VVhich women are* euer learning, and neuer able to come vnto the knowledge of the trueth.

Exod. 7. b.

8 ^{*}As Iannes and Iambres withstode Moses, euen so do these also resiste the trueth, men they are of corrupte myndes, and lewde as

concerning the fayth.

9 But they shal preuayle no longer: For theyr madnes shalbe vttered vnto all men, as theyrs also was.

10 But thou hast sene the experience of C
^b Not only what I taught and dyd, but also what my mynde & wil was. my doctrine, maner of lyuyng, ^b purpose, faythe, longe sufferyng, loue, pacience:

11 Persecutions, and afflictions which happened vnto me at * Antioche, at Iconi- *Act. 13. 14.*
 um, and at Lystri: which persecutions I suffered: but from them all the Lord deliuered me.

12 Yea and all that wil liue Godly in Christe Iesus, muste suffre persecuti-
 on.

13 But the euyl men and " deceauers, shal waxe worsse and worsse, whyle they decea- *"Whose harts god hardeneth to ponishe his Church by them.*
 ue *others* and are deceaued *themselues*.

14 But cōtinue thou in the thynges which D
 thou hast learned, which are also committed vnto thee, knowīg of whome thou hast learned them:

15 And forasmuche also as thou hast known holy Scripture of a childe, which is able to make thee wise vnto saluation through the faith which is in Christ Iesus.

16 * For the whole Scripture *is* geuen by 2. *Pet. 1. d.*
 inspiration of God, and *is* profitable to tea- *The only Scripture suffice- th to lead vs to perfection.*
 che, to improue, to amend & to instruct in
 rightuousnes:

17 That the man of God may be perfect, and instructed vnto all good workes.

THE IIII. CHAPTER.

He exhorteth Timothie to be feruent in the worde and to suffre aduersitie. maketh mentiō of his

his owne death, and biddeth Timothie come vnto him.

A ^{" Or, adiure.} **I** " Testifie therefore before God, and before the Lord Iesus Christe, which shal iudge the quicke and deade at his appearyng and in his kyngdome :

2 Preache the worde, be feruēt, in season and out of season : improue, rebuke, exhort with all longe suffryng and doctrine.

3 For the tyme wil come, when they wyl not suffer wholesome doctrine : but hauing their eares ytching, shal after their owne lustes, get them an heepe of teachers.

4 And shal turne their eares from the truth, and be geuen vnto " fables :

^{"To false and vnprofitable doctrine.} 5 But watch thou in all thynges, and suffer aduersitie, and do the worke of an Euāgelist, fulfyl thyne office vnto the vtmost.

B 6 For I am now ready to be offered, and the tyme of my departyng is at hande.

7 I haue foght a good fyght, and haue fulfilled my course, and haue kept the fayth.

^{1. Cor. 9. d.} ^{1. pet. 5. b.} 8 From henceforth is layd vp for me a * crowne of ryghtuousnes, which the Lord that is a ryghtuous iudge, shal geue me at that day : not to me only, but vnto all them also that loue his comming.

9 Make spede to come vnto me at once.

10 For Demas hath left me, and hath embraced this present world, and is departed vnto Thessaloníca. Crescens *is gone* to Galacia, and Titus vnto Dalmacia.

^{Col. 4. d.} 11 * ^a Only Lucas is with me. Take Marke

C & bryng him with thee : for he is necessary

^a Hereby it is manifest that Peter as yet was not at Rome. and if euer he was there it is incertayne.

vnto me, for to minister.

12 And Tychicus haue I sent to Ephe-
sus.

13 The " cloke that I lefte at Troas with
Carpus, when thou comdest, bryng with
thee, and the bokes, but specially the par-
chements.

"Some reade
colfre, others,
booke.

14 Alexander the coppersmyth hath do-
ne me muche euil, the Lord " rewarde him
accordyng to his dedes.

"For Paul sa-
we in him ma-
nifest signes
of reprobati-
on.

15 Of whom be thou ware also : for he
wythstode our preachyng sore.

16 At my fyrste answeyng, no man assi-
sted me, but all forsoke me : *I praye God*, D
that it may not be layd to theyr char-
ges.

17 Not withstandyng the Lord assisted
me, and strengthened me, that by me the
preachyng should be fulfilled to the vt-
most, and that all the Gentils should hea-
re. and I was deliuered out of the mouthe
of the " lyon.

" Out of the
great danger
of Nero.

18 And the Lord shal deliuer me from all
" euyl doyng, and shal kepe me vnto his he-
auenly kyngdome : to whome be prayse, for
euer and euer. Amen.

"That I com-
mit nothing
vnworthy my
ne office.

19 Salute Prisca, and Aquila, and the *hou
sholde of Onesiphorus.

Chap. 1. d.

20 Erastus abode at Corinthus : Trophim'
I lefte at Miletum sycke.

21 Make spede to come before winter.
Eubúlus greteth thee, and Pudens, and
Linus, and Claudia, and all the bre-
thren.

22 The Lord Iesus Christe *be* with thy spri-
te. *his* Grace *be* with you. Amen.

The

The seconde Epistle written from Rome vnto Timothie which was the first bishope elected, of the Church of Ephesus, when Paul was presented the seconde tyme before the Emperour Nero.

THE ARGUMENT OF THE
Epistle to Titus.

WHEN Titus was left in Creta to finishe that doctrine which Paul had then begon, Satan sterred vp certeyn which went about not only to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine. for some by ambition wolde haue thrust in them selues to be pastors: others, vnder pretext of Moses Lawe broght in many tryfles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to chose, chiefly requiring that they be mē of sounde doctrine to the intent they might resist the aduersaries, and amongs other things he noteth the Iewes which put a certeyn holynes in meates & such outward ceremonies, teaching them which are the true exercises of a Christian life, & what things apperteyne to euery mans vocatiō. Against the which, if any man rebelle or els doth not obey he willeth him to be auoyded.

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Y.ii.

THE EPISTLE

OF PAVL TO TI-

tus.

* *

THE FYRST CHAPTER.

He aduertiseth Titus touching the gouernmēt of the Church, the ordonance and office of ministers, the nature of the Cretians, and of thē which sowe abroad Iewish fables and inuentions of men.



PAVL THE^a ser-
uant of God, ^{"Or, minister.}
and Apostle of
Iesus Christ
to preache the
fayth of gods
electe, and the
acknowledg-
ing of the
trueth, w^e is

according to godlynes,

2 Vnto the hope of eternal lyfe, which lyfe God that can not lye, hath^a promised before the^{*} world began :

^a Hath willingly and of his mere liberalitie promised without foreseeing our faith or workes as a cause to moue him to this fre mercie.

3 And hath opened his worde at the tyme appoynted through preaching, which preaching is^{*} committed vnto me, according to the commission of God our["] sau-our.

Rom. 16. d.

eph. 3. b.

col. 1. d.

2. tim. 1. c.

1. pet. 1. b.

Gala. 1. a.

["] Who both geueth life and preserueth life.

4 To Titus my natural ^b sonne in the common fayth, grace mercie and peace from God the Father, and from the Lord Iesus Christ our sauour.

^b In respect of faith which was cōmon to them both so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse that which resteth, and shouldest ordeyne Elders in euery citie, as I appoynted thee.

1. *Tim.* 3. a. 6 * If any be fautlesse, the housband of one wyfe, hauing faithful chyldren, which are not slandered of ryote, nether are disobedient.

7 For a bishop must be fautlesse, as it becommeth " Gods steward: not frowarde not angry, not giuen muche to wyne, no fyghter, not geuen to fylthy lucre:

8 But harberous, one that loueth goodnes, wise, " righteous, " holy, temperate.

" Toward mē. " Towarde God. 9 And suche as holdeth fast the true word

C of doctrine, that he may exhorte with wholesome learning, and improue them that say against it.

10 For there are many disobedient and talkers of vanitie, and deceauers of myndes, namely they of the ^c Circumcision.

11 Whose mouthes must be stopped, which subuert whole houses, teaching thynges which they ought not, because of filthy lucre.

Epimenides 12 One beyng of them selues, which was a ^d prophet of their owne, sayd, The Cretiās are alwayes lyars, euyl beastes, and slowe belyes.

D 13 This witnes is true, wherfore rebuke them sharpely, that they may be sound in the faith.

1. *Tim.* 1. a. 14 And not taking hede to Iewes fables

^c Which were not only the Iewes, but also the Hebionites, and Cherinthians heretikes which taught that the Lawe must be ioyned with Christe.

^d He calleth Epimenides the philosopher, whosever se he here reciteth a prophet, because the Cretians so esteemed him, and as Laertius writeth they sacrificed vnto hī as to a God, forasmuch as he had a maruelous gift tunderstand things to come, which thing Satan by the permission of God hath opened to the infidels from tyme to tyme but it turneth to their greater cōdemnation.

and commandementes of men, that turne from the trueth.

15 Vnto the pure, * are all thynges pure : *Rom. 14. d.*
but vnto them that are defyled and vnbeleuyng, is nothyng pure: but euen the very mindes & consciences of them are defyled.

16 They professe that they know God: but with the dedes they deny him, and are abominable and disobedient, & vnto all good workes discommendable.

THE II. CHAPTER.

He commendeth vnto him the wholesome doctrine, and telleth him how he shal teach all degrees to behaue them selues, through the benefit of the grace of Christ.

BVt speake thou that which becommeth A
" wholesome learnyng.

2 That the eldermen be sober, honest, discrete, sounde in the fayth, in loue, and in patience. " Wherwith the soules are feed & maynteyned in helth.

3 And the elder women lykewyse, that they be in suche behauiour as becommeth holynes, not false accusers, not geuen to muche wyne, but teachers of honest thynges.

4 That they may instruct the young womē B
to be sobre mynded, that they loue their housbandes, that they loue their children,

5 That they be discrete, chast, abyding at home, good, and * obedient vnto their hous *Eph. 5. e.*
bandes, that the word of God be not euyl spoken of.

6 Exhorte yonge men lykewyse, that they be sobre mynded.

7 Aboue all thinges shewe thy selfe an en-
sample

sample of good workes with vncorrupt doctrine, with grauitie.

8 And with the wholesome worde, which can not be rebuked, that he which withstā deth, may be ashamed, hauing nothing in you that he may dispraise.

Ephe. 6. a.
colos. 3. d.
1. pet. 2. c. C 9 * The seruantes *exhorte* to be obedient vnto their masters, and to please *them* in all thinges, not answer yng agayne :

10 Nether to be pickers, but y they shewe all good faithfulnes, y they may do worship to the doctrine of our Sauour God in all thinges.

1. Cor. 1. a.
colos. 1. c. 11 * For the grace of God, that bryngeth saluation vnto all men, hath appeared.

12 And teacheth vs that we should denye vngodlynnes, and worldly lustes, and that we shulde lyue sobrelly, ryghteously and godly in this present worlde,

D 13 Loking for that blessed hope, and notable appearing of the glorie of the myghty God, which is of our Sauour IESVS Christ,

"Moste dere and precious. 14 Who gaue him selfe for vs, to redeme vs from all vnrighteousnes, and to purge vs a " peculiar people vnto him selfe, feruently geuen vnto good workes.

"As he cometh the ambassador of God 15 These thinges speake, and exhorte, and rebuke, with all " autoritie. Se that no man despice thee.

THE III. CHAPTER.

Of obedience to suche as be in auctoritie. He warneth Titus to beware of folyshe and vnprofitable questions, concluding with certeyn priuat matters and salutations.

Y.iii.

^a All thogh the rulers be infidels yet we are bounde to obey them in ciuil polices, & where as they cōmande vs nothing against the worde of God.

VVarne them that they^a submit them selues to Rule and Power, to obey, that they be ready vnto all good workes. A
Rom. 13. a.
1. pet. 2. c.

2 That they speake euyl of no man, that they be no fyghters, but softe, shewyng all mekenes vnto all men.

3 " * For we our selues also were in tymes past, vnwyse, disobedient, deceaued, seruing to lustes, and to diuers māners of voluptuousnes, lyuyng in maliciousnes and enuie, full of hate, hating one another. "For let vs cōsider what we our selues were when God shewed vs fauour.
1. Cor. 6. b.

4 But after that the kyndnes and loue B of our Sauour God to manwarde appeared.

^b God doth not iustifie vs for respect of any thing which he seith in vs, but both preuēt vs with his grace, & frely accepteth vs.

5 * Not ^b of the dedes of ryghtuousnes which we wrought : but of his mercie he sauēd vs, by the " fountayne of the newe byrth, and with the renuyng of the holy Gost, 2. *Tim. 1. c.*
" Baptisme is a sure signe of our regeneration.

6 Which he shed on vs abundantly, through Iesus Christ our Sauour,

7 That we, being iustified by his grace should be made heyres according to the hope of eternal lyfe.

8 This is a true saying, and of these thinges I wil thou shouldest certifie, that they which haue beleued in God, might be diligent to mainteyn good workes. These thinges *are* good and profitable vnto mē.

^c This cōmandement is geuē to the minister, & so particularly to all mē to whome the sworde is not cōmitted, but els the magistrat whose chiefe office is to mainteyn Gods glorie in his Church ought to cut of all such rotten and infectious membres from the body.

9 * And suppress folish questiōs, & genealogies, and brawling, and strife about the Lawe : for they are vnprofitable and superfluous. C
1. Tim. 1. b.
& *4. b.*
2. tim. 2. d.

10 ^c Reiect him that is an heretike, after once or twice admonition,

11 Knowing

"So that there is no hope of amendement.

"Willingly, & wittingly.

11 Knowing that he that is suche, is " peruer-
ted, and " synneth euen damned by his
owne iudgement.

D 12 When I shal send Artemas vnto thee,
or Tychicus, be diligent to come to me vn-
to Nicopolis : for I haue determined there
to winter.

"It is probable, that he was an interpreter of the Lawe of Moses, as Apollos, &c.

13 Bringe Zenas the " lawiar, and Apol-
los on their iourney diligently, that they
lack nothing.

14 And let ours also learne to exercise
good workes, as far forth as nede requi-
reth, that they be not vnfruitful.

15 All that are with me, salute thee. Gre-
te them that loue vs in the faith. Grace be
with you all. Amen.

To Titus, which was ordeyned the fyrst bi-
shope of the Church of the Cretiās,
written from Nicopolis a citie of Ma-
cedonia.

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THE ARGUMENT OF THE

Epistle to Philemon.

Albeit the excellencie of Pauls spirit wōderfully appeareth in other his Epistles, yet this Epistle is a great witnes, and a declaration of the same, for farre passing the basenes of his matter, he flyeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whome Paul hauing wone to Christ, sent agayne to his master, earnestly begging his pardon with most waigtie arguments prouing the duetie of one Christian to an other: and so with salutations endeth.

THE



THE EPISTLE

OF PAVL TO PHI

lemon.

*

THE FYRST CHAPTER.

He reioyseth to heare of the faith and loue of Philemon, whom he desireth to forgeue his seruant Onesimus, and louyngly to receaue him agayne.

Λ



PAVL THE prisoner of IESVS Christ, & our brother Timothie, vn-to Philemon our dere friende, and fellow helper.

2 And to oure

dere sister Appia, and to Archippus our felowe souldier, and to the Churche that is in thy house :

3 Grace *be* to you, and peace from God

our Father, and from the Lord IESVS
CHRIST.

4 * I geue thanks to my God, makyng mē
tion alwayes of thee in my prayers, 1. *Thes.* 1. *a.*
2. *thess.* 1. *a.*

5 (When I heare of thy loue and faith, w̄
thou hast towarde the Lord Iesus, & tow-
arde all Sainctes :)

^a Thy beneuolē-
ce towarde the
Saincts, which pro-
cedeth of a lyuely
and effectual faith.

6 That the ^a fellowshyp of thy faith may B
be made fruteful, & that whatsoeuer go-
od thing is in you through Christe Iesus
may be knowen.

7 For we haue great ioye and cōsolation
in thy loue: because by thee (brother) the
Sainctes " hearts are comforted.

"Or, inwarde
partes and af-
fections.

8 Wherefore, thogh I be bolde in Christe
to enioyne thee, that which becommeth
thee,

9 Yet for loues sake I rather beseche thee,
thogh I be as I am, euen Paul aged, & now
in bondes for Iesus Christes sake.

10 I beseche thee for my sonne * Onesi- *Colos.* 4. *b.*
mus, whom I begate in my bondes,

11 Which in tyme passed was to thee vn-
proffitable: but now proffitable both to
thee and to me,

12 Whom I haue sent home agayne, thou
therfore receaue hym, that is to say, myne
owne bowels,

13 Whom I would fayne haue retayned C
with me, that in thy stede he myght haue
ministred vnto me in the bōdes of the Go-
spel.

14 But, without thy mynde, would I do
nothing, that thy benefit, shuld not be as it
were of necessitie, but wyllingly.

15 Perchance he therefore " departed for a "He fled away
from thee.
season,

season, that thou shuldest receaue him for euer,

16 ^b Not now as a seruant, but aboue a seruant, *I meane* a brother beloued, specially to me, but how much more vnto thee, both in the flesh, and also in the Lord?

^b For he is thy seruant by condition, & also now the Lords, so that both for thyn owne sake and for the Lords, thou oghtest to loue him.

D 17 If therfore thou countest our things, commune, receaue hym as my selfe.

18 If he hath hurt thee, or oweth thee ought, that " lay to my charge.

" Put it vpon myne accoumpts.

19 I Paul haue wrytten *this* with myne owne hande, I wil recompence it, albeit I do not say to thee, that thou owest vnto me euen thyne owne selfe.

" Or, benefit.

20 Verely brother, let me obteyne " this fruit of thee in the Lord, cōforte my ^c bowels in the Lord.

^c Grant me this benefit which shal be most acceptable vnto me of all others.

21 Trusting in thine obedience, I wrote vn to thee, knowing that thou wylt do more then I say,

22 Moreouer prepare me lodging for I trust through the help of your prayers, I shalbe geuen vnto you.

23 There salute thee Epaphras my felowe for Christe Iesus,

24 Marcus, Aristarchus, Demas, Lucas, my helpers.

25 The grace of our Lord Iesus Christ *be* with your spirite. Amen.

Sent from Rome to Philemon, by Onesimus a seruant.

season, that thou shuldest receaue him for euer,

16 ^b Not now as a seruant, but aboue a seruant, *I meane* a brother beloued, specially to me, but how much more vnto thee, both in the flesh, and also in the Lord?

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Sent from Rome to Philemon, by Onesimus a seruant.

THE ARGUMENT OF THE

Epistle to the Hebrues.

Forasmuche as diuers, both of the Grekes and Latins witnes, that the writer of this Epistle for iust causes wolde not haue his name knowen, it were curiositie of our part to labour muche therin. for seing the Spirit of God is the autor therof, it diminisheth nothīg the autoritie althogh we knowe not with what penne he writ it, whether it were Paul (as it is not like) or Luke, or Barnabas, or Clemēt, or some other, his chief purpos is to persuade vnto the Hebrues (wherby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes,) that Christ Iesus was not only the redemer, but also that at his cōming all ceremonies must haue an ende. forasmuche as his doctrine was the conclusion of all the propheties. and therefore not only Moses was inferior to him, but also the Angels, for they all were seruants, and he the Lord: but so Lord that he hath also taken our fleshe, and is made our brother to assure vs of our saluatiō through him selfe. for he is that eternal Prieste, wherof all the Levitical Priests were but shadowes, and therefore at his comming they ought to cease: and all sacrifices for synne to be abolished, as he proueth from the seuenth chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophets in tyme past witnessed, as is declared frō the 12. chapter, verse 18. to the twēty and fyue verse, of the same chapter. Yea and is the Kyng to whome all things are subiect, as appeareth from that verse 25. to the beginning of
the

the last chapter. wherfore according to the examples of the olde fathers we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may stedfastly, and courageously perseuere euen to the ende in hope of that ioye that is set before our eyes, occupying ourselues in Christian excercises that we may both be thankful to God, and duetiful to our neighbour.



THE EPISTLE

TO THE HE-

brues.

*

THE FYRST CHAPTER.

He sheweth the excellencie of Christe aboue the Angels, and of their office.

^a God, who is euer constant and merciful to his Church, declared his wil in tyme past, not all at once, or after one sort, but from tyme to tyme, and in sondry sortes: but now last of all he hath fully declared all trueth to vs by his Sonne.

^b He entreateth here of Christe, both as touching his persōne, which is very God, & very man, by whome all thinges are made, and also as touching his office, wherby he is King, Prophet, & Priest.



^a GOD SPAKE ^A
at sondrie
tymes & in
diuers maners
in the olde
tyme to our
fathers by the
Prophetes:

2 In these
" last dayes he hath spoken vnto vs by
his Sōne, whome he hath made heir of all
thinges, ^b by whome also he made the
worlde,

3 * Which Sonne beyng the bryghtnes of ^B
the glorie, and the ingraued forme of his
personne, bearing vp all thinges with the
worde of his power, hath by him selfe
" purged

" So that now
we may not
credit any
other after
him.
Colos. 1. b.
wisd. 7. d.

" So that our synnes can be purged by no nother meanes.

" Muche more thē, all other things created.

" purged our synnes, and sytteth at the right hand of that moste highest maiestie.

4 And is made so muche more excellent then the "Angels in as much as he hath by inheritance obteyned an excellenter name then they.

5 For vnto which of the Angels sayd he

Psal. 2. b.

chap. 5. b.

act. 13. e.

2. Sam. 7. b.

2. chr. 22. b.

at any tyme: *Thou art my Sonne,^c this day begate I thee? And agayne, I* wil be his Father, and he shalbe my Sonne.

^c Because he was at the tyme appointed declared to the worlde.

6 And agayne when he bringeth in the first begottē Sonne into y^e world, he saith,

Psal. 97. c.

* And let all the Angels of God worshyp hym.

Psal. 104.

7 And of the Angels he sayth, * He maketh the spirits his messengers, and his ministers a flamming fyre.

Psal. 45. b.

"The administration of thy kyngdome is iuste.

8 But vnto the Sōne *he sayth*, *ō God thy seate *shalbe* for euer and euer, the" scepter of thy kyngdome is a right scepter.

9 Thou haste loued rightuousnes and hated iniquitie. Wherefore, God which is thy God, hath^d anointed thee with the oyle of gladnes aboue thy felowes.

^d This is mēt, in that that the worde is made fleshe, and that the holy Gost was powred on him without measure.

Psal. 102. d.

D 10 And, *Thou Lord in y^e begynnyng hast establysshed the earth: and the heauē is the workes of thy handes.

11 They shal perishe, but thou doest remaine: and they all shal waxe olde as dothe a garment:

12 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same and thy yeres shal not fayle.

Psal. 110. a.

mat. 22. d.

1. cor. 15. c.

chap. 10. c.

13 Vnto which of the Angels sayd he at any tyme, *Syt at my right hande, tyl I make thyne enemies thy fote stole?

13 Are they not all ministryng sprites,
sent to minister, for theyr sakes whych
shalbe heyres of saluation?

THE II. CHAPTER.

*He exhorteth vs to be obedient vnto the new
Lawe whych Christe hathe geuen vs and not to
be offended at the infirmitie and lowe degre of
Christe. because it was necessarie that for our sa
kes he should take such an humble state vpon
hym, that he myght be like vnto hys brethren.*

VWherefore we ought diligētly to geue he
de to y^e thynges whych we haue heard

^a We most diligētly kepe in memorie the doctrine which we haue learned, lest like vessells ful of chappes we leake, and renne out on eue-ry part.

lest at any ^a tyme we shulde not kepe thē.

2 For if the ["] worde whych was spoken by Angels was stedfaste: and euery transgression and disobedience receaued a iuste recompence of rewarde,

["] Which was the Lawe geuen to Moses by the handes of the Angels Gal. 3. c. Act. 7. g.

3 How shal we escape, if we despice so ["] great saluation? whych saluation at the fyrst begā to be preached of the Lord him selfe, and *after warde* was confirmed vnto vs, by ["] them that hearde him,

["] As the Gospel is which only offreth saluation.

4 * God bearyng wytnes therto, bothe wyth signes and wonders also, and wyth diuers miracles, and gyftes of the holy Gost, accordyng to hys owne wyl.

["] That is, the Apostles. Mar. 16. d.

5 For he hath not put in subiection vnto B the Angels the ["] worlde to come, wherof we speake.

^b He speaketh here chiefly of the faithful which are made through Christe citizens of the worlde to come, wher they shal enioye with their prince all these things which now they haue only but in part.

6 But * one in a certayne place wytnessed, saying, ^b What is man, that thou shuldest be myndeful of hym: or the sonne of man that thou woldest loke vpon hym?

["] Which Esai, calleth the newe heauē, & the newe earth. chap. 63. c. wherof Christ is the father. Esa. 9. b. that is, the head of vs his membres.

6 Thou madest him for a season inferior to the Angels: thou crounedest hym wyth honour

Psal. 8. a.

" In making
him felowe
heyre with
Christ.
Matth. 28. d.
1 cor. 15. d.
phil. 2. a.

" honour and glorie, and hast set hym aboue the workes of thy handes.

8 * Thou hast put all thynges in subiection vnder hys fete. And in that he hath put all thynges vnder hym, he lefte nothyng that shuld not be subiect vnto hym. ^c But, we yet se not all thynges subdued vnto hym.

" To man as
he is of
Christ.
" By his vertue
which moste
manifestly
appeareth
in the Church

9 But we se Iesus " crowned with glorie & honour: which for a while was made inferior to y^e Angels, through the suffering of death, that by Gods benefit he might taste death for all men.

^c To them which obiect that they se not these things accomplished in mā, the Apostle answereth that they are fulfilled in Christ our Capitayne who leadeth his to the same glorie with him.

" Iesus Christ.

C 10 For it became hym, for whome are all thynges, and by whome are all thynges, seing that he broght many sonnes vnto glorie, that he shoulde cōsecrate y^e " ^d Prince of theyr saluation through " afflictions.

" Therfore we,
by afflictions
are made like
to the Sonne
of God.

" Of one human nature.

Psal. 22. c.
" This proueth
Christ's humanity.

Psal. 18. a.

Esai. 8. d.
" Esai speaketh
this of him self
and his disciples,
but properly
it is applyed
to Christ the
head of all
ministres.

Osce 13. a.
1. cor. 15. g.

11 For he that sanctifieth, and they which are sanctified, are all ^e " of one. wherefore, he is not ashamed to call them brethren,
12 Saying, * I wyl declare thy Name vnto my " brethrē, in the myddes of the Church wyl I sing prayes to thee.

^d In hūbling himselfe and taking vpon him the forme of a seruant, which was our fleshe and mortalitie.

^e The head and the membres are of one nature, so Christe which sanctifieth vs and we that are sanctified are all one, by the vniō of our fleshe.

D 13 And agayne, * I wyl put my trust in hym. And agayne, * " Beholde here am I, and the chyldren which God hath geuen me.

14 Forasmuche then as the chyldren were partetakers of fleshe and bloude, he also hym selfe lykewyse toke part wyth thē, for * to put downe through death, hym that had Lordshyp ouer death, that is the deuyll,

" And Gods
angre.

15 And that he might deliuer them, which for feare of " death were all there life tyme in danger of bondage.

16 For he in no sort toke the " Angels: but he toke the seed of Abraham.

" Not the nature of Angels but of man.

17 Wherefore " in all thinges it became hym to be made lyke vnto his brethren, that he myght be merciful, and a faithful hie Prieste in thinges concerning God, for to purge the peoples synnes.

" Not only as touching nature, but also qualities only synne except.

^f Forasmuche as he is exercised in our miseries, we may be assured that at all tymes in our tentations he will sucker vs.

18 For in that he hym selfe.^f suffered and was tēpted, he is able to sucker them that are tempted.

THE III. CHAPTER.

He requireth them to be obedient vnto the worde of Christ, who is more worthy then Moses. The punishment of suche as wyl nedes hardē their hartes, and not belieue, that they might haue eternal rest.

Therefore holy brethren, partakers of y^a A heauen by callyng, consider the Apostle and hie Prieste of our profession Christ Iesus :

2 Who was faithful to him that hath appointed " hym, euen as * Moses was faithful in all his house.

" To be the ambassador, and hie Priest. Nom. 12. b.

^a Moses was but part of the house, that is, the Church wherof the pastors are the lyuely stones, but Christe builded it and layed the stones, therefore he deserueth more praise.

3 And yet was this man counted worthy of more glorie then Moses, inasmuche as he which hath builded the house ^a hath y^a more honour then the house.

4 For euery house is builded of some mā: but he that made all thinges is " ^b God.

" That is, Christ. B

^b Christ is the foundation, & head of his Church: he is our brother, and Lord: he is the Sonne of God, & very God, workyng all things by his owne power.

5 And Moses verely was faithful in all his house, as a seruant, to beare wytnes of the thinges, which should be spoken afterwarde.

6 But Christe as the Sonne, w^h hath rule ouer his owne house, whose house we are if

if we holde faste the confidence and the reioycing of that hope vnto the ende.

Psal. 96. b.
chap. 4. b.

7 Wherefore, as the holy Gost sayeth, * To day if ye shal heare his voyce,

Exo. 17. b.

8 Harden not your hearts, as in the *day* of prouoking *God*, in the day of that tentatiō in the * wildernes,

9 Where your fathers tempted me: proued me, and saw my workes fourty yeres long.

10 Wherefore I was greued with that generation, and sayd, They erre euer in their hearts, nether haue they knowen my wayes.

C 11 Therefore I sware in my wrathe, If they shal enter into my ^c rest.

12 Take hede brethrē lest there be at any tyme in any of you an euil heart, and vnfaithful, to departe away from the lyuing God.

"Which is all that tyme wher in God doth call vs, while he therfore speaketh let vs heare,

13 But exhort one another dayly, while it is called "To day, lest any of you waxe hard hearted through y^e deceitfulnesse of sinne.

14 For we are made partakers of Christ, if we kepe sure vnto the ^d ende the begynning, wherwith we are vpholden,

15 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in y^e *day* of prouokying.

16 For some, when they heard, angred *the Lord*: howbeit, not all that came out of Egypt by Moses.

Nom. 14. f.
"Or, bodies,
& members.

17 But with whom was he displeased fourtie yeres? Was he not displeased with thē that sinned, * whose " carkases were ouerthrowen in the desert?

18 And to whome sware he y^e they should

^c As disobeying God, they in olde tyme were debarred frō the quietnes of the land of Chanaan: so they which do not obey Christ shal not enter into the heauēly rest.

^d Which is by faith to embrace, & holde fast the true doctrine of Iesus Christ.

not enter into his rest, but vnto them, that obeyed not?

19 And we se that they coulde not enter in because of vnbeliefe.

THE IIII. CHAPTER.

The Sabbath or reste of the Christians : punishment of vnbeleuers : the nature of the worde of God.

LEt vs feare therfore, lest at any tyme ^A by forsakyng the promys of entring into hys reste, any of you should seme to be depriued.

2 For vnto vs was the Gospel preached as also vnto them : but it proffited not them that they hearde the worde, because they ^y heard it, had not the ^a mixtion of faith.

^a He compareth the preaching of the Gospel, as it were to wyne, whereof if we wil taste, that is, heare and vnderstande with proffit, we must temper or mixe it with faith.

^b Although that God by his rest, after the creation of his workes, signified the spiritual rest of the faithful : yet he sware to gyue rest in Chanaā, which was but a figure of the heauēly rest & dured but for a tyme

3 For we which haue beleued, do enter into rest, as *contrary wyse* he sayd *to the other*, I haue sworne in my wrathe, If ^b they shal enter into my rest. All thogh ["] the workes were made perfect from the foundation of the worlde.

["] The perfection of Gods workes & so his rest, signifie our heauēly rest.

4 For he spake in a certayne place of the seuenth day, on this wise, * And God did rest the seuenth day from all his workes.

^B Genes. 2. a. deut. 5. b. psal. 116. c.

5 And in this place agayne, If they shal enter into my rest.

6 Seing therfore it foloweth ^y some must enter thereto, & they to whō it was first preached, entred not therē for vnbelefes sake.

7 Agayne he appoynted ["] in Daud a certayne *day* by (*To day*) after so longe a time, saying *as it is rehearsed*, * This day if ye heare his voyce harden not your hearts.

["] or, in the psalmes.

Chap. 3. b.

8 For if Iosue had geuen them rest, then ^C would he not afterward haue spoken of an other day.

9 There

9 There remayneth therefore yet a reste to the people of God.

10 For he that is entred into his rest, ^c hath also ceased from his owne workes, as God did from his.

^c Hath cast of his appetites, mortified his fleshe, renounced him selfe, & followeth God.

11 Let vs study therefore to entre into that rest, lest any man falle after the same ensample of stubbernes.

12 For the worde of God is quicke, and mighty in operation, and sharper then any two edged sworde: & ^d entreth through,

^d For it mortally woundeth the rebellious, and in the elect it killeth the olde man that they shoulde liue vnto God.

["] Wher the affects are, ["] Which con-
teyneth wil & reason. D euen vnto the diuidyng a sonder of the
" soule and the " sprite, and of the ioyntes
and the marye: and is a discerner of the
thoghtes and the intentes of the heart:

13 Nether is there any creature, which is not manifest in his sight: but all thynges
are naked and " open vnto his eyes, with
whome we haue to do.

["] As that thig
which is cle-
aft a sunder
euen throghe
the myddes of
the backe.

14 Seyng then that we haue a great hye Priest whych hath entred into heauen (I meane Iesus the Sonne of God) let vs holde fast our profession.

15 For we haue not an hye Priest, which can not be touched with the feling of our infirmities: but *was* in all poyntes tēpted, like *as we are*: but yet wythout synne.

16 Let vs therefore go boldely vnto the throne of grace, that we may receaue mercie, and fynde grace to helpe in tyme of nede.

THE V. CHAPTER.

He compareth Iesus Christe with the Levitical Priests shewing wherin they ether agre or dissent, afterwarde he reproueth the negligence of the Iewes.

^a He sheweth that man can haue nō acces to God with out an hie Priest, because that of hī selfe he is prophane and synful.

FOR euery hye Prieste is taken from A among men, and is ^a ordeyned for mē, in thinges pertayning to God: to offer["] gif-tes and ["] sacrifices for synne.

["]Which were of things with out life.

2 Which is able sufficiently to haue compassion on the ["] ignorant, and on them, that are out of the way, because that he hymselfe also is compassed with infirmitie :

["]As, of beasts which are killed.

["] That is, of synnes.

3 And for the same infirmities sake, he is bounde to offer for synnes, as wel for his owne parte, as for the peoples.

4 * And no man taketh this honour vnto him selfe, but he that is called of God, as *was Aaron.*

1. Cor. 13. b.

5 Euen so lykewyse, Christe toke not to him selfe this honour, to be made the hye Priest : but he that sayd vnto hym, * Thou art my Sonne, this day begate I thee, *gaue it him.*

Psal. 2. b. chap. 1. b.

6 As he also in another place speaketh, * Thou art a Priest for euer after the ^b order of Melchi-sedec.

^b Who was bothe Priest and Kyng.

Psal. 110. b. chap. 6. c.

7 Which in the ["] dayes of his fleshe, dyd offer vp prayers and supplications, with ^c stronge crying and teares vnto him, that was able to saue hym from deathe, & was also hearde, ^d in that which he feared.

["]When he lyued in this worlde.

^c He meaneth that most earnest prayer which Christ prayed in the gardē wher he swat dropes of blode.

8 And thogh he were *Goddess* Sonne, yet C learned he obediēce, by the thinges which he suffered.

^d Beīg in perplexitie & fearing the horrors of death, yet was deliuered.

9 And being consecrat was made the author of eternal saluation vnto all them that obey him.

10 And is called of God, an hye Priest, after the order of Melchi sedec.

["] He digresseth til he come to the begynnyng of the 7. chap.

11 ["] Wherof we haue many thinges to say, which are hard to be vttered, because ye

are

are made dull of hearing.

D 12 For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teache you the fyrst principles of the worde of God: and are become such as haue nede of mylke, and not of stronge meat:

13 For euery man that is fed wyth mylke, is inexpert in the " worde of rightuousnes: for he is but a babe.

"That is, the Gospel.

14 But stronge meat belongeth to them that are growen in age, which through custome haue their wittes exercised, to iudge both good and euyl.

THE VI. CHAPTER.

He procedeth in reprovynge them, and exhorteth them not to faynt, but to be stedfast and patient: for so muche as God is sure in his promise.

A Therefore, let vs leaue the doctrine per-
teyning to the beginning of a Christē man, and let vs go vnto perfection, and no more laye the ^a foundation of repentance from dead workes, and of faith toward God,

" Or, solenne dayes appointed to baptize.

" It is Gods singular gift to increase in knowlage.

Matt 12. d.
2 pet. 2. d.
chap. 10. b.

2 Of the doctrine of " baptismes, and laying on of hādes, and of resurrection from the dead, and of eternal iudgement.

3 And so wil we do, " if God permit.

4 * For it is not possible that they, which were once lyghted, and haue tasted of the heauenly gift, and were made partakers of the holy Gost,

5 And haue tasted of the good worde of God, and of the power of the worlde to come:

^a He mencioneth fyue points of the Catechisme, which was thē in vse: the Confession of amēdement of life: the some of the faith: a brief explicatiō of Baptisme, & laying on of handes: the article of the resurrection: & the last iudgement.

^b They which are Apostats, and synne against the holy Gost, hate Christe, crucifie, & mocke him, but to their owne destruction, and therefore fall into desperation & can not repent.

6 If they fall away, should be renued agayne by repentance : forasmuche as they haue ^b crucified to them selues the Sonne of God a freshe, making a mocke of hym.

7 For the earth whych drinketh in the ^B rayne that cometh ofte vpō it, & bringeth forth herbes mete for them that dresse it, receaueth blessing of God.

8 But *that ground* whych beareth thornes and bryars, is reprobued, and is nye vnto cursyng : whose ende *is* to be burned.

9 But deare friendes we haue persuaded our selues better things of you, and suche as accompany saluatiō, thogh we thus speake.

10 For God is not vnrighteous, that he ^C should forget your worke, & labour that procedeth of loue, whych loue ye shewed towarde hys Name, in that ye haue ministered vnto the Sainctes, and yet minister.

11 And we desire that euery one of you shewe the same diligence, to the ful perswasion of hope, euen vnto the ende,

12 That ye faint not, but be folowers of them, which through fayth and patience, inherit the promis.

13 For when God made promis to Abrahā because he had no greater to sweare by, he sware by him selfe,

14 Saying,* Surely I wyl moste abundantly blesse thee and multiplie thee aboue ^{Genes. 12. a. 17. a. 22. c.} ^D measure.

15 And so after that he had taryed paciētly, he enioyed the promis.

16 For men verely sweare by hym that is greater *then them selues*, and an othe to confirme the thyng, is among thē an ende of all stryfe.

17 So

" Because of mans wickednes, which will not beleue God except he swere.

17 So God wylling very " abundantly to shewe vnto the heyres of promys, the stablenesse of his counsel, he assured by an othe,

18 That by ^c two immutable thinges, in which it is vnpossible that God shulde lye we myght haue stronge consolation, which haue fled *to this*, for to holde faste the hope that is set before vs.

^c Gods worde & othe, are two thigs in hym vnchangeable.

" He retourneth to the cōparisen betwene Christs priesthode & the Leuitical which he had begon in the 5.chap.

19 Which hope we haue, as an ancre of the soule, both sure and stedfast, & it " entreth in, into the thynges which are within the ^d vayle.

^d Which is heauen whither Christe is gon before to prepare vs place.

20 Whither the forerunner is for vs entered in : I meane Iesus that is made an hie Priest for euer after the order of Melchisedec.

THE VII. CHAPTER.

He compareth the Priesthode of Christ vnto Melchi-sedec, but to be farre more excellent, also Christs Priesthode with the Levites.

Gen 14. c. A **F**OR this Melchi-sedec *was* kyng of Salem, the hie Priest of the most hye God, and met Abraham, as he returned from the slaughter of the kynges, and blessed hym :
2 To whome also Abraham gaue tythes of all thinges, who fyrst is by interpretation king of rightuousnes : after that, *he is* kyng of Salem, that is, king of peace :

" So Christ as touching his humanitie had no father and concerning his diuinitie, no mother.

3 Without ^a " father, without mother, without kinne, and hath nether begynning of hys dayes, nether yet ende of his lyfe : but is lykened vnto the Sonne of God, and continueth a Priest for euer.

^a So called, because that Moses maketh no mentiō of his parents or kynsfolkes, but as he had bene sodenly sent of God into the worlde to be a figure of Christe our euerlasting Priest, and shortly taken out of the world agayne.

4 Consider what a man this was, vnto

whom the " Patriarke Abrahā gaue tythes of the spoyles. "Or, chief of fathers.

5 And verely they which are the children of Leuie, which receaue the office of the Priesthode, haue a * " commandement to take, accordyng to the Law, tythes of the people, that is to say, of their brethren, yea though they " spronge out of the loynes of Abraham. Nom 18. d. deu. 18. a. iosu. 14. a. "The Leuites had commandement to receaue that, which Abraham gaue freely to Melchisedec.

The Leuites receaued tythes of their brethern, but Melchisedec of Abraham the patriarke, therefore his priesthode is more excellent then the Leuitical.

6 But he whose kinred is not counted among them, ^breceaued tythes of Abraham, and blessed hym that had the promises. "Or, begotten of Abraham. B

7 And without all nay, he which is lesse, receaueth blessing of hym which is greater.

8 And here, men that dye, receaue tythes: but there, he *receaueth tythes*, of whom it is wytnessed, that he " lyueth. "Because there is no mention of his death.

9 And to say the truth, Leui him selfe also which receaueth tythes, payed tythes in Abraham.

10 For he was yet in the loynes of his father Abraham, when Melchisedec met hym.

11 If now therefore perfection came by the Priesthode of the Leuites (for vnder that Priesthode the Lawe was established to the people) what neded it furthermore, [†] another Priest should ryse after the ordre of Melchisedec, & not to be called after the order of Aaron? Of Christs priesthode.

* The Lawe and the Priesthode are both of one condition: so that both Aarons and Moses office perteyne to Christe, which is Priest and Lawe maker.

12 For douteles, if the Priesthod be translated, then of necessitie must the ^c Lawe be translated also.

13 For he of whom these thinges are spokē, pertaineth vnto another tribe, of which neuer man serued at the aultre.

14 For

14 For it is euident, that our Lord sprang of the tribe of Iuda, as concerning the which tribe Moses spake nothing touching the Priesthode.

15 And it is yet a more euident thyng, *because* that after the similitude of Melchisedec, there aryseth another Priest.

"In outwarde
and corporal
ceremonies.
Psal. 110. b.
chap. 5. b.

16 Which is not made *Priest* after the Lawe whose commandement is " carnal: but after the power of the endlesse lyfe.

17 For he testifieth thus, *Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandement that went afore, is disanulled, because of ^d it weakenes and vnproffitablenes.

^d For the Lawe hath no vertue nor proffit til a mā be come to Christe.

19 For the Lawe made nothyng perfect: but the bringing in of a better hope *made perfect*, by which hope, we drawe nye vnto God.

20 And forasmuche as it is not without an othe (for those Priestes are made without an othe,

21 But this Priest *is made* with an othe, by hym that sayd vnto hym, *The Lord sware, and wyl not repent, Thou *art* a Priest for euer, after the order of Melchisedec)

Psal. 110. b.

22 By so muche is Iesus made a suretie of a better Couenant.

23 And amonge them many were made Priestes, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath an " euerlasting Priesthode.

"Therefore all
others are
blasphemies.

25 Wherefore, he is able also ^e perfectly to saue them that come vnto God by hym, seyng he euer lyueth, to make intercession for them.

^e The fruit of his Priesthode is to saue and that fully and perfectly, not by supplying that that wanteth, but by taking awaye the Lawe which is vnperfect.

26 For suche an hye Prieste it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made hyer then the heauens.

27 Which neded not dayly as those hye Priestes to offer vp sacrifice, * fyrst for his owne synnes, and then for the peoples synnes: for that dyd he " once, when he offered vp hym self. *Leu. 16.b.*

28 For the Lawe maketh men Priestes, which haue infirmitie: but the worde of the othe *that came*^f synce the Lawe maketh the Sonne *Priest*, who is perfect for euermore. *"And can not without blasphemie be said to be offered agayne, or els by any creature: for non colde offre him, but him selfe.*

^f Not that it was first made after the Lawe was geuen: but because the declaration of that eternal othe was then reueled to the worlde.

THE VIII. CHAPTER.

He proueth the abolishing as wel of the Leuitical Priesthode, as of the olde Couenant, by the spiritual and euerlasting Priesthode of Christe, and by the Newe Couenant.

OF the thynges which we haue spoken, **A** *this is the sūme*, That we haue such an hye Priest, that sytteth at the ryght hande of the throne of the heauenly maiestie.

2 And *is* a minister of the inward " Sanctuarie, and of the very " Tabernacle which God pight, and not " man. *"That is, heauen. "Which is the body of Christe.*

^a He proueth that Christs body is the true Tabernacle, and that he must nede be made mā, to thintent that he might haue a thīg to offre, which was his body.

3 For ^a euery hie Priest is ordeyned to offer gyftes and sacrifices: wherfore it was of necessitie, that this man shulde haue somewhat also to offer. *"For els it shulde be corruptible.*

4 For he were not a Priest, yf he were on the earth, where remayne Priestes that accordyng to the Law offer giftes.

5 Which Priestes serue vnto the patrone and

and shadowe of heauenly thynges : euen as the answer of God was geuen vnto Moses,

B when he was about to fynyshe the Tabernacle, * Take hede (said he) that thou make all thynges accordyng to the^b patrone shewed to thee in the mount.

*Exod. 25. d.
act. 7. f.*

^b Seing the offerings of the Leuites were but shadowes of heauenly thīgs, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuarie, his Tabernacle and office are farre more excellent.

6 But now *our hie Priest* hath obtayned a more excellent office, in asmuch as he is the mediatour of a better Couenant which is established in more worthy promises.

7 For yf that fyrst Couenant had ben faultlesse: then should no place haue ben sought for the seconde.

C 8 For in rebukyng them he sayth, * Behold the dayes wyl^c come sayth the Lord, when I shal make with the house of Israel, and with the house of Iuda, a new Couenant:

*Iere. 31. f.
rom. 11. d.
chap. 10. c.*

^c That is when Christ shal remit our synnes by the preaching of the Gospel.

9 Not lyke the Couenant that I made with theyr fathers, at that tyme when I toke the by the handes, to lede them out of Egypte, for they^d continued not in my Couenant, and I regarded them not sayth the Lord.

^d Man by transgressing the bādes of the Couenāt colde not enioye the cōmoditie therof.

10 For this is the Couenant that I wyl make wyth the house of Israel, afer those dayes sayth the Lord, I wyl put my lawes in their myndes, and in their hearts I wyl wryte them, and I wyl be theyr God, and they shalbe my people.

D 11 And they shal not^e teache euery man his neyghbour, and euery man his brother, saying, Knowe the Lord: for all shal knowe me, from him that is litle among them to him that is great among them.

^e Men shal not in the tyme of the Gospel be so ignorant as they were before, but shal knowe God muche more perfectly through Christ.

12 For I wyl be merciful to their vn-rightuousnesses, and to theyr synnes, and I wyl remember their iniquities no

more.

13 In that he sayth a newe Couenant, he hath abrogate the olde : Now that which is disanulled and waxed olde, is redy to vanyshe away.

THE IX. CHAPTER.

How that the Ceremonies and sacrifices of the Lawe are abolished by the eternitie and perfection of Christs sacrifice.

THE that first *Couenāt* verely, had rites of religion ordeyned, and a " wordly Sanctuarie. A
"Not heauēly
and spiritual.
Exod. 26. b.
and 36. a.

2 For the first * Tabernacle was made, wherein was the Candelsticke, and the Table, & the Shewbread, which *Tabernacle* is called the Holy places.

3 And with in the middle vayle, *was* the Tabernacle, which is called the Holiest of all.

4 Which had the golden senser, and the Arcke of the Couenant ouerlayde rounde about with golde, wherein the golden pot which had Manna, and * Aarons rodde was, that had spronge, and the * Tables of the Couenant. Nom. 17. c.
1. King. 8. a.
2. chro. 5. d.
Exod. 25. b.

5 * And ouer the Arke were the glorious Cherubins, shadowing the " propitiatorie : of which thinges we wyl not now speake particularly. B
"Or, couer of
the arke.

6 When these thinges were thus ordeyned, the Priestes went alwayes into the fyrst Tabernacle, and executed the rites.

7 But into the second, went the * hye Priest alone, once euery yere : not without bloude, *Exod. 30. b.*
leu. 16. a.

de, which he offered for him selfe, and for the " ignorances of the people.

" Or, errors.

8 Wherby the holy Gost this signified, that the ^a way into the Holyest of all, was, not yet opened whyle as yet the fyrst Ta-
C bernacle was standyng.

9 Which *Tabernacle* was a figure for the tyme then present, wherin were offered gif-tes and sacrifices that could not make the minister " holie, as pertayning to the con-
" Or, perfect. science.

10 Which things were layed vpon vs in meates only and drinckes, and diuers was-shynges, and ^b carnal rites, vntyl the tyme of reformation.

11 But Christ being come an hye Priest of good thynges, by a greater and a more per-
D fect " Tabernacle, not made with handes that is, not of this maner buyldyng.

" Which was, his body and humain nature.

" Which is heauen.

" Christ was the sacrifice, the tabernacle & the Priest.

Leui. 16. c.
nom. 19. a.

" Outwardely in the sight of man.

1. Pet. 1. d.
1. ioh. 1. d.
reu 1. b.

Luk. 1. g. 5. g
Rom. 5. a,
1. pet. 3. c.

" Made betwe-
ne God and
Christ, whoby
his death shul
de make vs
heires.

12 Nether by the bloude of goates and cal-ues: but by his owne bloude entred in once into the " Holy place, and " purchased eter-nal redemption *for vs*.

13 * For yf ^c the bloud of bulles and of goa-tes & the ashes of an heyfer, sprinckling them that are vncleane, sanctifieth as tou-
ching the purifyng of the " flesh:

14 How muche more shal the * bloude of Christ which through the eternal Sprit, of-fered hym selfe without spot to God, purge
your conscience from dead workes, for to *
serue the liuing God?

15 And for this cause is he the mediatour of the new Couenant, that through * death which was for the redēption of those trās-
gressions that were in the " former Testa-
ment, they which were called, myght re-

^a For so long as the hie Priest offe-red once a yere for his owne synnes & for the peoples, & also while this ear-thly Tabernacle stode, the way to the heauenly Ta-bernacle, which is made open by Christs bloude colde not be en-tred into.

^b Which ceremo-nies althogh they were ordeyned of God: yet cōsider-ed in them selues, or els compared with Christe, are but carnal, grosse, and earthly.

^c The Leuitical Priest offered beasts bloude: but Christ the true & eternal Priest offe-red his owne blo-de, which was most holy and pure: the Leuitical Priest of-fered yerely, and therfore dyd only represent the true holynes: but Christ by one only sacri-fice hath made ho-ly for euer all thē that beleue.

ceae the promisse of eternal enheritance.

16 For whersoever is a testament, there must also be the death of hym that maketh the testament.

17 *For the testament taketh autoritie whē men are dead : for it is yet of no value as lōge as he that made it, is a lyue. *Gal. 3. c.*

18 For which cause also, nether that fyrst testament was ordeyned without " bloude. *"Which signified, that Christe wolde pacifie his Father with his bloud.*

19 For when Moses had expounded euery precept to the people, according to the Lawe, he toke the bloude of calues & of goates, with water and purple wolle and hyssope, and sprinckled both the boke, and all the people, *F*

20 *Saying, This is the bloude of the Testament, whych God hath appoynted vnto you. *Exo. 24. c.*

21 Moreouer, he sprinckled likewise the Tabernacle with bloude also, and all the ministryng vessels.

22 And almost all thynges, are by the Lawe poured with bloud, and without sheadyng of bloude is no remission.

23 It is then nede, that the similitudes of heauenly thynges be purified with suche thinges : but the heauenly thynges themselves are purified with better ^d sacrifices thē are these.

^d Albeit ther is but one sacrifice, which is Christ him selfe once offered, yet because this true and eternal sacrifice, is compared with all those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plural number, sacrifices.

24 For Christ is not entred into the Holy places that are made with handes, which are but similitudes of the true *Sanctuarie*: but *is entred* into very heauen, for to appeare now in the sight of God for vs :

25 Not to offer hym selfe often, as the hye Priest entreth into the Holy place eue-

ry

ry yere with other bloud.

" Which is,
the later daies
whē Christ
came.

26 (For then must he haue often suffered synce the worlde began.) but now in the " ende of the worlde, hath he appeared once to put synne to flyght, by the offeryng vp of hym selfe.

27 And as it is appoynted vnto men that they shal once dye, and then *commeth* the iudgement :

Rom. 5. b.
1. pet. 3. d.
" Of the elect.

28 Euen so * Christ was once offered to take away the synnes of " many, and vnto thē that loke for hym, shal he appeare agayne

" That is, sacri-
fice for synne,
or synne abo-
lished.

" without synne vnto saluation.

THE X. CHAPTER.

The olde lawe had no power to clense away synne, but Christ dyd it with offeryng of his body once for all. An exhortation to receaue the goodnesse of God thankfully with patience and stedfast fayth.

A **F**OR the Lawe hauyng the shadowe of good thynges to come, and not the very " Or, substāce. " image of the thynges, can neuer with those sacrifices which they offer yere by yere continually, make the commers therunto perfect.

2 For wold not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of synnes?

3 But, in those *sacrifices* is there mention made of synnes euery yere.

4 For it is vnpossible that the bloude of bulles, & goates should * take away synnes.

Leui. 16. c.

B 5 Wherefore, when he " commeth into the worlde, he sayth, * Sacrifice and offeryng thou wouldest not haue : but a ^a body

" When Christ
was made mā.
Psal. 40. b.

^a In the hebrew it is, thou hast perced myn eares throwe, that is, hast made me prompt and ready to heare. and in the greke, thou hast made me a body, that is, to obey thee, which both tende to one purpose.

hast thou ordeyned me.

6 In burnt sacrifices and synne offerynges thou hast no pleasure.

7 Then I sayd, Lo I am here (In the begynnyng of the "booke it is wrytten of me) that I should do thy wyl, ò God.

"Or rolle, and folding, for in olde tyme they vsed to folde bookes like rolles.

8 Aboue, when he had sayd, Sacrifice and offeryng, and burnt sacrifices, and synne of fringes thou wouldest not haue, nether hast alowed (which yet are offered by the Lawe)

9 Thē sayd he, Lo I am here to do thy wil, ò God: he taketh away "the fyrst, to stablish the "latter.

"That is, sacrifices.
"Which is, the wil of God.

10 By the which wyl, we are sanctified, by the offeryng of the body of Iesus Christ once *made*.

11 And euery Priest appeareth dayly ministryng, and ofte tymes offereth one manner of offerīg, which can neuer take away synnes:

12 But this man after he had offered one sacrifice for synnes, * sitteth for euer at the ryght hand of God:

Chap. 1. d.

13 And from hence forth taryeth, * tyl his foes be made his fotestole.

*Psal. 110. a.
1. cor. 15. d.
chap. 1. d.*

14 For with one offeryng hath he made perfect for euer them that are sanctified.

15 For the holy Gost also beareth vs recorde euen when he tolde before,

16 * This is the Couenant that I wyl make vnto thē after those dayes, sayth the Lord, I wyl put my Lawes in theyr hearts, and in theyr myndes I wyl wryte them.

*Iere. 31. f.
chap. 8. c.
rom. 11. d.*

17 And theyr synnes and iniquities wyl I remember no more.

"For the offeryng of thankes geuing, which is the only sacrifice now of the Christians is not for synne.

18 And where ^b remission of these thynges is, there is no more " offeryng for synne.

19 Seyng

^b Wherther remayne no synnes to be for geuē ther is no more sacrifice, seing therfore that only Christs death hath washed away all synes, and doth euer a freshe when synners do repent, ther can be no nother sacrifice but it, and it can be no more reiterat.

D 19 Seyng therfore brethren, that by the meanes of the bloude of Iesus, we may be bolde to enter into that Holy place,

20 By the newe and ^c lyuyng way, which he hath prepared for vs, through the wayle, that is, by his flesh.

^c The bloude of Christ is alwayes freshe and lyuely, before the father to sprincke and quicken vs.

21 *And seyng also that we haue* an hye Priest which is ruler ouer the house of God :

22 Let vs drawe nye with a true heart, in a fulfayth, sprinckeled in our hearts from an euil conscience, and washed in our bodyes with pure water.

23 Let vs kepe the profession of our hope, without waueryng (for *he is* faythful that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes.

E 25 Not forsakyng the fellowship that we haue among our selues, as the maner of some *is*: but let vs exhort *one another*, and that so muche the more, because ye se that the day draweth nye.

Chap. 6. a.
"As, Iudas, Saul, Arius, Iulian the Apostat.

26 * For yf we synne " willingly after that we haue receaued the knowledge of the trueth, there remayneth no more sacrifice for synnes.

27 But a feareful loking for iudgement, and violent fyre, which shal deuoure the aduersaries.

Deut. 19. d.
mat. 18. c.
ioh. 8. b.
-2. cor. 13. a.

28 He that despiceth Moses Lawe, dyeth without mercie * vnder two or thre wytnesses.

29 Of how muche sorer punishmēt suppose ye shal he be coūted worthy, which treadeth vnder fote the Sonne of God, & coun-

teth the bloude of the Couenant as an vn-
holy thing, wher with he was sanctified, &
doth dishonour to the Sprite of grace?

30 For we knowe hym that hath sayd, * Vē *Deu. 31. d.*
geance belongeth vnto me, I wil recompē *psal. 94. a.*
ce sayth the Lord. And agayne, The Lord *rom. 12. d.*
shal iudge his people.

31 It is a * feareful thinge to fall into the *Psal. 20. b.*
handes of the lyuyng God.

32 Call to remembrance the dayes that are
passed, in the which after ye had receaued
light, ye endured a great fight in aduersi-
ties.

33 Partely whyle all men wondred and ga
sed at you for the shame and tribulation
that was done vnto you, and partly whyle
ye became ^d companions of them which
were so tossed.

^d For the which
thing also S. Paul
praiseth the Phi-
lippians and Thes-
salonians.

34 For both ye sorrowed with me for my
bondes, and suffred with ioye the spoylyng
of your gooddes, knowing in your selues
how that ye had in heauen a better, and an
enduryng substance.

35 Cast not away therfore your confiden- *G*
ce whych hath great recompence of re-
warde.

36 For ye haue nede of pacience, that af-
ter ye haue done the wyl of God, ye myght
receaue the promes.

37 * For yet a very lytle whyle, and he that *Abac. 2. a.*
shal come wil come, and wil not tary. *rom. 1. b.*

38 Now y^e iust shal lyue by faith. but if any *gal. 3. b.*
withdraw him selfe, my soule shal haue no
pleasure in hym.

39 We are not they which withdraw our
selues vnto damnation, but beleue to the
saluation of the soule.

The

THE XI. CHAPTER.

*What faith is, & a cōmendatiō of the same.
The stedfaste belefe of the fathers in olde tyme.*

A **F**Ayth is *ȳ*, which causeth those things to appeare in deed *ŵ* are hoped for, & sheweth euidētly *ȳ* thinges *ŵ* are not sene.

2 For by it our elders were wel ^a reported of.

^a Haue bene ap-
proued: and so ob-
teyned saluation.

Gen. 1. a.

iohn 1. a.

3 * Through faith we vnderstand that the world was ordeined by the worde of God, so that the thinges which we se, are not made of thinges which " dyd appeare.

"For God made all things of nothing.

Gen. 4. a.

Mat. 23. d.

4 By faith Abel * offered vnto God a more plēteous sacrifice then Cain: by * which faith he obteyned wytnes that he was

"Because God receaued him to mercie therefore he imputed him rightuous.

Gen. 5. d.

eccle. 44. c.

49. d:

" ryghteous, God testifiyng of his giftes: by which faith also he being dead, yet speaketh.

5 By faith was * ^b Enoch trāslated, that he shuld not se death: nether was he founde: for God had taken him away: for before he was takē away, he was reported of, that he had pleased God:

^b For Enochs & Elias taking vp, was suche a thinge as is spoken of 1. Cor. 15. g. and 1. thes. 4. d.

B 6 But without faith it is vnpossible to please *hym*: for he *ȳ* cometh to God must beleue that *God* is, and that he is ^c a rewar-der of them that seke hym.

Gen. 6. b.

eccle. 44. c.

7 By faith * Noe being warned of God, of the thinges which were as yet not sene, moued with reuerence prepared the arcke to the sauynge of his housholde, through the which arcke, he cōdemned the worlde, & was made heyre of *ȳ* rightuousnes, which commeth by faith.

^c First God must fynde vs before we can seke him, then we must seke him with a pure hart in Christ, who is reueiled in his worde, and therby we learne to beleue Gods fre mercie towards vs in his sone, through whom we obteyne the rewarde of his promes, & not of our deserts.

Gen. 12. a.

C 8 By faith * Abraham, when he was called obeyed *God*, to go out into a place, which

Aa.iiii.

he should afterward receaue for inherytā-
ce: and he went out, not knowing whether
he should go.

9 By faith he abode in the lande, that
was promised him, as in a strange countre,
as one that dwelt in tabernacles, and with
Isaac, and Iacob heyres with him of the sa-
me promis:

10 For he loked for a citie hauyng a " foū-
dation, whose buylder and maker is God.

"For all thigs
in the worlde
are subiect to
corruption.
Gen. 17. c.
& *21. a.*

11 Through faith * Sarra also receaued
strength to be wyth childe, and was deli-
uered of a childe when she was past age,
because she iudged him faithful which
had promised.

12 And therfore sprang there of one, and
of one which was " dead, *so many* as the star-
res of the skye are in multitude, and as the
sand of the sea shore which is innumera-
ble.

"Euē as dead.

13 And they all dyed in faith, and " recea-
ued not the promises, but sawe them a far-
re of, and beleued *them*, and receaued *them*
with thanckes, and confessed that they we
re strangers and pylgremes on the earth.

" Which was
the enioying
of the lande
of Chanaan.

14 For they that say suche thynges, decla-
re plainly that they seke a countre.

15 If that they had bene mindeful of " that
countre, from whence they came out, they
had leasure to haue returned agayne:

" Mesopota-
mia.
D

16 But now they desire a better, that is a
heauenly, wherfore God him selfe is not
ashamed to be called their God: for he
hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, *Gen. 22. b.*
when he " was tempted, & he offered hym *eccle. 44. c.*
being his onely begottē sonne, which had
receaued
" Or, tryed.

received the promises.

Gen. 21. b. 18 (To whome it was sayd, *In Isaac shal
rom 9. b. thy sede be called,)

19 For he considered that God was able to rayse it vp euē from death : from whence he receaued him also after a sort.

Gen. 27. d. 20 By faith *Isaac blessed Iacob and Esau,
& 36. concerning thinges to come.

Gen. 49. a. 21 By faith *Iacob when he was a dying,
Gen. 47. g. blessed both the sonnes of Ioseph, & *leaning on the ende of his staffe worshipped God.

E 22 By faith *Ioseph when he died, remembered the departing of the children of Israel, and gaue commandement of his bones.

Exod. 2. a. 23 *By faith Moses when he was borne,
act. 7. c. was hyd thre monethes of his father and mother, because they sawe he was a proper chylde : nether feared they the kynges *cōmandement.

Exo. 1. b. 24 By faith *Moses when he was come to age, refused to be called the sonne of Pharaos daughter :

25 And chose rather to suffre aduersitie with the people of God, then to enioy the pleasures of sinnes for a ceason,

26 Esteming the rebuke of Christ greater riches then the treasures of Egypt : for he had respect vnto the rewarde.

27 By faith he forsoke Egypt, and feared not the fearcenes of the kyng : for he endured, euen as he that had sene hym which is inuisible.

F 28 Through faith he ordeyned the *Easter
Exod. 12. d. lambe, and the effusion of bloude, lest he that destroyed the firste borne, should

^d The entisings of the worlde which drawe vs frō God, and which we cā not vse with out prouoking of Gods angre.

touche them.

29 By faith they * passed through the red sea as by dry land, w̄ when the Egyptians had assayed to do, they were drowned. *Exod. 14. c.*

30 By faith the * walles of Iericho fell doune after they were compassed about seuen dayes. *Iosu. 6. c.*

31 By faith ȳ harlot * Rahab perished not with them which obeyed not, whē * she had receaued the spies to lodging peaseably. *Iosu. 6. d. Iosue. 2. a.*

32 And what shal I more say, the time would be to short for me to tell of * Gedeon, of * Barac, and of * Sampson, & of * Iephthe, also of * Daud, and Samuel, and of the Prophetes : *Iuds 6 b. Iudg. 4. a. Iudg. 13. d. Iud. 11. a. 12. c.*

33 Which through faith subdued kingdomes, wrought rightuousnes, obteyned the " promises, stopped the mouthes of lyons, "Or fruit ther of. *1. Sam. 1. b. 13. c.*

34 Quēched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiēt in fight, turned to flight the armies of the alientes.

" As Elias ray-
sed vp the widowe
of Sareptas sonne.
and Eliseus the Su-
namites sonne.

35 And the e women receaued their dead raysed to lyfe agayne : other were racked, and would not be deliuered ȳ they might receaue a better resurrection.

36 Other suffred mockinges and scourgin Gges, moreouer bondes and prisonement.

37 They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sword, they wandered vp and doune in shepes skynnes, & in goates skynnes, in nede, tribulation, and vexation,

38 Which the worlde was not worthy of : they wandred in wyldernesses, in mountaynes, in dennes and caues of the earth.

39 And these all through faith obtayned good

good report, and receaved ^f not the promise.

"For we are
all one body
together.

40 God prouiding a better thing for vs, that they ["] without vs should not be made perfect.

^f They had not such cleare light of Christe as we, for they lookedfore that which we haue, therefore it were shame for vs if at least we haue not as great constancie as they.

THE XII. CHAPTER.

An exhortation to be patient and stedfaste in trouble and aduersitie, vpon hope of euerlastyng rewarde. A commendation of the new Testament aboue the olde.

["]or, multitude.
*Rom 6. a.
ephe. 4. f.
collos. 3. b.
1. pet. 2. a.*
A **V**herfore, let vs also, seyng ^y we are compassed with so great a ["] cloude of wytnesses, cast away all ^y ^a presseth downe, and the synne that hangeth so fast on, let vs rune with pacience the race that is set before vs,

"As being our
marke.

2 ["] Lokyng vnto Iesus the auctor and finisher of our faythe, who, for the ioye that was set before hym, abode the crosse, and despiced the shame, and is set at the right hand of the throne of God.

^a As riches, cares and suche like, & so to be come Christs disciples, by denying our selues, and taking our crosse to followe him.

3 Consider therfore, who he is that endured suche speakyng agaynst hym of sinners, lest ye should be weryed and faynte in your mindes.

4 Ye haue not yet resisted vnto bloude stryuing agaynst ^b sinne.

^b Which by reason of our concupiscence assaileth vs on all sydes.

B 5 And ye haue forgotten the consolation, which speaketh vnto you as vnto chyldrē:

*Proue. 3. b.
reue. 3. d.*

* My sonne despice not the chastenyng of the Lord, nether faynt when thou art rebuked of hym :

6 For whome the Lord loueth, him he chasteneth: and he scourgeth euery sonne that he receaueth.

7 If ye endure chastenyng, God offereth hym selfe, vnto you as vnto sonnes : what sonne is ^y whome ^y father chasteneth not ?

8 If ye be without correction where of, all are partakers, then are ye bastardes & not ^{" c} sonnes.

^c He concludeth that they which refuse the crosse, deny to be of the number of Gods children.

9 Moreouer we haue had the fathers of our ["] bodies which corrected vs, and we gaue them reuerence : should we not muche rather be in subiection vnto the Father of ^d sprits, that we myght lyue ?

["]Lawfully begotton.

^C Which haue naturally begotton vs.

^d As he doth ere at our sprites without any worldly meane : so he doth instructe and mainteine them by the wonderful vertue of his Spirit.

10 For they verely for a fewe dayes, chastened vs after their owne pleasure : but he *chasteneth vs* for our proffit, that we might be partakers of his holynes.

11 No maner chastysing for the present tyme semeth to be ioyous, but greuous : but afterward, it bringeth the quiet frute of rightuousnes, vnto them which are therby exercised.

12 Wherfore lift vp your handes which hange doune, and your weake knees.

^c Their halting partely declared their sloenes, & partely their inconstancie in doctrine.

13 And se that ye haue strayght steppes D vnto your fete, lest ^c that which is halting lead you out of the way, but let it rather be healed.

14 * Follow peace wyth all men, and holynes : wythout the which no man shal se ^y Lord.

Rom. 12. d.

15 Take hede, that no man fall a way frō the grace of God, and that no ["] rote of bitternes spring vp and trouble, and therby many be defyled :

["]As heresies, or apostasie.

16 And that there be no fornicator, or vncleane person as * Esau, which for one portion of meate, solde his title of the first begotton.

Gen. 25. d.

Gen. 27. f. E 17 * For ye knowe how that afterwarde al so when he wold haue inhereted the bles- syng, he was put by, for he founde no pla ce to *his* repentāce, thogh he soght *the bles- sing* with teares.

Exo. 19. c. 20. e. 18 For ye are not come vnto the * mounte that ^f might be touched, & vnto burnyng fyre, nor yet to blacknes and darcknes, & tempeste of wether,

^f Which might be touched and se- ne, for as muche as it was material, but God had com- manded that none shulde touche it.

19 Nether vnto the sounde of a trompet, and the voyce of wordes : which voyce they that heard it, excused thē selues, that the communication should not be spoken to them any more.

Exo. 19. d. 20 (For they were not able to abyde, that which was commanded, * If as muche as a F beaste touche the mountayne, it shalbe sto ned, or thrust thorow with a darte :

21 And so terrible was the sight which ap peared, that Moses sayd, I feare & quake.)

Whence the worde of God must come. Esa. 2. a. 22 But ye are come vnto the mounte " Siō, and to the citie of the lyuing God, the ^g ce lestial Ierusalem : and to the compaignie of innumerable ^h Angels.

^g Which shalbe extended through all the world.

23 And to the congregation of the fyrst borne sonnes, which are wrytten in heauē, and to God the iudge of all, & to the spi- rites of iust and perfect men :

^h By the Gospel we are ioyned with the Angels & Pa- triarkes.

Gen. 4. b. 24 And to Iesus the Mediator of the Ne- we testament, and to the bloud of sprinck- ling that speaketh better thinges then the bloud of * Abel.

G 25 Se that ye despice not hym that spea- keth : for if they escaped not which refu- sed him, that spake on earth : much more shal we *not escape*, if we turne away from him, that *speaketh* from heauen.

26 Whose

26 Whose voyce then shouke the earth, & now declared saying, * Yet once more wyl I *Agge 2.b.* shake, not the earth onely, but also heauē.

27 No dout that same that he sayeth, Yet once more, signifieth the remouyng away of those thinges, which are shaken, as of thinges which are made *with handes* : that the thynges which are not shaken may remayne.

28 Wherfore seing we receaue a kyngdome, which can not be shaken, let vs haue grace, wherby we may so serue God, ȳ we may please him w̄ reuerēce & godly feare.

29 For * our God is a consuming fyre. *Deut. 4.d.*

THE XIII. CHAPTER.

He exhorteth vs vnto loue, to hospitalitie, to thinke vpō suche as be in aduersitie, to maintayne wedlocke, to auoyd couetousnesse, to make muche of them that preache Gods worde, to beware of strange learnyng, to be content to suffre rebuke with Christe, to be thankful vnto God, and obedient vnto our heades.

L Et brotherly loue continue.

2 Be not forgetful to lodge strangers. *Rom. 12.c.*
for therby some haue * receaued Angels *1.pet. 4.b.*
into their houses vnwares. *Gen. 18.a.*
19.a.

3 Remember them that are in bondes, euē as thogh ye were bounde with them : and them which are in aduersitie as if ye were *afflicted* in the body.

* As incontīnēce is a disease cōmon to men of all sortes & degres: so marriage the remedie is offred by the fre mercie of God to all maner of men without respect.

4 Wedlocke is to be had in honour ^a amōg all men, and the bed vndefiled, for whore keepers and aduouterers God wyl iudge.

5 Let your conuersation be without couetousnes, *and be content* with those things that

"The Lord. that ye haue : for " he hath sayd, *I wil not
Iosu. 1. a. fayle thee, nether forsake thee :

B 6 So that we may boldely say, *The Lord
Psal. 118. b. is my helper, nether wil I feare what man
can do vnto me.

7 Remember them which haue the ouer
sight of you, which haue declared vnto
you y^e worde of God : whose faith folowe,
considering what hath bene the ende of
their conuersation.

"He was, is, & 8 Iesus Christ" yester day, and to day, the
shalbe the fū- same also continueth for euer.
dation of the
Churche for
euer.

9 Be not caried about with diuers and
strāge learning : for it is a good thing that
the heart be stablysshed with grace, and
not with ^b meates, which haue not profited
them that haue bene occupied ther in.

C 10 We haue an aulter wherof they may
not ^c eate which serue in the Tabernacle.

Leuit. 6. d. 11 *For the bodyes of those beastes who-
16. f. se bloude is broght into the Holy place
by the hye Priest to purge synne, are " burnt

" So that the without the tentes.
Priests had
no piece ther
of.

12 Therfore Iesus, to sanctifie the people
with his owne bloud, suffered without the
gate.

13 Let vs go forth therfore out of the tē-
tes, and suffer rebuke with him.

14 For here haue we no continuing citie :
but we seke one to come.

15 By him therfore offer we the sacrifi-
ce of praise alwayes to God, that is, the
* frute of the lyppes, which confesse his
Name.

Ose. 14. a. 16 "To do good, and to distribute forget
not : for with suche sacrifices God is plea-
sed.
"Thanks ge-
uing & doing
good are our
only sacrifi-
ces which ple-
ase God.

^b By reprobuing
them which super-
sticiously put diffē-
rence betwixt mea-
tes, he condemneth
all the seruice
which stode in ce-
remonies, compa-
ring it with the spi-
ritual worshipping,
and regeneration.

^c They that stic-
ke to the ceremo-
nies of the Lawe
cā not eate, that is
cā not be partak-
ers of our aulter,
which is thanks-
geuing and libe-
ralitie, which two
sacrifices or offer-
ings are now only
left to the Chris-
tians.

17 Obey them that haue the ouersight of you, & submit your selues to them : for they watche for your soules, euen as they that must geue accomptes : that they may do it with ioye, and not with grefe : for that is vnprofitable for you.

18 Pray for vs : for we truste that we haue a good conscience, in all thinges, desiring to lyue honestly.

19 And I desire you some what the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that broght agayne from death our Lord Iesus, the great shepherde of the shepe, through the bloud of the euerlasting Couenant,

21 Make you perfect in all good workes, to do his wyl, workyng in you that which is pleasant in his sight through IESVS Christ. to whome *be* prayse for euer and euer. Amen.

22 And I beseche you brethren, suffre the wordes of exhortation : for we haue writtē vnto you in fewe wordes :

23 Knowe that our brother Timothie, is deliuered, with whome (if he come shortely) I wyl se you.

24 Salute all thē that haue the ouer sight of you, and all the Sainctes. They of Italie salute you.

25 Grace *be* with you all. Amen.

Sent to the Hebrues from Italie by Timotheus.

THE ARGUMENT OF THE
Epistle of Iames.

Iames the Apostle and sonne of
Alpheus writ this Epistle to the
Iewes which were conuerted to
Christ, but dispersed throughout
diuers countreys, and therefore
he exhorteth them to patience and prayer, to em-
brace the true worde of God, & not to be partial,
nether to boast of an idle faith, but to declare a
true faith by lyuely fruits, to auoyde ambition,
to brydel the tonge, to rule the affections, to be
humble and loue their neighbours, to beware of
swearing, to vtter their fautes whē they haue of-
fended, to praye one for another & to bring him
which is out of the way to the knowledge of
Christe.

Bb.i.



THE GENE- RAL EPISTLE

of Iames.

* *

THE FYRST CHAPTER.

He exhorteth to reioyce in trouble, to be feruēt in prayer with stedfast belief, to loke for all good thinges from aboue, to forsake all vice, and thankefully to receaue the worde of God, not only hearinge it, and speakinge of it, but to do ther after in dede. VVhat true religion is.



IAMES the A
seruant of
God, and of y
Lord IESVS
CHRIST, sēd-
eth greting
to the twelue
Tribes, which
ar scattered

abrode.

2 My bretheren, count it exceding ioye, when ye fall into diuers "tentations. "Or, afflictions.

3 * Knowing

"That is, writ to no one mā, citie, or con- trey, but to all the Iewes generally, be ing now dis- persed.

Rom. 5. a.
"Afflictions
trye our faith
& ingēdre pa-
tience.

3 * Knowing that the " tryng of your faith bringeth paciēce :

4 And let paciēce haue her ^a perfect worke, that ye may be perfect and sounde, lackyng nothing.

5 If any of you lacke ^b wisdomē, let him aske of him, which geueth, *that is God, and geueth I say* to all men frely, and casteth no man in the teath : and it shalbe geuen hym.

^a Our patience ought to cōtinue to the ende til by working she hath polished vs, and made vs perfect in Christe.

^b To endure patiently what soeuer God layeth vpon vs.

Matth. 7. a.
mar. 11. b.
luk. 11. b.
iohn 14. b.
& 16. e.

6 * But let him aske in faith, & wauer not : for he that douteth, is like a waue of the sea, tost of the wynde, and caried with violence.

7 Nether let that man thinke that he shal receaue any thing of the Lord.

"Douting in
doctrine, or
of Gods wil.

8 A " wauering minded man *is* vnstable in all his wayes.

9 Let the brother of lowe degre reioyce in that he is exalted,

B 10 Agayne he that is riche, in ^ȝ he is made " lowe : for euen as the flower of the grasse, shal he * vanyshe away.

Or, contemp-
tible to the
worlde.

Eccle. 14. c.
esa. 40. b.
1. pet. 1. d.

11 For *as when* the sunne riseth with heat, then the grasse wythereth, and his flower falleth away, and the beautie of the fashion of it perisheth : euen so shal the riche man fade away in all his " wayes.

"In all his
thoghtes and
dedes.

Iob. 5. c.

12 * Happy is the man, that endureth temptation, for when he is tried, he shal receaue the crowne of lyfe, which ^ȝ Lord hath promised to them that loue him.

"Or, moued
to euyl.

13 Let no man say when he is ^c " tempted, that he is tempted of God : for God can not be tempted with euyl, nether tēpteth he any man.

^c He meaneth now of the inward tentations as of our disordered appetites, which cause vs to synne.

14 But euery man is tempted, when he is drawne away, by his owne cōcupiscēce, &

is entised.

15 Thē when lust hath cōceaues, she bringeth forth synne, and synne when it is fynished, bringeth forth death.

16 Erre not my deare brethren.

17 Euery good geuing, and euery perfect gyft is from aboue, and cōmeth downe frō the Father of lyghts, with whō is no varia-
blenes, ^d nether shadowing by touning.

^d He alludeth vnto the sunne which in his course, and turning some time is cleare & bright, some tyme darke & cloudy: but Gods liberalitie is euer like it selfe, bright and cōtinually shyning.

18 Of his owne wyl begat he vs with the worde of lyfe, that we should be as y^e fyrst frutes of his creatures.

19 Wherfore deare brethren, * let euery man be swift to heare, slowe to speake, and slowe to wrath. *Pro. 17. d. colos. 2. a.*

20 For the wrath of man doth not execute the " righteousnes of God.

21 Wherfore lay apart all fylthynes, and all superfluitie of maliciousnes, and receaue with mekenes, the worde that is " grafed in you, which is able to saue your soules.

" Which is that, which God prescribeth.

^D " By hearing the worde preached. *Matth. 7. e.*

22 * And se that ye be doers of the worde & not hearers only, deceauyng your owne selues.

23 For yf any heare the worde, and do it not, he is like vnto a man, that beholdeth his lyuely face in a glasse.

24 For assone as he hath loked on hym selfe, he goeth his way, and forgetteth immediately what his fashyon was.

25 But who so loketh in the perfect Lawe of libertie, and cōtinueth therin, he, forasmuch as he is not a forgetful hearer, but a doer of the worke, shalbe happy " in his dede.

" In so behauing him selfe.

26 If any man among you semeth religious

gious, and refraineth not his tounge, but deceaueth his owne heart, this mannes religion is in vayne.

27 Pure religion and vndefiled before God the Father, is this, to visit the fatherlesse and wyddowes in their aduersitie, and to kepe hym selfe vnspotted of the worlde.

THE II. CHAPTER.

He forbiddeth to haue any respecte of personnes, but to regarde the poore as well as the ryche, to be louynge and mercifull, and not to boast of faith where no dedes are: for it is but a deade faith, where good workes folowe not.

*Leuit. 19. c.
deut. 1. c.
16. d.
prou. 24. c.
eccle. 41. a.*

A MY brethren haue not the faith of our glorious Lord Iesus Christ, ^a in respect of persons.

^a As esteeming faith and religion by the outwarde appearance of mē.

2 For yf there come into your companye a man with a golde rynge, and in goodly apparel, & there come in also a poore man in vyle rayment,

3 And ye haue a respect to him that weareth the gaye clothing, and say vnto him, Syt thou here in a good place: and say vnto the poore, Stande thou there, or syt here vnder my fotestole:

4 Are ye not partial, in your selues, and haue iudged after euyl thoghtes?

B 5 Harken my deare beloued brethren, hath not ^b God chosen the poore of this world, *that they shuld be made riche* in faith, and heyres of the kyngdome which he promised to them that loue hym?

^b Seing God esteemeth thē, we may not cōtemne them.

6 But ye haue despiced the poore. Do not the riche oppresse you, by tyrannie and

Bb.iii.

drawe you before the iudgement seates ?

^c The Name of God and Christe, wherof you make profession, and in that they dishonour God, it is not here that you his childrē shulde honour them

7 Do not they blaspheme that ^c worthy Name after which ye be named.

8 If ye fulfil the " royal Lawe according to the Scripture *which saith*, Thou shalt loue thy neyghbour as thy selfe, ye do wel.

"Which is here taken pro-
uerbially, for
the hie or bro-
de way wher-
in ther is no
tournings, &
euery man cā
go it: so eue-
ry man is our
neyghbour as
wel the poore
as the riche.
Leuit. 19. c.
deut. 1. c.

9 But yf ye regarde one person more then another, ye commit synne, & are rebuked of the Lawe, as transgressours.

10 * Whosoeuer shal kepe the whole Lawe, & yet fayleth in one point, he is gylty in all.

^d By the mercy of God which deliuereth vs from the curse of the Lawe.

11 For he that sayd, * Thou shalt not commit adulterie, sayd also, Thou shalt not kyl. Thogh thou doest none adulterie, yet yf thou kyllest, thou art a transgressor of the Lawe.

C
Matth. 5. c.

^e S. Paul to the Romains and Galatians, disputeth against thē, which attributed iustification to the workes: & here S. Iames reasoneth agaist thē, which vtterly cōdēne workes, therefore Paul sheweth the causes of our iustificatiō, and Iames the effectes: ther it is declared how we are iustified: here how we are known to be iustified: ther workes are excluded as not the cause of our iustificatiō: here they are approued as effects proceeding therof: ther they are denied to go before thē that shalbe iustified: and here they are said to follow them that are iustified.

12 So speake ye, & so do, as they that shalbe iudged by the Lawe ^d of libertie.

13 For there shalbe iudgement merciles to him that sheweth no mercy, and mercy " reioyseth against iudgement.

"And feareth
it not.

14 What auayleth it my brethrē, thogh a mā sayeth he hath ^e fayth, whē he hath no dedes? Can that faith saue him?

15 If a brother or a syster be * naked and destitute of dayly fode,

Luk. 3. c.
1. iohn 3. c.

16 And one of you say vnto them, Depart in peace, warme your selues, and fil your bellies: notwithstanding ye geue them not those thinges which are nedeful to the body what helpeth it?

17 Euē so faith, yf it haue no dedes, is dead in it selfe.

18 But a man might saye, Thou hast " faith & I haue dedes: shewe me thy faith by thy " dedes:

"In thyne ow-
ne opiniou.

" Here, dedes
are cōsidered
as ioyned
with true
faith.

" dedes : and I wil shew thee my faith by my dedes.

19 Thou beleuest that ther is one God :

D thou doest wel : the deuyls also beleue, and tremble.

20 Wylt thou vnderstand ò thou wayne man, that that faith *which is* without dedes is deade ?

Gen.22.b.

21 Was not Abraham our father iustified through workes, whē he * offered Isaac his sonne vpon the aulter ?

"And was not
idle.

22 Thou seyst how that faith " wrought with his dedes, and through the dedes was the faith made ^f perfect :

Gen.15.b.
rom.4.a.
gala.3.a.

23 And the Scripture was fulfilled which sayth, * Abraham beleued God, and it was reputed vnto him for rightuousnes : & he was called the friend of God.

^f The more his faith was declared by his obediēce, & good workes, the more was it knowē to men to be perfect, as the goodnes of a tree is knowē by her good fruit. other wise no man can haue perfectiō in this worlde, for euery man must pray for remission of his synnes, and increasse of faith.

"So declared
to man.

"Of that barē
& dead faith
wherof ye bo-
ast.

Iosue.2.

24 Ye se then how that of dedes a man is " iustified, and not " of faith only,

"Of that barē
& dead faith
wherof ye bo-
ast.

25 Lykewyse also was not * Rahab the harlot iustified through workes, when she receaued the messengers, and sent thē out another waye ?

"Wherefore we
are iustified
only by that
lyuely faith,
which doth ap-
prehende the
mercy of
God towards
vs in Iesus
Christ.

26 For as the body, without the sprite is deade, euen " so that faith *which is* without dedes is dead.

THE III. CHAPTER.

He forbiddeth all ambition to seke honour aboue our brethern. He describeth the propertie of the tongue, and what difference ther is betwix the wisdom of God, and the wisdom of the worlde.

A MY brethrē, be not euery man a master,
remēbring how ^y we shal receaue the
Bb.iii.

more damnation :

2 For in many thinges we synne all. * If a man synne not in worde, the same is a perfect man, and able to brydel all the body.

*Eccle. 14. a.
& 15. b.
prou. 17. a.*

3 Beholde we put byttes into the horses mouthes that they should obey vs, and we turne about all their body.

4 Beholde also the shyppes, which thogh they be so great, and are dryuen of fearce wyndes, yet are they turned about with a very smal rudder, whether soeuer the go- uerner listeth.

5 Euen so the tounge is a lyttel member, and boasteth great thinges : beholde how great a " thing a lyttle fyre kyndleth,

*B
"Or, matter.
"A heape and
ful measure
of all iniqui-
tie.*

6 And the tounge is fyre, yea a " worlde of wyckednes : so is the tounge set among our membres, that it defyleth the whole body, and ^a setteth a fyre the course of our life, and is it selfe set a fyre euen of hel.

^a The intemperā-
cie of the tongue is
as a flamme of hel
fyre.

7 The whole nature of beastes, & of byrdes and serpentcs, and thinges of the sea is tamed and hath bene tamed of the nature of man.

8 But the tounge can no man tame : *It is* an vnruely euyl, ful of deadely poyson.

9 Therwith blesse we God the Father, & therwith curse we men, which are made after the similitude of God.

10 Out of one mouth proceadeth bles- syng and cursing : my brethren, these thin- ges ought not so to be.

11 Doth a fountayne send forth at one place swete water and bytter also?

12 Can the fygge tree my brethren, beare the

the fruit of olyues, other a vyne beare fyges? so can no fountayne geue both salte water and freshe also.

13 Who is a wyse man and endued with learning among you? let him shewe the workes of his good cōuersation with mekenes of wysedome.

14 But yf ye haue bytter enuying and stryfe in your hearts, reioyce not, nether be lyers agaynst the trueth.

D 15 This wisdomē descendeth not from aboue: but is earthy, sensual, and dyuelyshe.

16 For where enuieng and stryfe is, there is sedition, and all maner of euyl workes.

17 But the wysedome that is from aboue, is fyrst pure, then peaceable, gentle, and easy to be entreated, ful of mercy and good frutes, without ^b iudging, and without simulation.

^a So that their life is according to their profession.

18 And the ^a frute of rightuousnes is sowne in peace, of them that mayntayne peace.

^b And examining thīgs with extreme rigour as hypocrites, who only iustifie them selues, & condēne all others.

THE IIII. CHAPTER.

Having shewed the cause of all wronge, and wickednes, and also of all graces and goodnes, he exhorteth them to loue God, and submit them selues to him, not speaking euil of their neighbours, but patiētly to depēde on Gods prouidēce.

A FROM whence commeth warres and contentions among you? come they not here hence, euen of your voluptuousnes, that ^a fyght in your members?

2 Ye luste, and haue not: ye enuie, and

^a For the Lawe of the members continually fyghteth agāist the Lawe of the mynde.

haue indignation, and can not obtayne : ye fyght and warre, & gayne not, because ye aske not.

3 Ye aske and receaue not, because ye aske a mysse : euen to consume it vpon your voluptuousnes.

^b He calleth aduouterers here after the maner of the Scriptures, the which preferre the pleasures of the world to the loue of God.

4 * Ye men, and women that are ^b aduoute *Gal. 1. b.* rers, know ye not ^y the friendship of the world, is ennemitie to godwarde ? * Whoso *1. Iohn. 2. c.* euer therfore wyl be a friend of ^y world, is made the enmye of God.

5 Eyther do ye thinke that the Scripture sayth in vayne, The ["] sprite that dwelleth in vs, lusteth after enuie ? *B* ["] The imaginatiō of mā's hart is wicked *Gen. 8. d.*

6 But *the Scripture* offereth more grace & therfore sayeth, * God resisteth ^y proude, and geueth grace to the afflicted. *Pro. 3. d.* *1. pet. 5. b.* *Ephe. 4. f.*

7 * Submit your selues to God : resist the deuil, and he wyl flye from you.

8 Drawe nye to God, and he wyl drawe nye to you. Clense your hādes ye synners, and purge your hearts ye wauering minded.

^c The Greke worde signifieth that heauines, which is ioyned with a certeyn shamfastnes, as appeareth in the countenance.

9 Suffre afflictions, and ^c sorowe ye, and wepe : let your laughter be turned to mourning, and your ioye to heauynes.

10 * Cast downe your selues before ^y Lord, *C* *1. Pet. 5. a.* and he shal lyft you vp.

11 Backbyte not one another, brethren. He that backbyteth his brother, or he that condemneth his brother, backbyteth the Law, and ["] condemneth the Lawe : & yf thou ["] In vsurping the autoritie of iudging which is due to the Lawe. *Rom. 14. u.* condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge.

12 There is one Lawe geuer, which is able to saue, and to destroye. * Who art thou ^y iudget another man ?

We ought to submit ourselves to the providence of God.

D 13 Go to now ye that say, To day or to morowe we wil go into suche a citie, and continue there a yere, and bye and sel, and get gayne.

14 (And yet can not tel what *shal happen* to morowe. For what is your lyfe? It is euen a vapour that appeareth for a lytle tyme, & then vanysbeth away)

Act. 19. f.
1. cor. 4. b.

15 For that ye ought to say, * Yf the Lord wyl, and, If we lyue, we wil do this, or that,

16 But now ye reioyce in your bostynges : all suche reioysyng is euyl.

17 Therefore, ^d to hym that knoweth how to do wel, and doth it not, to hym it is synne.

^d He answereth to thē which sayd they knewe what was good, but they wolde not do it.

THE V. CHAPTER.

He threateneth the wycked ryche men, exhorteth vnto patience, to beware of swearyng, one to knowledge his fautes to another, one to praye for another, and one to labour to brynge another to the trueth.

A G O to now ye ryche men, wepe, and ^a howle for your miseries that shal come vpon you.

2 Your ryches are corrupt, your garments are motheaten.

3 Your golde and siluer is cankred, & the rust of thē shalbe a ["] wytnesse against you, and shal eat your fleshe as *it were* fyre. Ye haue heaped treasure together for the ["] last dayes.

["] And kyndle the wrath of God against you.

["] To suffice til the ende of the world.

Leui. 19. c.

deu. 23. c.

tob. 4. c.

4 Beholde, the * hyre of the labourers which haue reped doune your feldes (w^h hyre is of you kept backe by fraude) cryeth

^a He menaceth them with the vengeance of God, which shal not only make them to wepe, but to howle and despaire.

and the cryes of them which haue reped, B
are entred into the cares of the Lord of Ar
mies.

5 Ye haue lyued in pleasure on the earth
and in wantonnes. Ye haue noryshed your
heartes, as in a day of ^b slaughter.

^b Which were the
daies of the sacrifici-
ces, or feasts when
they vsed to ban-
ket and fede more
abundantly then
other dayes.

6 Ye haue condēned and haue kyllled the
iuste, and he hath not resisted you.

7 Be pacient therfore brethren, vnto the
comming of the Lord. Beholde the hous-
band man wayteth for the precious frute
of the earth, and hath long patience there
vpon, vntyl he receaue the ["] forther and the
latter rayne.

["] Which is
when the cor-
ne is sowed, &
a litle before
it is mowen.

8 Be ye also pacient therfore and setle
your hearts, for the commyng of the Lord
draweth nye.

9 Grudge not one against another bre- C
thren, lest ye be condemned: beholde the
iudge standeth before the dore.

10 Take (my brethren) the Prophetes for
an ensample of sufferyng aduersitie, and of
longe pacience, whych spake in the Name
of the Lord.

11 Beholde we count them happy which
endure. Ye haue heard of the pacience of
Iob, and haue knowen what ende the Lord
made. For the Lord is very pitiful and mer
cyful.

^c That which must
be affirmed, affir-
me it simply and
without othe, like-
wise that which
must be denyed.
by this he taketh
not from the ma-
gistrat his autori-
tie who may re-
quire an othe, for
the mayntenance
of iustice, iudge-
ment, and trueth.

12 But aboue al thinges my brethren, ^{*swe} *Mut. 5. f.*
are not, nether by heauen, nether by earth,
nether by any other othe: but let your ^c yea D
be yea, and your naye naye: lest ye fall into
" condemnation.

["] Or, hypocri-
sie.

13 Is any among you afflicted? let hym
praye. is any mery? let him syng.

14 Is any sike among you? let him call for
the

*Mar. 6. b.**"In calling on
the Name of
the Lord.*

the Elders of the Church, and let them
praye for hym, & anoynt hym wyth *^doy-
le in the " Name of the Lord.

^d Which in those
daies was a signe
of the gift of hea-
ling, but now the
gift being taken a-
way the signe is to
no vse.

15 And the prayer of fayth shal saue the
sicke, and the Lord shal rayse hym vp: and
if he haue committed synnes, they shalbe
forgeuen hym.

16 Knowledge your fautes one to ano-
ther, & praye one for another, that ye may
be healed. for the prayer of a ryghteous
man auayleth muche, if it be feruent.

*1. Kyn. 17. a.**Luke 4. d.*

17 * Helias was a man mortal euen as we
are, and he prayed in his prayer that it
myght not rayne: and it rayned not on the
earth by the space of thre yeres and sixe
monethes.

18 And he prayed agayne and the heauē
gaue rayne, and the earth broght forth her
frute.

19 Brethren, if any of you hath erred from
the trueth, and another hath conuerted
hym,

20 Let the same knowe that he which con-
uerted the synner from goyng a straye out
of hys way, shal saue a soule from death, &
shal hyde the multitude of synnes.

*Mar. 6. b.**"In calling on
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shal hyde the multitude of synnes.

^d Which in those
daies was a signe
of the gift of hea-
ling, but now the
gift being taken a-
way the signe is to
no vse.

THE ARGUMENT OF THE

first Epistle of Peter.

HE exhorteth the faithful to deny them selues and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more spedely atteyne to the heauenly kyngdome of Christ: wherunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receaued it by faith, possessed it by hope, and are therein confirmed by holynes of life. And to the intent this faith shulde not faint, seing Christ contemned & reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie, that he shulde be the stombling stone to the reprobate, and the sure foundation of saluation to the faithful, therefore he exhorteth them courageously to go forwarde considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernors, and seruants their maisters. and how married folkes ought to behaue them selues. And because it is appointed for all that are godly to suffre persecutions, he sheweth them what good issue their afflictions shal haue, and contrary wise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue them selues, forbidding them to usurpe autoritie ouer the Church. also that yonge men ought to be modest and apt to learne, and so endeth with an exhortation.

The

THE FYRST

EPISTLE GENERAL

of Peter.

* *

THE FYRST CHAPTER.

He sheweth that through the aboundant mercy of God we are begotten agayne to a liuely hope : and how faith must be tried : that the saluation in Christ is no newes, but a thyng prophecied of olde : He exhorteth them to a godly conuersation, forsomuch as they are nowe borne a newe by the worde of God.

"Which were Iewes to whome he was appointed to be an Apostle.

PETER an Apostle of Iesus Christe, to the strangers that dwel here and there throughout Pontus, Galacia, Cappadocia, Asia, and

Bithynia :

2 Elect accordyng to the ^a foreknowledge of God the Father vnto sanctificatiō of the sprite, through " obediēce and sprinckling of the bloud of Iesus Christe : Grace be wyth you and peace be multiplied.

2. Cor. 1. a.
eph. 1. a.

3 * Blessed be God the Father of our Lord

^a The fre electiō of God is the efficient cause of our saluation: the material cause is Christs obedience. our effectual calling is the formal cause: & the final cause is our sanctification.

Iesus Christ, which accordyng to his abundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Iesus Christe from the dead.

4 *That is*, to an inheritance immortal and vndefyled, and that perysheth not, reserved in "heauen for you.

5 Which are kept by the power of God through fayth vnto saluation, which saluation is prepared, to be shewed in the "last tyme.

" Therefore they ought to loke for no earthly kyngdome of the Messias.

B
"At the day of iudgement.

6 Wherin ye reioyce thogh now for a ceason (if nede ^b require) ye are in heauines, through manyfolde tentations.

^b As nede doth so require, whē it pleaseth God to lay his crosse vpon his, for to drawe them from earthly thīgs & make them partakers of his heauenly graces.

7 That the trial of your fayth, being much more precious then golde that perysheth (thogh it be tryed with fyre) myght be foude vnto your praise, glorie and honour at the "appearing of Iesus Christe :

"At his secoūde comming.

8 Whome ye haue not sene, and yet loue hym, in whome euen now, thogh ye se hym not, yet do you beleue, and reioyce wyth ioye vnspeakable and glorious.

9 Receauyng the "ende of your fayth, "Or, rewarde. the saluation of your soules.

10 Of which saluation the * Prophetes *Agge. 2. b.* haue inquired and searched, whych prophecied of the grace that should come vnto you.

11 Searchyng when or what tyme that for warnīg Sprite of Christ which was in thē, should declare the sufferings *that should come* vnto Christe, & the glorie that shoulde folowe them.

* Their ministerie was more profitable to vs then to them, for we se the things accomplished which they prophecied.

12 Vnto whych Prophetes it was declared, that ^c not vnto them selues, but vnto C vs, they should minister the thynges which are

are now shewed vnto you of them which
Act. 2. c. * haue preached vnto you the Gospel by
 the holy Gost sent doune from heauen, the
 which things the Angels desire to behol-
 de.

Luk. 12. e. 13 Wherefore, gyrde vp the * loynes of
 your myndes, be sober, and "truste perfectly
 "Vntil his se-
 conde com-
 ming. on the grace that is broght vnto you, by
 the reuelation of Iesus Christe:

14 As obedient chyldren, not fashyoning
 your selues vnto the olde lustes of your i-
 gnorance :

15 But as he whych called you is holy, euē
Luk. 1. g. so be ye holy also in * all maner of conuer-
 sation.

16 Because it is wrytten, * Be ye holy, for
Lev. 11. g.
19. a. 20. b. I am holy.

17 And if so be that ye call him Father
Deu. 10. d. whych wythout * respect of person iudgeth
rom. 2. b. accordyng to euery mans ^d worke, se that
gal. 2. b. ye passe the tyme of your dwelling here in
 feare.

^d According to
 the synceritie of
 the hart.

D 18 Forasmuche as ye knowe, how that * ye
 were not redemed wyth corruptible *thyn-*
ges, as syluer and golde, from your vayne
 conuersation, whych ye receaued by the *
 traditions of the fathers:

19 * But wyth the pretious bloud of Christ,
1. Cor. 6. d.
7. d. as of a Lambe vndefiled, and wythout
hebr. 9. d. spot.
ioh. 1. c.

20 Whych was * ordeyned before the worl
reu. 1. c. de was made: ^e but was declared in the laste
Rom. 16. d. tymes for your sakes.
eph. 3. b.
col. 1. d.

21 Whych by his meanes do beleue on
2. tim. 1. c. God that raysted him from the dead, & glo-
tit. 1. a. rified him, that your fayth and hope might
 be in God.

^e When Christ ap-
 peared vnto the
 worlde and when
 the Gospel was
 preached.

22 And forasmuche as your soules are purefied in obeing the trueth through the Sprite, for to * loue brotherly without faying, se that ye loue one another with a pure heart feruently. Rom. 12. c.
eph. 4. a.
chap. 2. c.

23 Being borne a newe, not of mortal seed but of immortal, by the worde of God, who liueth and lasteth for euer.

24 For all * flesh is as grasse, and all the glorie of man is as the floure of grasse. The grasse wythereth, & y^e flower falleth away. Esa. 40. b.
eccle. 14. c.
iam. 1. b.

25 But the worde of the Lord endureth euer, & this is the worde which by the Gospel is preached among you.

THE II. CHAPTER.

He exhorteth men to laye aside all vyce. Shewing that Christe is the fondation wher vpon they buylt, & prayeth thē to abstayne frō fleshly lustes, and to obey the rulers. How seruantes should behaue them selues toward theyr masters. He exhorteth to suffre after the ensample of Christe.

VWherefore, laye asyde all maliciousnes and all gyle, and dissimulation, & enuie, and all backbyting : A
Rom. 6. a.
eph. 4. e.
col. 3. b.
hebr. 12. a.

* In this their infancie and newe comming to Christe he willeth them to take hede lest for the pure milke, which is, the first begynnings of learning the syncere worde, they be not deceaued by them which chope and change it, and gyue poyson in stede of it.

2 And as newe borne babes desire^a the syn cere mylke of the worde, that ye maye growe therby.

3 If so be that ye haue tasted how good the Lord is.

4 To whome ye come as vnto a lyuyng stone disallowed of men, but chosen of God & pretious.

5 And ye as liuing stones, be made a spiritual house, an holy * Priesthode, for to offer vp spiritual sacrifices acceptable to Reu. 1. b.

to God by Iesus Christ.

Esa. 28. d. *rom. 9. g.* B 6 Wherefore it is containd in the Scripture, * Beholde I put in Sion a chief corner stone, electe and precious : and he that beleueth on him, shal not be ashamed.

Psal. 118. d. *mat. 21. d.* *act 4. c.* *Esa. 8. c.* *rom. 9. g.* 7 Vnto you therfore which beleue, he is precious : but vnto them which be disobedient, the * stone which the ^b buylders refused, the same is made the head stone in the corner. ^b The Priests, doctors, and ancients of the people.

8 And a * stone to stomble at, and a rocke of offēce to them which stōble at the worde, disobedient, vnto the which thing they were also ordeyned.

Exod. 19. a. *reu. 5. c.* 9 But ye are a chosen generation, a royal * Priesthod, an holy nation, a peculiar people, that ye should shewe the vertues of him that called you out of darcknes into his maruelous light.

Ose. 2. d. *rom. 9. c.* 10 * Which in tyme past were not a people, yet are now the people of God : which in tyme past were not vnder mercy, but now haue obtayned mercy.

Gal. 5. c. *rom. 13. d.* C 11 Derely beloued, I besech you as strangers and pilgrims, * abstayne from fleshly lustes, which fight against the soule.

12 And se that ye haue honest conuersation among the Gentils, that they which backbyte you as euyl doers, maye se your * good workes and prayse God in the day of ^c visitation.

Mat. 5. b. 13 * Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the Kynge as vnto the chiefe head :

14 Other vnto Rulers, as vnto them that are sent of hym, both for the punyshmēt of

Cc.ii.

^c Your good conuersation shalbe as a preparatiue against that day that God shal shewe mercie vnto them and tourne them

euyll doers, and also for the praise of them that do wel.

15 For so is the wyl of God, that ye put to silence the ignorance of the folyshe men.

16 As fre, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruantes of God.

17 Honour all men. * Loue brotherly fellowshippe. Feare God, Honour the kyng. *Chap. 1. b. rom. 12. d. Eph. 6. a.*

18 * Seruantes obey your masters wyth all feare, not only if they be good and courteous, but also thogh they be ^d frowarde. *col. 3. d.*

^d In all obedience, this must be before our eyes, that we obey in the Lord: for if any cōmande things against God, then let vs answer, It is better to obey God then men.

19 * For this is thanke worthy, if a man for conscience towarde God endure grieve, suffering wrongfully. *2. Cor. 7. c.*

20 For what prayse is it, if when ye be bufeted for your fautes, ye take it pacientely? but and if when ye do wel, ye suffer wronge and take it paciently, this is acceptable to God.

21 For here vnto ye are called: for Christe D also suffered for vs leuyng vs an ensample that ye should folowe hys steppes.

22 * Which dyd no synne, nether was there gyle founde in hys mouthe. *Esa. 53. b. 1. ioh 3. a.*

23 Which when he was reuyled, reuiled not agayne: when he suffred, he threatened not: but committed the ponishemēt to him that iudgeth righteously.

24 * Which hys owne selfe bare our synnes in hys body on the tree, that we being deliuered from synne, should lyue in ryghteousnes: by whose stripes ye were healed. *Esa. 53. b. mat. 8. c.*

25 For ye were as shepe going astraye: but are now returned vnto the shepherd and bishope

bishope of your soules.

THE III. CHAPTER.

How wyues ought to ordre them selues towarde theyr housbandes, and in theyr apparel. The dutie of men toward theyr wyues. He exhorteth all men to vnitie and loue: and patiently to suffre trouble by the example and benefit of Christe.

Colos. 3. c. ephe. 5. c. **A** **L**Ykewyse let the wyues be in subiection to theyr housbandes y^e euen they which obey not the worde, may wythout the word be wone by the conuersation of the wyues :

2 Whyle they behold your pure conuersation *coupled* wyth feare.

1. Tim. 2. c. 3 * Whose apparel let it not be outwarde with broyded heare, and golde put about, ether in putting on of gorgious apparel.

4 But let the hid man of the heart be vn-corrump with a meke & quiet sprite, which is before God a thing muche set by.

B 5 For after this maner in the old time did the holy women which trusted in God, tier them selues, & were obedient to their housbandes.

Gen. 18. b. 6 As Sara obeyed Abraham, and * called him Syr : whose daughters ye are, as long as ye do wel, not being^r afrayde of any terror.

"But willingly do your dutie.

1. Cor. 7. a. 7 * Lykewyse ye men dwel with them as be commeth men that haue knowledge: ^a geuyng honour vnto the wyfe, as vnto the weaker vessel, and as they which are together ^b heyres of the grace of life, that your

^a Taking care, & prouiding for her.

^b Man ought to loue his wife, because they lead their life together, also for that she is the weaker vessel, but chiefly because that god hath made thē as it were fellowe heires together of life euerlasting.

prayers be not let.

8 In conclusion, be ye all of one mynde, one suffre with an other, loue as brethren, be pitiful, be courteous :

9 * Not rendring euil for euil, nether re- *Prou. 17. b.*
ke for rebuke: but contrary wyse, blesse, re- *20. d.*
membring that ye are therunto called, that *mat. 5. f.*
ye should be ^c heyres of blessing. *rom. 12. d.*
1. thess. 5. c.

^c God hath made vs whē we were his enemies, heires of his kyngdome, and shal not we for geue our brethrē a smale faute?

10 * For if any man longe after lyfe, & lo- *C*
ueth to se good dayes, let hym refrayne his *Psa. 33. b.*
tonge from euyl, and hys lippes that they
speake not gyle.

11 * Let him eschue euil & do good: let him *Esa. 1. c.*
seke peace, and ensue it.

12 For the eyes of the Lord are ouer the
rightuous, & his eares are open vnto their
prayers. and the face of the Lord ["] behol- *"To take ven-*
deth them that do euil. *geāce on him.*

13 And who is it that wil harme you, if ye
folow that whych is good?

14 * Notwithstandyng, happy are ye if ye *Mat. 5. a.*
suffre for ryghtuousnes sake. Yea and feare
not thogh they seme terrible to you, nether
be troubled.

15 But ["] sanctifie the Lord God in your *" Gue hym*
hearts. and be redy alwayes to geue an ans- *praise and de-*
were to euery man that asketh you a rea- *pēde on him.*
son of the hope that is in you.

16 * And that with meaknes and reuerence: *Chap. 2. c.*
hauyng a good conscience, that when they
backbyte you as euyl doers, they may be
ashamed, forasmuch as they falsely accuse
our good conuersation in Christ.

17 For *it is* better (if the wil of God be so) *D*
that ye suffre for wel doing, then for euyl
doing.

18 * For Christ also hath once suffered for *Rom. 5. a.*
sinnes, *hebr. 9. d.*

synnes, the iust for the vniust, for to bring vs to God, and was killed as partayning to the fleshe, but was quickened in the " spi-rite.

" By the power of God.

19 By the which ^d sprite he also went, & preached vnto the sprites that *are* in prison,

^d Christ beīg frō the begynning head & gouernor of his Church, came in the dayes of Noe, not in body, which thē he had not, but in Sprite, & preached by the mouth of Noe for the space of 120 ye- res to the disobedient which wolde not repent, & therefore are now in prison reserued to the last iudgement.

Gen. 6. a.
mat. 24. d.
luk 17. e.
" or, persones.

20 Which were in tyme passed disobedient, when once the longe suffering of God abode in the dayes of * Noe, while the arke was preparing, wherin fewe, that is to say, eight " soules were sauēd in the water.

21 To the which the figure of Baptisme is agreing now ȳsaueth vs also: not the putting away of the fylthe of the fleshe, but in that a good conscience maketh request to God, by the resurrectiō of Iesus Christ,

Heb. 1. b.

22 Which is * at the right hand of God: gone into heauen, to whom the Angels, powers, and mighte are subdued.

THE IIII. CHAPTER.

He exhorteth men to cease from synne: to spēde no more tyme in vyce, to be sober and apt to praye, to loue eche other: to be patient in trouble: and to beware that no man suffre as an euyll doer, but as a Christien man, and so not to be ashamed.

" Our sanctification stādeth in two points, in dyeng to synne, & ly-ving to God.

" or, body.

FOrasmuch thē as Christe hath suffered for vs in the fleshe, arme your selues lykewyse with the same " minde: *which is*, that he which hath suffered in the fleshe, hath ceased from synne,

2 That he hēce forward shoulde lyue (as muche tyme as remayneth in the " fleshe:)

Cc.iiii.

not after the lustes of men, but after the wyl of God,

3 * For it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the lust of the Gētiles, walkyng in wā-tones, lustes, dronckenes, in eating, drincking, and in abominable idolatrie. *Ephe. 4. f. iam. 4. b.*

4 And it semeth to them a strange thynge, that ye runne not also with them vnto the same excesse of ryote, & therfore speake they euyl of you, B

5 Which shal geue accomptes to hym, that is ready to iudge quicke and deade.

^a Although the wicked thinke this Gospel, newe & vexe you that imbrace it: yet hath it bene preached to them of time past, which now are dead, to the intēt that they might haue bene condēned, or dead to synne in the fleshe, and also might haue lyued to God in the sprit, which two are the effect of the Gospel.

^b As hate moueth vs to reproche our brother whē he offendeth vs: so loue hydeth and pardoneth the fauts which he committeth against vs, thogh they be neuer so many.

6 For vnto this purpose was the Gospel preached also vnto the ^a dead, that they myght be condemned, according to men, *that is*, in the fleshe, but might lyue according to God, *that is*, in the sprite.

7 The ende of all thinges is at hande. Be ye therfore sober, and watching in prayer.

8 But aboue all thinges haue feruēt loue among you: ^{*b} for loue couereth the multitude of synnes. *Pro. 10. b.*

9 Be ye ^{*} herberous one to another, and that without grudgyng. *Rom. 12. e. heb. 13. a.*

10 * As euery man hath receaued the gifte, so minister the same one to another, as good ministers of the manifolde grace of God. *Rom. 12. b. philip. 2. a.*

11 If any mā speake, *let hym talke* as thoghe he spake the wordes of God. If any man mynister, *let him do it* as of the abilite w^h God ministreth vnto him: that God in all thynges may be glorified throught Iesus Christ, to whom is prayse and dominion for

for euer, and euer. Amen.

12 Dearely beloued, be not as strangers troubled in this trial by the fyre, which nowe is come amonge you to proue you, as thogh some strange thinge had happened vnto you :

13 But reioyce, in as muche as ye are partakers of Christes passions, that when his glorie shal appeare, ye may be mery and glad.

Matth. 5. b. 14 * If ye be rayled vpon for the Name of
chap. 1. c. Christ, happie *are ye* : for the Sprite of glorie, and of God resteth vpon you : *which* on their" parte is euyl spoken of : but on your parte is glorified.

" By the infidels.

15 Se that none of you suffre as a murderer, or as a thefe, or an euyl doer, or as a busibody in other mens matters.

16 But if *any man suffre* as a Christen mā, let him not be ashamed : but glorifie God in this behalfe.

"Ponishemēt. 17 For the tyme is come, that" iudgemēt
Iere. 25. f. must begyn *at the house of God. If it fyrst
luk. 23. e. *begin* at vs, what shal the ende be of them which obey not the Gospel of God ?

Proue. 2. d. 18 * And if the righteous scarcely be saued, where shal the vngodly and the synner appeare ?

19 Wherefore let them that suffer according to the wil of God, commit their soules to him with wel doying, as vnto a faithfull Creator.

THE V. CHAPTER.

The duetie of Pastors is, to fede the flocke of Christ, & what rewarde they shal haue yf they be diligent. He exhorteth yonge persons to sub-

mit thē selues to the elder, euery one to loue another, to be sober, and to watche that they may resist the ennemie.

^a By elders he vnderstandeth all thē which preache, teache, or minister in the Church.

THe ^a Elders which are amōge you, I be ^A seche which am also an Elder, & a wytnes of the afflictions of Christe, and also a partaker of the glorie that shalbe opened.

2 Fede the flocke of God, which dependeth vpon you, caring for it, not as thogh ye were compelled therto, but wyllingly: not for the desire of filthy lucre, but of a good mynde.

3 Not as thogh ye were lordes ouer *Gods* heritage: but that ye be ensamples to the flocke.

4 And when the chief shepherd shal appere, ye shal receaue an incorruptible crowne of glorie. ^B

5 Lykewyse, ye yōger, submit your selues vnto ancient mē, & submit your selues eue ry man, one to another,* decke your selues *Rom.12.c.* inwardely in lowlynnes of minde. for God * resisteth the proud and geueth grace to *Iam.4.b.* the humble.

6 Submit your selues therfore vnder the myghty hand of God, ȳ he may exalt you, when the tyme is come.

7 Cast all your care on him: for he careth ^C for you.

8 Be sober and watche, for * your aduersarie the deuyll as a roring lyon walketh *Mat.6.c.* about, sekyng whom he may deuoure: *luk.12.c.* *psal.15.d.* *wisd.12.b.*

^b Nothing cometh vnto vs, which we se not to appertayne to the rest of Christs mēbres: and therfore we oght not to refuse that condition which is common to all the Sainctes.

9 Whom resist stedfast in the faith, knowing ^b that your brethren which are in the worlde fulfil the same afflictions.

10 And the God of all grace, which hath called

called vs vnto his eternal glorie by Christ
 D Iesus, he *I say* after ye haue suffred a lytel
 affliction make you perfect, settle, streng-
 then and stablyshe you.

11 To him be glorie & dominiō for euer
 and euer. Amen.

12 By Siluanus a faithful brother vnto
 you (as I suppose) haue I writtē briefly, ex-
 horting and testifying how that this is the
 true grace of God, wherin ye stand.

13 The Churchē that is at Babylon ^c ele-
 cted together with you, saluteth you, and
 Marcus my sonne.

^c Which was a fa-
 mous Citie in As-
 syria where Peter
 then was the Apo-
 stle of the Circum-
 cision.

Rom. 16 b. 14 Grete ye one another with the * kysse
1. cor. 16. d. of loue. Peace be to you all which are in
2. cor. 13. d. Christe Iesus. Amen.

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1. cor. 16. d. of loue. Peace be to you all which are in
2. cor. 13. d. Christe Iesus. Amen.

THE ARGUMENT OF THE SE-
conde Epistle of Peter.

He effect of the Apostle here, is to exhortē thē which haue once professed the true faith of Christe to stāde to the same euē to the last breath. Also that god by his effectual grace towardes mē moueth thē to holynes of life, in ponishing the hypocrites which abuse his Name, & in increasing his gifts in the godly, wherfore by godly life he being now almost at deathes dore exhorteth them to approue their vocation. not setting their affectiōs on wordly things (as he had oft writ vnto them) but lifting their eyes towardē heauen, as they be taught by the Gospel wherof he is a cleare witnes, chiefly in that he harde with his owne eares that Christ was proclaymed from heauen to be the Sonne of God, as likewise the Prophets testified. And lest they shulde promise to them selues quietnes by professing the Gospel, he warneth them both of troubles which they shulde susteine by the false teachers, and also by the mockers and contēners of religion, whose maners and trade he lyuely setteth forth as in a table: aduertising the faithful not onely to waite diligently for Christe: but also to beholde presently the day of his cōming, and to vreserue them selues vnspotted against the same.

THE



THE SECON-


DE EPISTLE GENE

ral of Peter.

* *

THE FYRST CHAPTER.

For somuch as the power of God hath geuē them all thinges partayninge vnto lyfe, he exhorteth them to flye the corruption of world-lye lust, to make their calling sure with good workes, and frutes of faith. He maketh mention of his owne death, declaring the Lord Iesus to be the true Sonne of God, as he him selfe had sene vpon the mounthe.

A  **IMEON** Peter the seruant & Apostle of Iesus Christ, to them which haue obtayned lyke precious faith with vs by the rightuousnes of our God and Sauour Iesus Christ :

2 Grace to you, and peace be multiplied by the knowledge of God and of Iesus our Lord.

^a The some of our saluatiō and religiō is, to be led by Christ to the Father, who calleth vs in the Sonne.

3 Accordyng as his " godly power hath geuen vnto vs all thinges that pertayne vnto " lyfe and godlynes, ^a through y^s knowled- ^{"He speaketh of Christ as he is God & Sauour.} ge of him that hath called vs vnto glorie ^{"That is, sal- uation.} and vertue.

^b We are made partakers of the diuine nature, in that we flye the corruption of the world: or as Paul writeth, are dead to synne, and are not in the fleshe.

4 In that, that moste great, and precious promesses, are geuen vnto vs, that by them ye shoulde be partakers of the ^b godly nature, in that ye flye the corruption, which is in the world through lust.

5 And here vnto geue all diligence: and B ioyne more ouer " vertue with your faith, & ^{" Godly man- ners.} with vertue knowledge,

6 And with knowledge temperance, and with temperance patiēce, agayne with patience godlynes,

7 And with godlynes brotherly kindnes, and with brotherly kyndnes, loue.

^c The Greke worde signifieth him, that naturally can not se except he holdeth nere his eyes. So Peter calleth suche as can not se heavenly thinges which are farre of, poore blynde or sande blynde.

8 For if these thinges be among you, and are plenteous, they wyl make you that ye nether shalbe ydle, nor vnfrutefull in the knowledge of our Lord Iesus Christ.

9 For he y^s lacketh these thinges, is blynde, & ^c can not se farre of, & hath forgottē that he was purged from olde synnes.

^d Albeit it be sure in it selfe foras- muche as God can not change: yet we must cōfirme it in our selues by the fruits of the Spirit, knowing that the purpos of God electeth, calleth, sanctifieth, and iustifieth vs.

10 Wherefore brethren, geue rather dili- C gence for to make your callyng & election ^d sure: for yf ye do these thinges, ye shal ne uer " fall.

11 For by this meanes an entring in shal- be ministred vnto you abundātly into the euerlasting kyngdome of our Lord and Sauour Iesus Christ.

12 Wherefore, I wil not be negligēt to put you

^{"For God wil euer vpholde you.}

you alwayes in remembrance of these thinges, thogh that ye knowe wel, and be stablished in the present truth.

" In this body. 2. Cor. 5. a. 13 For I thinke it mete as longe as I am in this" tabernacle to stere you vp by putting you in remembrance,

Iohn 21. d. 14 Seing *I knowe* that the tyme is at hande that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath * shewed me.

15 I wil enforce therfore, that ye may be able to haue remembrance of these thinges after my departing.

1. Cor. 1. c. 2. a. 16 For we folowed not * deceuable fables when we opened vnto you the power and commyng of our Lord Iesus Christ, but with our eyes we saw his maiestie :

D 17 For he receaued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, * This is my dere beloued Sonne, in whome I delite.

Mat. 17. b. and 3 d. iohn 1. c. mar. 1. d. luk. 3. b.

18 And this voyce we heard when it came from heauen, being with him in the holy mounte.

"That is, the doctrine of the Prophetes.

19 We haue also a moste sure" worde of prophecie, to the which, ye do wel that ye take hede, as vnto a light that shyneth in a darcke place, vntil the " daye dawne, and the " daye starre aryse in your hearts.

" A perfecter knowledge thē vnder the Lawe.

"The Gospel. 2. Tim. 3. d. " Cometh not of men.

20 * So that ye fyrst knowe this, that no prophecie in the Scripture is of " any priuate motion.

21 For the Prophets came not in olde tyme by the wil of man : but holy mē of God spake as they were moued by y^e holy Gost.

THE II. CHAPTER.

He prophecieth of false teachers, and sheweth their punishment.

There were false Prophetes also among the people, euen as there shalbe false teachers among you: which pryuely shal brynge in damnable heresies, euen denying the Lord, that hath boght them, and bringe vpon them selues swyft damnation,

A

*Act. 20.f.
1.tim. 4.c.
iud.c.*

2 And many shal folow their " damnable wayes, by whom y way of trueth shalbe euil spoken of,

"or, insolent,
and wanton.

3 And through couetousnes shal they w fayned wordes make marchandise of you, whose iudgement long agoone is not farre of, and their damnation slepeth not.

4 For yf God spared not the * Angels, that had synned, but caste them downe into hell, & deliuered them into chaines of darkenes, to be kept vnto damnation :

*Iob 4.d.
iohn. 8.f.
iud. a.
B*

5 Nether spared the old worlde, but saued * Noe the eyght persone a preacher of rightuousnes, and broght in the floud vpo the world of the vngodly,

Gen. 7.a.

6 And * turned the cities of the Sodomites and Gomorrhe into ashes : ouerthrew them, damned them, and made on them an ensample vnto all that after should lyue vngodly :

Gen. 19.c.

7 *And deliuered iuste Loth vexed with the vnclenly conuersation of the wicked.

Gen. 12.f.

8 (For he being righteous, and dwelling among them, in seing and hearing, vexed his righteous soule from day to daye, with their vnlawful dedes.)

9 The Lord knoweth how to deliuer the godly out of tentation, and how to reserue the vniust vnto the day of iudgement for to be punished :

C 10 Namely thē that walke after the fleshe, in the luste of vncleannes, and despice the Gouvernement: presumptuous are they, and stande in their owne conceite, & feare not to speake euyl of thē, ȳ are in dignitie.

11 When the Angels which are greater
1. Kin. 22. c. bothe in power, and might* gyue not ray-
iob 1. b. lyng iudgement agaynst them before the Lord.

12 But these as ^a brute beastes, led with natural sensualitie and made to that ende that being takē they shulde be destroyed, speake euil of those things which they knowe not, & shal perisshe through their owne corruption.

13 And shal receaue the rewarde of vnryghtuousnes, as they which count it pleasure to lyue deliciously for a season. Spot-tes they are & blottes ^b deliting thē selues in ȳ they deceaue you, in feasting w̄ you.

14 Hauing eyes ful of aduoutrie, and that can not cease to synne, begyling vnstable soules: they haue hearts exercised with couetousnes, detestable fellowes,

15 Which forsakyng the right waye, haue
Nom 22. c. gone astraye, folowyng ȳ way of * Balaam
iude b. the sonne of Bosor, which loued ȳ rewarde of vnryghtuousnes :

D 16 But he was rebuked for his iniquitie : *for* the domme beast, wher on he sat speaking with mans voyce, forbade the folyshnes of the Prophete.

Iude c. 17 * These are welles without water, and

Dd.i.

^a As beasts without reason or wit followe whether nature leadeth thē: so these wicked mē destitute of the Spirit of God, only seke to fulfil their sensualitie, and as they are vessels made to destructiō, & appoynted to this iudgement, so they fall into the snares of Satan to their destruction.

^b For in your holy feasts they sit as members of the Church wher as in dede they be but spots, & so deceaue you.

^c They haue some appearāce outward, but within they are drye and barren, or at most they cause but a tempest.

^c cloudes caried about with a tempest, to whom the blake darcknes is reserued for euer.

18 For in speaking swelling wordes of vanitie, they begyle with wantōnes through the lustes of the fleshe mē that were cleane escaped from them which are wrapped in errours.

19 Promissing vnto them libertie, & are them selues the bond * seruants of corruption: for of whō soeuer a man is ouercome, vnto the same is he in bondage. *John. 8. d. rom. 6. c.*

20 * For if they, after they haue escaped frō the filthines of y^e worlde, through the *Mat. 12. d. heb. 6. a. 10. c.*

^d Which cōmeth by hearing the Gospel preached.

^d knowledge of the Lord, & of the Sauour Iesus Christ, are yet tågled agayne therin, & ouercome: then is the latter ende worsse with them then the begynning.

21 For it had bene better for them, not to haue knowē the way of rightuousenes, thē after they haue knowen it, to turne from the holy " cōmandement geuen vnto them. "or, doctrine.

22 But it happeneth vnto them, according to the true prouerbe, * The dogge is turned to his owne vomit agayne: and, The sowe that was wasshed, to her wallowyng in the myer. *Prou. 26. b.*

THE III. CHAPTER.

He sheweth the impietie of thē which mocke at Gods promises. after what sort the ende of the world shalbe, & that they prepare thē selues ther vnto. & who they are which abuse the writīgs of S. Paul, and the rest of the Scriptures. concluding with eternal thanks to Christ Iesus.

THis is the secōde Epistle y^e I now write A vnto you beloued, wherwith I stere vp,

vp, and warne your pure myndes,

2 To call to remembrance the wordes, w̄ were told before of the holy Prophets, & also the cōmandement of vs the Apostles of the Lord and Sauour.

1. *Tim.* 4. a.
2. *tim.* 3. a.
iude c.

3 * This fyrst vnderstande, that there shal come in the last days, mockers, which wyl walke after their lustes,

4 And say, Where is the promis of his cōming? for synce the fathers died, all thinges continue in the same estate wher in they were at the beginning.

5 For this they knowe not (^a and that willingly) how that the heauens a great whyle ago were, by the worde of God, and the earth that was in the water appeared vp out of the water,

^a He meaneth thē which had once professed Christian religion, but became afterward contēners & mockers, as Epicuriēs, and Atheistes.

B
" As touching the beautie therof, and things which were therein, except them which were in the arke.

6 Wherefore the " world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fyre, against the day of damnation, and destruction of vngodly men.

8 Derely beloued, be not ignorant of this one thinge, how that owne day is with the Lord, as a thousand yere, and a thousand yere, as one day.

1. *Tim.* 2. b
ezec. 18. c.

9 The Lord is not slacke to fulfil his promes (as some men count slacknes) but is patient to vswarde, and * wolde haue no mā lost, but woulde receaue all men to repentance.

C
Mat. 24. d.
1. *thes.* 5. a.
reue. 3. a.
and. 16. c.

10 * And the day of the Lord wyl come as a thiefe in the night, in ȳ which day, the heauens shal passe away with a noyse, and the elementes shal melt with heate, and

Dd.ii.

the earth with the workes, that are therin
shal burne.

11 Seing therefore all these thinges muste
be dissolued, what maner persons oght ye
to be in holy conuersation and godlynes?

12 Loking for, and hastyng vnto the com-
ming in the day of God, in which the hea-
uens shal be dissolued with fyre, & the ele-
mentes shal melt with heat.

13 But, we loke for * new heauens, and a
newe earth, according to his promys, whe-
rin dwelleth rightuousnes. *Esa. 65. c.
66. g.
reuel. 21. a.*

14 Wherefore dearly beloued, seing that
ye loke for suche thinges, be diligent that
ye may be founde of him in " peace, with-
out spotte and vndefiled. *"In quiet con-
science.*

15 And suppose that the longe suffering
of the Lord is saluation, euen as our dear-
ly beloued brother Paul, according to the
wysdome geuen vnto hym, wrote to " you.

16 As one, almoste in euery Epistle spea-
kyng of suche thinges: amōg which things
some ar ^b harde to be vnderstand, w̄ they
that are vnlearned and vnstable " peruert,
as they do also other Scriptures vnto their
owne destruction. *" Albeit his
epistles were
writ to pecu-
lier Church-
es, yet they
cōteyne a ge-
neral doctri-
ne apparte-
ning to all
men.*


^b As no mā con-
dēneth the bright-
nes of the sunne be-
cause his eye is
not able to sustey-
ne the cleernes the
rof: so the harde-
nes which we can
not some tyme cō-
pas or perfectly vn-
derstande in the
Scriptures oght
not to take away
from vs the vse of
the Scriptures.

17 Ye therefore beloued, seyng ye knowe
these things before hāde, beware, leste ye
be also plucked away with the errour of ȳ
wicked, & fall frō your owne stedfastnes.

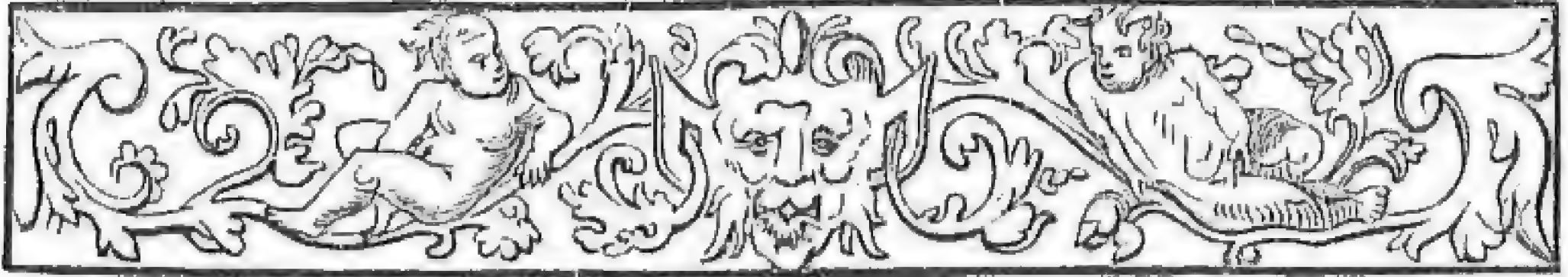
18 But growe in grace, & in the knowled-
ge of our Lord and Sauour Iesus Christe:
to whome be glorie both now & for euer.
Amen.

THE ARGUMENT OF THE

fyrrst Epistle of Iohn.

fter that S. Iohn had sufficiently declared, how that our hole saluatiō doth cōsiste only in Christe, lest that any man shoulde therby take a boldenes to synne, he sheweth that no man can beleue in Christe, onlesse he doth endeuour him selfe to kepe his comman demētes: which thing being donne, he exhorteth thē to beware of false prophetes, whome he calleth Antichristes, and to trie the sprites. Laste of all he doth earnestly exhorte thē vnto brotherly loue, and to beware of deceauers.

Dd.iii.



THE FYRST

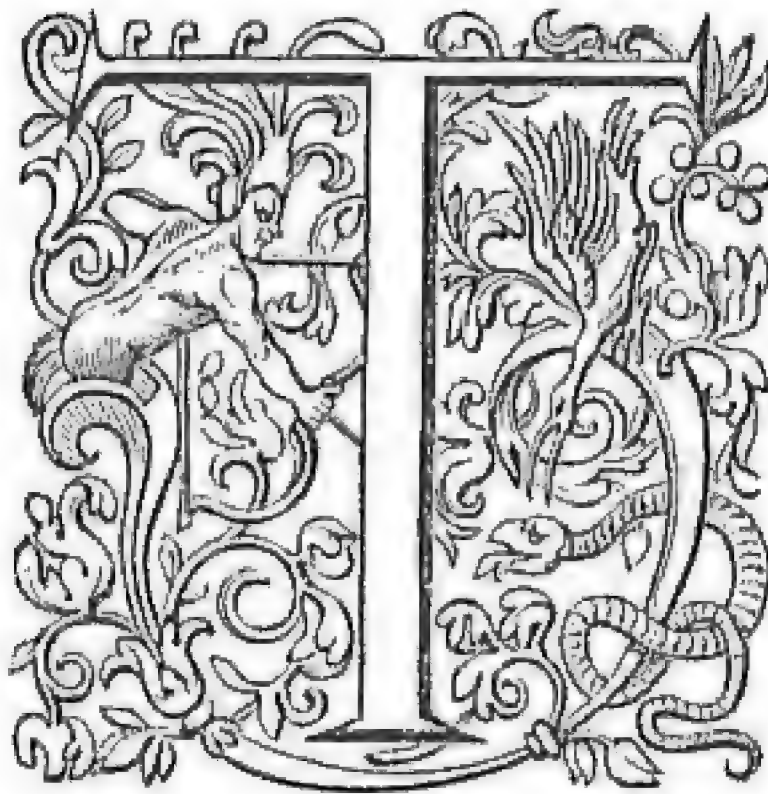
EPISTLE GENERAL

of Iohn.

* *

THE FYRST CHAPTER.

*True wytnesse of the euerlasting word of God.
The bloude of Christ is the purgation from synne.
No man is without synne.*



Hat which was A
" from the be-
ginning, w̄ we
haue " heard, w̄
we haue sene
w̄ our eyes,
w̄ we haue
loked vpon,
& our hādes
haue handled,

" That is,
Christ God
eternal.
" That is,
Christ being
man.

of the Worde of life,

2 (For the life appeared, and we haue sene
and beare wytnes, and shewe vnto you, y
eternal lyfe, which was " with the Father,
and appeared vnto vs)

" Before all be-
gynning.

3 That *I say* which we haue sene & heard, B
declare

declare we vnto you, that ye may also ^a haue fellowship with vs, and that our fellowship may be with the Father and with his Sonne Iesus Christ. And this write we vnto you, that your ioye may be ful.

^a The effect of the Gospel is, that we all being ioyned together in Christ by faith shulde be the sonnes of God.

C 5 This then is the tydinges which we haue heard of him, and declare vnto you, ^y

Iohn. 8. b. God ^{*} is ^b light & in him is no darckenes.

^b The fruits of our faith must declare whether we be ioyned in God or no: for God being the very puritie & right wil not haue fellowship with thē which lye in synne & darckenes.

["]In an euil conscience, and without the feare of God.

6 If we say that we haue fellowship with him, and yet walke in ["] darckenes, we lye, & do not sincerely.

Hebr. 6. d.
1. pet. 1. d.
reuel. 1. b.

7 But if we walke in light as he is in light, then haue we mutual fellowship with him, & the ^{*} bloude of Iesus Christ his Sōne clenseth vs from all synne.

1. Kin. 8. e.
2. chro. 6. g.
pro. 20. b.
eccle. 7. c.

D 8 ^{*} If we say that we haue no synne, we deceaue our selues, and trueth is not in vs.

9 If we ^c acknowledge our synnes, he is faithful and iuste, to forgeue vs our synnes, and to clense vs from all vnrighteousnes.

^c Yf we be not ashamed, earnestly and openly to acknowledge our selues before God to be synners.

["]Or doctrine. 10 If we say we haue not sinned, we make him a lier, and his ["] worde is not in vs.

THE II. CHAPTER.

Christ is our Aduocate. Of true loue, & how it is tried. to beware of Antichrist.

A **M**Y babes, these thinges write I vnto you, that ye synne not. and if any man sinne, we haue an ["] Aduocat with ^y Father, Iesus Christ, the righteous.

["]Christ is our only Aduocate and atonement, for the office of intercession and redēption are ioyned together.

2 And he it is that obteyneth grace for our sinnes: not for our sinnes only, but also for *the sinnes* of ^a all the worlde.

^a That is, of thē which haue embraced the Gospel by faith in all ages, degrees, and places: for ther is no saluation without Christ.

Dd.iiii.

3 And herby we are sure that we " knowe hym, if we kepe his commandementes. "That is, by faith.

4 He that sayeth, I know him, and kepeth not his commādementes is a lyer, and the trueth is not in hym.

5 But whosoeuer kepeth hys worde, in him is " y^e loue of God perfect in dede, herby we know that we are in him. " Wherby he loueth God.

6 He that sayeth he bideth in hym, oght also to walke, euen as he hath walked.

7 Brethren, I wryte no newe " commādemēt vnto you : but that olde commandement, which ye haue had from the " beginning : this ^b olde commandement is the worde, which ye haue heard from the beginning. B
"or doctrine.
" When the Lawe was geuen.

^b Loue thy neighbour as thy selfe, is the olde cōmandement taught in the Lawe: but whē Christ saith, So loue one another as I haue loued you, he geueth a newe cōmandemēt only as touching the forme, but not as touching the nature or substāce of the precept.

8 Agayne, a newe commandement I write vnto you, *a thinge* that is true in hym, and also in you : for the darcknes is past, & the true lyght now shyneth.

9 He that sayeth that he is in the light, and yet hateth his brother, is in darcknes euen vntil this tyme.

10 * He that loueth his brother, abideth in the light, and there is none occasiō of euil in him. Chap. 3. c.

11 But he that hateth his brother, is in darcknes, and walketh in darcknes and cā not tel whyther he goeth, because that darcknes hath blinded his eyes.

^c He nameth all the faithful, children, as he being their spiritual father, attributing to olde mē knowledge of great thīgs : to yonge men strength : to children obedience and reuerence to their Gouernors.

12 ^c Litle children, I write vnto you, becau^se your sinnes are forgeuen you for " hys Names sake, C
" For Christ's sake.

13 I writ vnto you fathers, because ye haue knowē him that is from the begynning, I write vnto you yong men, because ye haue ouercome the " euil man. "Or the deuil.

14 I write vnto you babes, because ye haue knowen the Father : I haue written vnto you fathers, because ye haue knowen hym, that is frō the beginning : I haue written vnto you yong men, because ye are stronge, and the worde of God abideth in you, and ye haue ouercome that " wycked man.

"As it is aduersarie to God. 15 Se that ye loue not the " worlde, nether the thinges that are in the world. If any mā loue the worlde, the loue of the Father is not in him

"To liue in pleasure. "Wantonnes, "Ambition & pride. 16 For all that is in the worlde, as y^e luste of the " fleshe, the " luste of the eyes, and the " pride of life, is not of the Father, but of the worlde.

17 And the world passeth awaye, and the luste therof : but he that fulfilleth the wyl of God, abideth euer.

D 18 Babes it is the last time, and as ye haue hearde that Antichrist shal come, euen now are there many Antichristes come already : wherby we knowe that it is the laste tyme.

19 ^d They went out from vs, but they were not of vs : for if they had bene of vs, they would douteles haue continued with vs. But *this cometh to passe*, that it might appeare, that they are not all of vs.

"The grace of the holy Gost. "Which is Christ. 20 But ye haue an " oyntement, that came from him, that is " Holy, & ye haue knowē all thinges.

21 I ^e haue not writ vnto you, because ye knowe not y^e trueth : but because ye knowe it, and that no lye commeth of trueth.

22 Who is a lyer, but he that denieth that Iesus is ^f Christ ? The same is y^e Antichriste

^d Which seemed to haue bene of our nōber, because for a tyme they occupied a place in the Church.

^e In this Epistle which I now write vnto you.

^f He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth thē, els he that putteth not differēce betwē the persone of the Sōne, & also he that beleueth not to haue remission of synnes by his onely sacrifice denieth Christ to be the true Messias.

that denyeth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same " hath not the Father.

24 Let therefore abyde in you that same which ye haue heard from the begynning. If that which ye haue heard from the be-
"Then, the in fideles wor-ship not the true God.

beginning, shal remayne in you, ye also shal continewe in the Sonne, & in the Father.

25 And this is y^e promis that he hath promised vs, euen eternal life.

26 These thinges haue I writtē vnto you, concerning them that deceaue you.

27 But the Anoynting which ye receaued of him, dwelleth in you: and ye nede not that any man teache you: but as the same "Anointing teacheth you of all thinges, & is true, and not lying, and as it taught you, euen so shal ye abyde in " him.

"Which is in your mini-
sters.

"In Christe.

By this name he meaneth the whole Church of Christe in general

28 And now ^s litle childrē abyde in him, that when he shal appeare, we may be bolde and not be ashamed before him at his comming.

29 If ye knowe that he is righteous, ye haue knowen that he which foloweth righteousnes, is borne of him.

THE III. CHAPTER.

The singuler loue of God toward vs: and how we agayne ought to loue one another.

BEholde, what loue the Father hath shewed on vs, *which* is, that we should be

a Being made the sonnes of God in Christ he sheweth what qualities we must haue to be discerned from bastards.

^a called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what

we

"That is Christe. we shalbe : and we knowe that when *" he*

"As the members and head are, which make one perfect body. shal appeare, we shalbe *" lyke him : for we*
shal se him as he is.

3 And euery man that hath thys hope in hym, pourgeth hym selfe, euen as he is pure.

4 Whosoever ^b committeth synne, transgresseth also the Lawe, for synne is the transgression of the Lawe.

^b That is, in whom synne doth raigne, so that he seeketh not to be sanctified.

Esa. 53. b. 5 And ye know that he is reueiled to ^{*} take away our synnes, and in him is no synne.
1. pet. 2. d. B

6 As many as byde in him sinne not : whosoever sinneth, hath not sene hym, nether hath knowen him.

7 Litle children, let no man deceaue you : he that doeth ryghtuousnes, is ryghtuous, euen as he is ryghtuous.

Ioh. 8. f. 8 He that ^{*} committeth sinne, is of the deuyll : for the deuill sinneth sence the *" begynnyng.* For thys purpose appeared the Sonne of God, to lowse the workes of the deuyll.
"As appeared by Adam.

"Which is the holy Gost. 9 Whosoever is borne of God, sinneth not for his *" sede remayneth in hym, nether can he ^c sinne, because he is borne of God.*

^c He can not be vnder the power of synne, because the Spirit of God correcteth his euil and corrupt affections.

10 In this are the chyldren of God known, and the children of the deuill : whosoever doeth not ryghtuousnes, is not of God, nether he that *" loueth not hys brother.*
"He descendeth from the first table of the cōmandemēts to the secōde.

Ioh. 13. d. 11 For thys is the tydinges, that ye heard from the beginnyng, that ^{*} we should loue one another.
15. b.

Gen. 4. b. 12 Not as ^{*} Cain which was of the wycked
C and slewe his brother. and wherfore slewe he him ? because hys owne workes were

euyll, and his brothers good.

13 Maruayle not my brethren thogh the worlde hate you.

14 We knowe that we are translated from death vnto life, because we loue the brethren: * he that loueth not his brother, abideth in death.

*Chap. 2. b.
leu. 19. d.*

15 Whosoeuer hateth his brother, is a mā-sleear: and ye knowe that no mansleear, hath eternal life abiding in him.

16 * Herby haue we perceaued loue, that he gaue his life for vs: therfore we ought also to geue our liues for the brethren.

*Ioh. 15. b.
eph. 5. a.*

17 * And whosoeuer hath this worldes good and seith his brother haue neede & shutteth vp hys compassion from him, how dwelleth the loue of God in hym?

Luk. 3. c.

^d Which is not the cause, wherfore we are the sonnes of God, but a moste certeyn signe.

18 My litle children, let vs not loue in worde nether in tonge *only*: but in ^d dede and in trueth.

19 For therby we knowe that we are of the trueth and shal before hym quiet our hearts.

^e Yf our consciēce being gilltie of any thing be able to condemne vs, muche more the iudgement of God which knoweth our heartes better thē we our selues is able to condēne vs.

20 For if our ^e heart condemne vs, God is greater then our heart, and knoweth all thynges.

21 Beloued, if our heart condemne vs not, then haue we trust to Godwarde.

22 * And whatsoeuer we aske, we receaue of hym, because we kepe hys commandements, and do those thynges which are pleasing in hys syght.

*Ioh. 15. b.
16. e.
mat. 21. c.
chap. 5. c.
Ioh. 6. c.*

23 * Thys is then hys commandement, that we beleue in the Name of hys Sonne Iesus Christe, and loue one another, as he gaue commandement.

17. a.

24 * For he that kepeth his commandemēts dwelleth

*Ioh. 13. d.
15. b.*

dwelleth in him, and he in him : and herby we knowe that he abydeth in vs, euen by the Sprite which he gaue vs.

THE IIII. CHAPTER.

Difference of sprites, and how the Sprite of God may be knowen from the sprite of error . Of the loue of God and of our neyghbours.

A YE beloued, beleue not euery sprite, but proue the sprites whether they are of God, or not, for many false Prophetes are gone out into the worlde.

2 Herby shal ye knowe the Sprite of God :

Euery sprite that confesseth that Iesus ^a Christe is come in the fleshe, is of God :

^a Who being very God came frō his Father and toke vpon him our fleshe.

3 And euery sprite whych confesseth not that Iesus Christe is come in the fleshe, is not of God : but this is that *sprite* of Antichrist, of whome ye haue heard, how that he should come : and euen ["] now alredy is he in the worlde.

["] He began to buylde the mysterie of iniquitie.

4 Lytel chyldren, ye are of God, and haue ouercome them : for greater is he that is in you, then ["] he that is in the world.

["] Satan the prince of the worlde.

5 They are of the worlde, & thēfore speake they worldely things, and the worlde heareth them.

Ioh. 8.f.

["] With pure affection and obedience.

6 We are of God : * he that knoweth God, ["] heareth vs : he that is not of God, heareth vs not. Herby knowe we the Sprite of truth, and the sprite of error.

B 7 Beloued, let vs loue one another : for loue cometh of God. euery one that loueth is borne of God, and knoweth God.

8 He that loueth not, knoweth not God :

for God is loue.

^b Trueth it is, that God hath declared his loue in many other things: but herin hath passed all other.

9 * In ^b thys appeared the loue of God to *Iohn 3. b.*
vsward, because that God sent hys only begotten Sonne into the worlde, that we might liue through him.

10 Herin is loue, not that we loued God, but that he loued vs, and sent his Sonne to make " agreement for our sinnes.

"By his only death.

11 Beloued, if God so loued vs, we ought also to loue one another.

C
Iohn. 1. b.

12 * No man hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

1. tim. 6. d.

13 Herby know we, that we dwel in hym, and he in vs : because he hath geuen vs of his Sprite.

14 And we haue sene, and do testifie, that the Father sent the Sonne, that he shulde be the Sauour of the worlde.

15 Whosoeuer " confesseth that Iesus is the Sonne of God, in him dwelleth God, & he in God.

"So that his confession proceedeth of faith.

16 And we haue knowen, and beleued the loue that God hath " in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

"By inspiring it into vs.

17 Herin is the loue perfect in vs, that we should haue trust in the day of iudgemēt : for as he is, euen so are we in thys worlde.

18 There is no " feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. and he that feareth, is not perfect in loue.

"Such as troubleth the conscience.

19 We loue him, because he loued vs firste.

20 If a man say, I loue God, and yet hate

te

te his brother, he is a lyer. For^c how can he that loueth not his brother whome he hath sene, loue God whome he hath not sene? ^e For God presenteth him selfe to vs in them which beare his image.

Ioh. 13. d.
15. b.

21 * And this commandement haue we of him: that he which loueth God, should loue his brother also.

THE V. CHAPTER.

Of the fruits of faith: the office, autoritie, & diuinitie of Christe against images.

^{"Is regenerat by the vertue of his Spirit.} A V Whosoeuer beleueth that Iesus is Christe, is " borne of God: and euery one that loueth hym which begate, loueth hym also which is begotten of him.

2 In this we knowe that we loue the children of God, when we loue God, and kepe his commandements.

3 For this is the loue of God that we kepe hys commandementes and his commandements are not ^a greuous.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercommeth the worlde, euen our fayth. ^a They are easie to the sonnes of God which are led with his Spirit.

1. Cor. 15. g. 5 * Who is it that ouercommeth the worlde: but he which beleueth that Iesus is the Sonne of God?

^{"That is regeneration.} B 6 Thys is that Iesus Christ that came by " water and bloud, not by water only, but ^{"Our mynde inspired by the holy Gost.} by water and bloud. and it is the " sprite that beareth wytnes, that the Sprite is " ^{"Which testifieth to our harts that we be the children of God.} trueth.

7 For there are thre which beare record in heauen, the Father, the Word, and the holy Gost: and these thre are one.

8 And there are thre which beare record

in earth, the sprite, and water, and bloude:
and these thre agre in one.

9 If we receaue the wytnes of men, the
wytnes of God is greater: for this is the wit
nes of God, which he testified of hys Son-
ne.

10 * He that beleueth in the Sonne of God, *John. 3. d.*
hath the wytnes in hym selfe, he that bele- ^C
ueth not God, hath made him a lyer, becau
se he beleued not the recorde that God ga-
ue of his Sonne.

11 And thys is that recorde, that God hath
geuen vnto vs eternal lyfe, and this life is
in his Sonne.

12 He that hath the Sonne, hath life: and
he that hath not the Sonne of God, hath
not lyfe.

13 These thynges haue I written vnto you
that beleue in the Name of the Sonne of
God, that ye may knowe that ye haue eter-
nal lyfe, and that ye may beleue in the Na-
me of the Sonne of God.

14 And thys is the truste that we haue in
him: * that if we aske any thinge according *Mat. 7. a.*
to hys wil, he heareth vs. *and 21. c.*

15 And if we knowe that he heareth vs, *chap. 3. d.*
whatsoever we aske, we knowe that we ha-
ue the petitions that we haue desired of
hym.

16 If any man se hys brother synne a syn-
ne that is not vnto death, let hym aske, and
he shal geue him lyfe for them that sinne D
not ^b vnto death. * Ther is a sinne ^c vnto de *Mat. 12. c.*
ath, I say not that a man should pray for *mar. 3. d.*
it. *luk. 12. b.*

^b Although euery
synne be to death:
yet God through
his mercie pardon-
eth his, in his
Sonne Christe.

^c As theirs is who
me God doth so
forsake that they
fall into vtter dis-
paire.

17 All vnrightuousnes is synne, but there
is synne not vnto death.

18 We

- 18 We knowe that whosoeuer is borne of God, ^d synneth not : but he that is begotten of God " kepeth him selfe, and that " wycked man " toucheth hym not. ^d Geueth not him selfe so ouer to synne, that he forgetteth God.
- "Taketh hede that he synne not.
"That is Satan.
"With a mortal wounde.
- 19 We knowe that we are of God, and that the whole worlde ^e lyeth in wyckednes. ^e That is, all men generally, as of the selues lye as it were buried in euyl.
- 20 But we knowe that the Sonne of God ys * come, and hath geuen vs a mynde to knowe hym which is true : and we are in him that is true, *that is*, in his Sonne Iesus Christe. This same is very " God, and eternal lyfe.
- Luk. 24. 9.
"Christe very God.
- 21 Babes kepe your selues from idoles. Amen.

The seconde Epistle of Iohn.

He wryteth vnto a certayne lady, reioyseth that her chyldren walke in the trueth, exhorteth them vnto loue, warneth them to beware of such deceauers as denye that Iesus Christ is come in the fleshe, prayeth them to continue in the doctrine of Christ, & to haue nothyng to do with them that brynge not thys learnyng.

- A " Or, worthy and noble. **T**He elder to the " electe Ladye, and her chyldren, whome I loue in ^a the trueth : and not I only, but also all that haue known the trueth. ^a According to godlynes and not with any worldly affection.
- 2 For the truthe sake which dwelleth in vs, and shalbe with vs for euer.
- 3 Grace be with you, mercy, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father with
Ee.i.

- 18 We knowe that whosoeuer is borne of God, ^d synneth not : but he that is begotten of God " kepeth him selfe, and that " wycked man " toucheth hym not. ^d Geueth not him selfe so ouer to synne, that he forgetteth God.
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- 3 Grace be with you, mercy, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father with
Ee.i.

^b We can not receaue the grace of God except we haue the true knollage of him, of the which knollage loue procedeth.

^b trueth and loue.

4 I reioysed greatly, that I founde of thy B chyldren walkyng in trueth, as we haue receaued a commandement of the Father.

5 And now beseche I thee Lady, not as writing a newe commandement vnto thee: but that same which we had from the begynnyng, that we shoulde * loue one another. *Ioh. 15. b.*

6 And this is the loue, that we should walke after his " commandement. This commā " Or doctrine dement is, that as ye haue heard from the begynnyng ye should walke in it.

7 For many deceauers are entred into the C worlde, which confesse not that Iesus Christe is come in the fleshe. He that is such one is a deceauer and an Antichrist.

8 Loke to your selues, that we " lose not " By suffring our selues to be seduced. that we haue wrought: but that we may receaue a full reward.

^c He that passeth the limites of pure doctrine.

9 Whosoeuer ^c transgresseth and bydeth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christe, hath both the Father and the Son- D ne.

10 If there come any vnto you, and bryng not this learnyng, * receaue him not to hou *Rom. 16. c.* se, nether byd him, ^d God spede.

^d Haue nothing to do with him neither shewe him any signe of familiaritie or acquaintance.

11 For he that byddeth hym God spede, is partaker of his euil dedes: Although I had many thinges to write vnto you, yet I would not wryte with paper and yncke: but I truste to come vnto you, and speake with you mouth to mouth, that our ioye may be full.

12 The sonnes of thy " electe syster, gre- " Or, worthy. te

te thee. Amen.

The thyrd Epistle of
Iohn.

He is glad of Gaius that he walketh in the trueth: exhorteth them to be louyng vnto the poore Christen in their persecution, sheweth the vnkynde dealyng of Diotrephes, and the good reporte of Demetrius.

A **T**HE Elder vnto the beloued Gaius, whō
I loue in the trueth.

2 Beloued, I wyshe chiefly that thou prosperedst and faredst wel, euen as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

B 4 I haue no greater ioye then this, *that is*, to heare that my sonnes walke in ^a veritie.

^a That is in godly conuersation, as they which haue both the knolledge and feare of God.

"By keping hospitalitie.

5 Beloued, thou doest faythfully whatsoever thou doest to the brethren, and to ["]strangers.

6 Which bare witnes of thy loue before all the Church. Which brethren if thou bryngest forwardes of their iourney as it ^bbesemeth God, thou shalt do wel.

^b Yf thou founishest them with necessities toward their iorney, knowing that the Lord sayeth, He that receaueth you receaueth me.

7 Because that for his Names sake they went forth, and toke nothyng of the Gentiles.

C 8 We therefore ought to receaue suche, that we myght be helpers to the trueth.

9 I wrote vnto the Church: but Diotre-

Ee.ii.

te thee. Amen.

The thyrd Epistle of
Iohn.

He is glad of Gaius that he walketh in the trueth: exhorteth them to be louyng vnto the poore Christen in their persecution, sheweth the vnkynde dealyng of Diotrephes, and the good reporte of Demetrius.

A **T**HE Elder vnto the beloued Gaius, whō
I loue in the trueth.

2 Beloued, I wyshe chiefly that thou prosperedst and faredst wel, euen as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.

B 4 I haue no greater ioye then this, *that is*, to heare that my sonnes walke in ^a veritie.

^a That is in godly conuersation, as they which haue both the knolledge and feare of God.

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6 Which bare witnes of thy loue before all the Church. Which brethren if thou bryngest forwardes of their iourney as it ^bbesemeth God, thou shalt do wel.

^b Yf thou founishest them with necessities toward their iorney, knowing that the Lord sayeth, He that receaueth you receaueth me.

7 Because that for his Names sake they went forth, and toke nothyng of the Gentiles.

C 8 We therefore ought to receaue suche, that we myght be helpers to the trueth.

9 I wrote vnto the Church: but Diotre-

Ee.ii.

phes, which loueth to haue the preeminence among them, receaueth vs not.

10 Wherefore if I come, I wyl declare his dedes whych he doeth, pratteling against vs with malicious wordes, and as one also not therewith content, nether he hym selfe receaueth the brethren, but forbiddeth thē that woulde, and thrusteth them out of the Churchē. ^D

11 Beloued, folowe not that which is euil, but that which is good : he that doeth wel is of God : but he that doeth euil hath not " "Or, knowen. sene God.

12 Demetrius hath good report of all mē, and of the trueth it selfe : yea, & we our selues also beare recorde, and ye knowe that our recorde is true.

13 I haue many thynges to wryte : but I wil not with yncke and pen wryte vnto thee.

14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be to thee. The friends salute thee. Grete the friendes by name. THE

THE ARGUMENT OF THE

Epistle of Iude.

SAINTE Iude admonisheth all Churches generally to take heed of deceauers which go about to drawe away the harts of the simple people from the trueth of God. whō he setteth forth in their lyuely coulours shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them. fynally he comforteth the faithful and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

THE GENE-
RAL EPISTLE*of Iude.*

* *

"That he shul
de kepe you.
Ioh.17.b.



INDE the ser-
uant of Iesus
Christ, & bro-
ther of Iames,
to thē which
are called and
sanctified ^a of
God the Fa-
ther, & " re-
serued to Iesus

^a The faithful are
sanctified of God
the Father in the
Sonne, by the holy
Gost.

Christ :

2 Mercy vnto you, and peace and loue be
multiplied.

Ee.iii.

^b Against the assaults of Satan and heretikes.

3 Beloued, when I gaue all diligence to wryte vnto you of the common saluation it was nedeful for me to wryte vnto you to exhorte you, that ye should earnestly ^b cōtende for *the maintenance* of the fayth which was ["] once geuen vnto the Saintes.

["]That ye shulde kepe it for euer.

^c He confirmeth their hart against the contemners of religion and Apostats, shewing that suche men trouble not the Church at all aduentures, but are appointed ther vnto by the determinat counsel of God.

4 For there are certayne men craftely crepte in which were before euen of olde ^c ordeyned to this condemnation, wicked men *they are* which turne the grace of our God vnto wantonnes, and ^{*} denye God the only Maister, and our Lord Iesus Christ.

2. Pet. 2. a.

^d Their incredulitie was the founteyn of all their euil

5 My mynde is therfore to put you in remembrance, forasmuche as ye once knowe this, how that the Lord, after that he had deliuered the people out of Egypte ^{*} destroyed them afterwarde which ^d beleued not.

Nom. 14. c.

6 The ^{*} Angels also which kept not their fyrst estate, but lefte their owne habitacion : he hath reserued in euerlastyng chaynes vnder darcknes vnto the ["] iudgement of that great daye.

["]Then shalbe their extreme punishment.

7 Euen as ^{*} Sodome and Gomorrhe, and the cities about them which in lyke maner defyled them selues with fornication, and folowed strange fleshe are set forth for an ensample, and suffre the vengeance of eternal fyre.

Gen. 19. c.

^e It is most like that this example was writ in some of those bookes of the Scripture which are now lost. Nom. 21. c. Ios. 10. c. 2. Chro. 9, &c.

8 Lyke wyse notwithstanding, these dreamers also defyle the fleshe, despice gouernement, and speake euil of them that are in autoritie.

9 Yet ^e Michael the Archangel, when he strove agaynst the deuyll, and disputed about ^f y body of Moses, durst not blame him with

Zacha. 3. a. with cursed speaking, but sayth, * The Lord rebuke thee.

10 But these speake euyl of those thinges w̄ they knowe not: and what thinges they know naturally as beastes, which are without reason, in those thinges they corrupt them selues.

11 Wo be vnto them for they haue folowed the way of Cain, and are cast of vnto the deceite of the rewarde wher with Balaam was deceaued, and perishe in the treason of Core.

" Ether of God, or of his Church. D 12 These are spottes ^f in your brotherly feasts of charitie whē they feast w̄ you, without ["] all feare, fedyng them selues, cloudes *they are* without water, caried about of wyndes, corrupt trees, and without fruite, twyse dead, and plucked vp by the rootes.

^f These were general feastes which the faithful kept, partely to protest their brotherly loue, & partely to relieue the nedy. Tertull. in Apologet. chap. 39.

13 *They are* the ragynge waues of the sea, fomyng out their owne shame: *they are* wādring starres, to whome is reserued the blacknes of darkenes for euer.

Reuel. 1. b. 14 Enoch the seuenth from Adā, prophesied of such saying, * ^g Beholde, the Lord cometh with thousandes of his Sainctes,

15 To geue iudgement against all men, & to rebuke all that are vngodly among thē of all their dedes, which they haue vngodly committed, and of all their cruell speakinges, which wicked synners haue spokē against him.

^g This saing of Enoch might for the worthines ther of haue ben as a common saing amongs men of all tymes, or els haue bene written in some of those bookes which now remaine not: yet by the prouidence of God so many are left as are able to instruct vs in the faith of Iesus Christ to saluatiō. Iohn 20. g.

Psal. 16. b. E 16 These are murmurers, complainers, walkyng after their owne lustes, * whose mouthes speake proude thinges, hauing men in great reuerence because of a vantage.

17 But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there should be mockers * in the last time, which shuld walke after their owne vngodly lustes. 1. Tim. 4. a.
2. tim. 3. a.
2. pet. 3. a.

19 These are makers of sectes, fleshly, hauyng " not the Sprite.

20 But ye derely beloued, edifie your selues in your most holy faith, praying in the holy Gost.

"Of regeneration.

21 And kepe your selues in the loue of God, loking for the mercy of our Lord Iesus Christ, vnto eternal life.

22 And haue compassion of some, " in putting difference.

F
"Some may be wone with gentlenes, others by sharpenes.

^h By sharpe reprofes to drawe them out of dāger.

ⁱ He willeth not only to cut of the euil, but to take away all occasions which are as preparatiues, and accessories to the same.

23 And other saue with ^h feare, pulling them out of the fyre, and hate euen the fylthy ⁱ vesture of the flesshe.

24 Vnto hym that is able to kepe you, ^y ye fall not, and to present you faultlesse before the presence of his glorie with ioye,

25 That is to say, to God only wise, our Sauiour, *be* glorie, maiestie, and dominion, & power, both now and for euer. Amen.

THE

THE ARGUMENT OF THE RE-
velation of Iohn.

IT is manifest, that the holy Gost wolde as it were gather into this moste excellēt booke, a sūme of those propheties, which were written before, but shulde be fulfilled after the comming of Christ adding also suche things as shulde be expedient, as wel to forwarne vs of the dāgers to come, as to admonishe vs to beware some, and encourage vs against others: herein therefore is lyuely set forth the Diuinitie of Christ, and the testimonies of our redemption. what things the Spirit of God alloweth in the ministers, and what things he reproveth. The providence of God for his elect, and of their glorie and consolation in the day of vengeance. how that the hypocrites which stinge like scorpions the members of Christ shalbe destroyed. but the Lambe Christ shal defende them, which beare witnes to the trueth, who in despite of the beast and Satan wil raigne ouer all. The lyuely description of Antichrist is set forth, whose tyme and power notwithstanding is limited. and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodyes. and at length he shal be destroyed by the wrath of God, where as the elect shal gyue praises to God for the victorie. neuerthesse for a ceason God wil permit this Antichriste, and strompet vnder coulour of faire speache and pleasant doctrine to deceaue the worlde. wherfore he aduertiseth the Godly (which are but a smale portion) to auoyde this harlots flateries, and bragges, whose ruine

*without mercy they shal se, and with the hea-
uently compaignies sing continual praises: for the
Lambe is maryed, the worde of God hath gotton
the victorie, Satan that a long tyme was vntyed
is now cast with his ministers into the pit of fy-
re to be tormented for euer, wher as contrary-
wise the faithful (which are the holy Citie of
Ierusalem, and wife of the Lambe) shal en-
ioye perpetual glorie. Read diligently, iudge so-
berly, and call earnestly to God for the true vn-
derstanding herof.*

The



THE REVE-

LATION OF IOHN

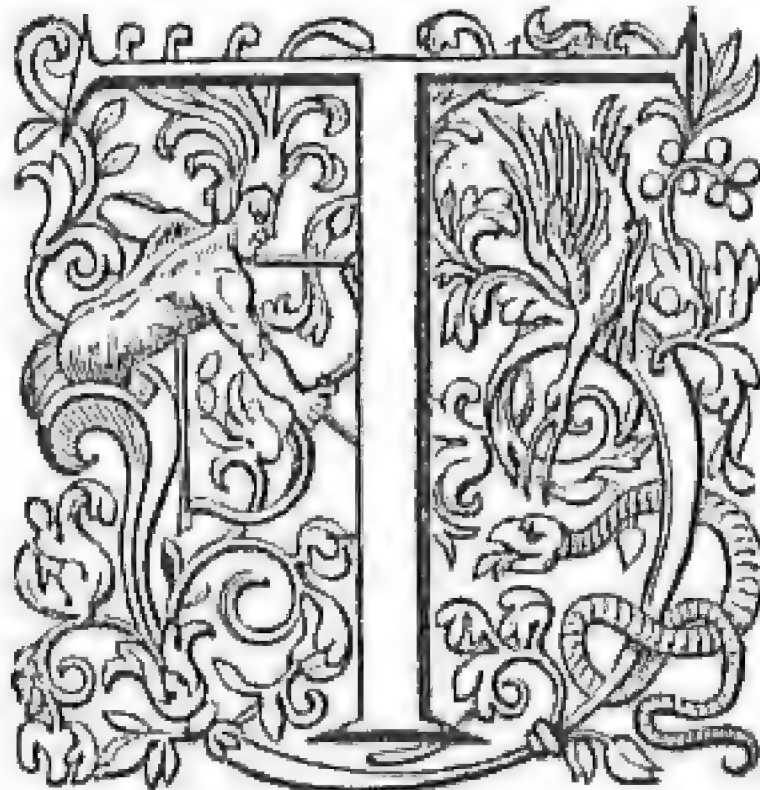
the Diuine.

* *

THE FYRST CHAPTER.

The maiestic and office of the Sonne of God, he writeth to the seuen Churches, the visiō of the candelstickes and starres conteyning the autor of this reuelation, and to what ende it is writē. Iohn beaten down and raysed vp agayne.

A
" Of things
which were
hid before.



HE " ^a REUE-
lation of IESVS
CHRIST, which
God gaue vnto
hym, for to
shew vnto his
seruantes thin-
ges which muste
shortely be done:
and he sent, and
shewed by his Angel vnto his seruant
Iohn,

2 Who bare recorde of the worde of
God, and of the testimonie of IESVS

^a Christ recea-
ued this reuelatiō
out of his fathers
bosome as his
owne doctrine, but
it was hid in re-
spect of vs so that
Christ as Lord
and God reueiled
it to Iohn his ser-
uant by the mini-
sterie of his An-
gel, to the edifica-
tion of his Chur-
che.

Christ, and of all thinges that he sawe.

3 Happy *is he* that readeth, and *happy are* they that heare the worde of this prophetic, and kepe those thinges which are written therein : for the tyme is " at hande.

"It began euē then.

4 Iohn, to the seuē Churches which are in Asia, Grace *be* to you and peace, from him which * Is, and which Was, & Which is to

Exo.3.e. psal.89.f.

^b These seuē Spirits were ministers before God the Father & Christ, whome after, he calleth the hornes & eyes of the Lābe. chap. 5. b. In a like phrase Paul taketh God, and Christ, & the Angels to witnes. 1.Tim.5.d.

come, and from the ^b seuen Spirites which are before his Throne,

5 And from Iesus Christ, *which is* a * faith ful witnes, and * fyrst begotten of the dead: and Prince of the kynges of the earth : vnto him that loued vs, & wasshed vs frō

1. Cor.15.c. colos.1.c. Heb.9.d. 1.pet.1.b. 1.iohn1.b.

our synnes in his bloude,

6 And made vs * Kynges and Preistes vnto God his Father, be glorie, and dominiō for euermore. Amen.

B 1Pet.2.a.

7 Beholde, he cometh with * cloudes, and euery eye shal se hym : *yea* euē they w^c perced him through : and all kynredes of the earth shal wayle before him, Euen so. Amen.

Mat.24.c. esa.3.c. iude c.

^c They that contemned Christ and most cruelly persecuted him, & put him to death shal then acknollage him.

8 I * am " *α* and *ω*, *that is* the begynning and the ending, sayth the Lord, Which is, and Which was, and Which is to come, the almyghty I say.

Chap.21.b. 22.c. " Alpha and Omega are the fyrst and last letters of the α. β. γ. of the Grekes.

9 I Iohn, *which am* also your brother, & companion in tribulation, & in the kyngdome & paciēce which is in Iesus Christe, was in the yle of Patmos, for the worde of God, and for the wytnessing of Iesus Christ.

C

^d I am he before whome nothing was, yea by whome whatsoeuer is made, was made, & he that shal remaine whē all things shal perishe, euen I am the eternal God.

10 And I was *rauisht* in sprit on " the Lords day, and heard behynde me a great voyce, as it had bene of a trompet.

"Which some calle sunday, S. Paul, the first day of the weke, 1. Cor. 16. a. act. 20. b.

11 Saying, I am ^d *α* and *ω* the fyrst and the last :

laste : and that which thou seist, wryte in a booke, & sende it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

" That is him whose voice I hearde. D 12 And I turned backe to se the " voyce, y^e spake with me, and whē I was turned, I sawe seuen golden candelstickes,

" Which was Christe. 13 And in the myddes of the candelstickes, one lyke vnto the " Sonne of man, clothed with a garment downe to the feete, and gyrde about the pappes with a goldē gyrdle.

14 His heade, and his heares *were* whyte as whyte woll, and as snowe : and his eyes *were* as a flame of fyre :

" or, alcumyne. 15 And his fete lyke vnto " fyne brasse, as thogh they burned in a fornace : and his voyce as the sounde of many waters.

16 And he had in his right hand seuē starres : and out of his mouth wēt a ^e sharpe two edged sworde : and his face shone euen as the sunne in his strength.

* This sworde signified his worde & the vertue thereof, as is declared, Hebr. 4. c.

Esa. 41. b. 44. a. 17 And when I sawe him, I fell at his fete euen as dead : then he layd his ryght hāde vpon me, saying vnto me, Feare not, I am the * fyrst, and the last,

" That is power ouer them. 18 And am alyue, but was dead : & beholde I am a liue for euermore, Amen. and haue the " keyes of hel and of death.

19 Write the thinges which thou hast seene, and the thynges w^h are, & the thinges which shal come here after :

20 The mysterie of the seuē starres which thou sawest in my right hand, and the seuen golden candelstickes, *is this*. The seuē

starres are the " Angels of the seuen Churches : and the candelstickes which thou sawest, are the seuen Churches.

THE II. CHAPTER.

*He exhorteth foure Churches, to perseuerance
paciencie, and amēdement as wel by threatenings
as promises of rewarde.*

^a To the Pastor or minister, which are called by this Name, because they are Gods messengers, & haue the ir office common with Iesus Christ who also is called an Angel.

VNto the ^a Angel of ^y Church of Ephe ^A
sus wryte, These thinges sayth he that holdeth the seuen starres in his right hāde, and walketh in the myddes of the seuē golden candelstickes.

2 I knowe thy workes, and thy labour, and thy paciencie, and how thou cannest not forbear them which are euyl : & hast examined them which say they are Apostles, and are not : and hast founde them lyers.

3 And thou hast suffered, and hast patiēce : and for my Names sake hast laboured, and hast not faynted.

4 Neuerthelesse, I haue somewhat agaynst thee, because thou hast left thy fyrst charite.

^b The office of the Pastor is cōpared to a candelsticke or lampe, for as muche as he ought to shyne before men.

5 Remēber therfore from whence thou B art fallen, & repent, and do the fyrst workes : or elles I wil come against thee shortly, and wil remoue thy ^b candelsticke out of it place, except thou amende.

^c These were heretickes, which helde that wiues shulde be common, and as some thincke were named of one called Nicolas, of whome is writ Act. 6. which was chosē among the Deacons.

6 But this thou hast, that thou hatest the dedes of the ^c Nicolaitans, which dedes I also hate.

7 Let him that hath an eare, heare, what the Spirite sayeth vnto the Churches, To him that ouercometh, wil I geue to eate of the

Gen. 2. b. the * tree of " lyfe which is in the myddes
"Euerlasting. of the Paradise of God.

8 And vnto the Angel of the Church of the Smyrnians write, These thinges sayeth he that is fyrst, and last, Which was dead and is " a liue.

*"Jesus Christe
 risen agayne
 to lyfe.*

9 I know thy workes and tribulation, and pouertie (but thou art riche) and *I knowe* the blasphemie of them, which call them selues Iewes and " are not: but are the Synagoge of Satan.

*"They are
 not Abraha-
 mes children
 according to
 the faith.*

10 Feare none of those thīges, which thou shalt suffre: beholde it shal come to passe, that the deuil shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulatiō ten dayes, be faithful vnto the death, and I wil geue thee the croune of life.

11 Let him ŷ hath an eare, heare what the Sprite sayth to ŷ Churches. He ŷ ouercometh, shal not be hurt of the " secōd death.

*" Which is
 euerlasting.*

D 12 And to the Angel of the Church at Pergam' write, This sayeth he which hath the sharpe sword with two edges.

13 I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou kepest my Name, & hast not denyed my faythe, ^d euē in those dayes whē Antipas my faithful martyr was slayne among you, where Satan dwelleth.

^d In the very hete of persecutiō & slaughter of the Martyrs they continued in the pure faith, and therefore are commended.

*Nom. 24. e.
 25. a.*

14 But I haue a fewe thinges against thee, because thou hast there them that mayntayne the doctrine of * Balaā, which taught Balac, to put occasion of synne before the children of Israel, that they should eat of meate * dedicate vnto idoles, and commit fornication.

1. Cor. 10.

15 Euen so hast thou them, that maintay-

ne the doctrine of the Nicolaitans, which thing I hate.

16 But be conuerted, or elles I wyl come E vnto thee shortely, and wyl fyght against them with the sworde of my mouth.

17 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches, To him that ouercometh wil I geue to eate

* Manna that is " hid, and wil geue him a *Psal. 105. d.* *iohn 6. d.* *"And not cō-*
e white stone, & in the stone a newe name *mon to all.*
written : which no man knoweth sauing he that receaueth it.

^a Suche a stone was wont to be ge uē to thē that had gottō any victorie or price, in signe of honour, & therefore it signifieth here a token of Gods fauour and grace.

18 And vnto the Angel of the Church of the Thyatirians write, This sayeth the Sonne of God, which hath his eyes lyke vn to a flamme of fyre, and hys fete are lyke " fyne brasse :

19 I knowe thy workes and thy charitie, *" or, alcumine.*
and " seruice, and faith, and thy pacience, *" To helpe the Saints.*
and thy dedes, which are mo at the last, *F*
then at the firste.

20 Notwithstanding, I haue a fewe thinges against thee, that thou sufferest that woman * Iezabel, which calleth her selfe a *1. Kin. 16. g.*
Prophetisse, to teache, and to deceaue my seruantes, to make them ^f commit fornication, & to eat meates offered vp vnto idoles.

^f They that consent to idolatrie & false doctrine, commit spiritual whoredome.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold I wil cast her into a bed, and them that commit fornication with her, in to great afflictiō, except they tourne from their dedes. *"Them that follow her wayes.*

23 And I will kyl her " children with death: and all the Churches shal know that I *1. Sam. 16. b.*
am he which * searche the reynes & hearts: *psal. 7: c.*
iere. 11. d.
& 17. b.

and

and I wil geue vnto euery one of you according vnto his workes.

"The childrē of Iezabel. G 24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning nether haue knowen the ^s depnes-
ses of Satan (as["] they terme them) I wil put vpon you none other burthen,

25 But that which ye haue all ready, holde fast til I come.

Psal. 2. c. 26 For whosoeuer ouercometh and kepeth my workes vnto ^ŷ ende, * to him wil I geue power ouer nations,

27 And he shal rule them with a rodde of yron : and as the vessels of a potter, shal they be broken to sheuers.

28 Euen as I receaued of my Father, so wil I geue him the morning starre.

29 Let him that hath an eare, heare what the Sprite saith to the Churches.

^s The false teachers termed the ir doctrine by this name, as thogh it conteyned the most depe knolledge of heauenly things, & was in de ed, drawē out of the depe dongeon of hell. by suche termes now the Anabaptists, Libertines, Papists, Ariās, &c. vse to beautifie their mōstrous errors and blasphemies.

THE III. CHAPTER.

He exhorteth the Churches or ministers to the true profession of faith, and to watching.

A **A**Nd write vnto the Angel of the Church of Sardi, These things sayeth he that hathe the seuen Sprites of God, and ^ŷ seuen starres, I know thy workes, *which is*, that thou hast a name that thou ^a lyuest, but thou art dead.

2 Be awake and strengthen the thinges which remaine, that are redy to dye : for I haue not fōude thy workes perfect before God.

*Chap. 16.
1. thes. 5. a.
2. pet. 3. c.*

3 Remember therfore, what things thou hast receaued and heard, & hold fast therfore, and repēt. * If thou shalt not watche,

^a The minister ly ueth when he bringeth forth good fruits, els he is dead.

Ff. i.

I wil come on thee as a thefe, & thou shalt not knowe what houre I wil come vpon thee.

^b Either by cōsenting to idolaters, or els polluting their conscience with any euil.

4 *Notwithstanding* thou hast a fewe " na-^{or, persones.} mes in Sardi, which haue not ^b defiled their garmentes : and therefore they shal walke with me in white, for they are worthy.

5 He that ouercometh shalbe clothed in white araye, and I wil not put out his name out of the * boke of life, but I wil confesse his name before my Father, and before his Angels. *Chap. 20. d. 21. g. philip. 4. a. B*

6 Let hym that hath an eare, heare, what the Spirite sayeth vnto the Churches.

^c Which signifieth that Christ hath all the power ouer the house of Daud, which is the Church, so that he may ether receaue or put out whome he wil.

7 And write vnto the Angel of the Church of Philadelphia, These things sayeth he that is Holy and True, which hath the * ^c keye of Daud, which openeth & no mā shutteth, shutteth and no man openeth, *Esa. 22. f. iob 22. d.*

^d To aduance the kyngdome of God.

8 I knowe thy workes : beholde, I haue set before thee an open " dore, and no man can shut it, for thou hast a litel strength and hast kept my sayinges, and hast not denied my Name.

9 Behold, I wil make them of the synagoge of Satan, *to wit*, of them which call the selues Iewes and are not, but do lye, behold, I *say* I wil make them, that they shal come and ^d worship before thy fete, and shal knowe that I haue loued thee.

^e Let no mā plucke the away which thou hast wone to God : for they are thy croune As S. Paul writeth saīg, Brethrē ye are my ioye & my croune. *Philip. 4. a. 1. Thes. 2. d.*

10 Because thou hast kept the wordes of my pacience, therefore I wil deliuer thee frō the tyme of tentation, & wil come vpō all the worlde, to trie them that dwel vpō the earth.

11 Behold I come shortly : holde ŷ which thou hast, that no man take thy ^e croune.

12 Hym

C 12 Hym that ouercommeth, wyl I make a pyllar in the temple of my God, & he shal go no more out : and I wyl wryte vpon him the Name of my God, and the name of the citie of my God, *which is ȳ newe Ierusalē*, which commeth doune out of heauē from my God, & *I wil write vpon him my newe Name.*

13 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches :

14 And vnto the Angel of the Churchē w̄ is in Laodicea, wryte, These thinges sayeth

"That is Truth it selfe.

" Amē, the faithful and true wytnes, the beginning of the creatures of God.

15 I knowe thy workes, that thou art neither could nor hotte : I woulde thou werest colde or hotte.

D 16 Therefore, because thou art betwene bothe, and nother colde nor hotte, it wil come to passe, that I shal spewe thee out of my mouthe,

" Persuading thy selfe of that which thou hast not.

17 For thou sayest, I am "riche and increased with goodes, & haue nede of nothing, and knowest not how thou art wretched & miserable, and poore, and blynde, and naked.

18 I counsel thee to bye of me golde tried in the fyre, that thou mayest be made riche : and whyte rayment, that thou mayest be clothed, & that thy filthy nakednes do not appeare : and anoynt thyne eyes with eye salue, that thou mayest se.

*Prou. 3.b.
heb. 12.b.*

19 As many as I loue, I *rebuke and chasten : be ^f feruent therfore and amende.

20 Behold I stand at the dore, and knocke. If any man heare my voyce and open ȳ dore, I wil come in vnto him, & wil suppe

^f Nothing more displeaseth God then indifferencie and coldenes in religion, & therfore he wil spewe suche out as are not zealous and feruent.

with him, and he with me.

21 To him that ouercometh, wil I grante to sit with me in my "throne, euen as I ouer came, & sitte w my Father in his throne. ^{"In my seate royall.}

22 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches.

THE IIII. CHAPTER.

He seeth the heauen open, and the seate, and one sitting vpon it, and 24. seates about it with 24. elders sitting vpon them, and four beastes praising God day and night.

AFter this I loked, and beholde a dore **A** was open in heauen, & the fyrst voyce which I hearde, as it were of a trōpet tal-kyng with me, sayd, Come vp hyther, and I wil shewe thee thinges which muste be done hereafter.

2 And immediately I was *raueshed* in the sprite: and beholde a throne was set in heauen, and one sate in the throne.

^a He describeth the Diuine and incōprehensible vertue of God.

3 And ^a he that sate, was to loke vpon, ly- **The Throne.** ke vnto a iasper stone, and a sardine stone: & there was a rayne bowe about the throne, in sight lyke to an emeraude.

4 And about the seate *were* foure & tw- **B** enty seates: & vpon the seates I sawe foure and twenty Elders sitting, clothed in white rayment, and had on their heades crounes of golde.

5 And out of the throne proceded lightnings, and thundringes, and voyces, & seuen lampes of fire, burning before the throne, which are the seuen sprites of God.

6 And

A sea of glas-
se.

6 And before the throne *there was* a sea
C of glasse lyke vnto a cristal : and in the
middles of the throne, and rounde about
the throne were foure beastes full of eyes
before and behynde.

7 And the fyrst beaste was like a lion, &
the secōde beaste lyke a calfe, & the thyr-
de beaste had a face as a man : & the fourth
beast was lyke a flying egle.

Esai. 6. b.

8 And the foure beastes had eche one of
them sixe wynges about him, and they we-
re full of eyes wythin : and they ceased not
day nor nyght saying, * Holy, holy, holy
Lord God, almighty, which Was, and Is,
and Is to come.

D 9 And when those beastes gaue glorie, &
honour, and thanks to hym that sate on
the throne, which lyueth for euer and
euer :

10 The four and twēty Elders fell doune
before him, ȳ sate on the throne, and wor-
shipped him that liueth for euer, and cast
their crounes before the throne saying,

Chap. 5. d.

11 Thou art * worthy ò Lord to receaue
glorie and honour, & power, for thou hast
created all thinges, and for thy wylles sa-
ke they are, and haue bene created.

THE V. CHAPTER.

*He seeth the Lābe openyng the boke, and ther
fore the foure beastes, the 24. Elders, and the An
gels prayse the Lambe, and do him worship.*

Eze. 2. d.

A ND I sawe in the right hande of him
that sate in the throne, a Booke wryt-
ten wythin and on the backsyde, sealed
wyth seuen seales.

2 And I sawe a strōge Angel which preached with a lowde voyce, Who is worthy to open the Boke, and to lose the seales therof?

3 And no man in heauen, nor in earth, ne ther vnder the earth, was able to open the Boke, nether to loke thereon.

4 Then I wept muche, because no mā was found worthy to open, and to reade the Boke, nether to loke thereon.

5 And one of the Elders sayd vnto me, **B** Wepe not, Beholde the lion of the tribe of Iuda, the rote of Daud, hath obtayned to open the Boke, and to lose the seuē seales therof.

^a This vision cōfirmeth the power of our Lord Iesus, which is the Lambe of God that taketh away the syn of the world.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beastes, & in the middes of the Elders, stode ^a a Lambe as thogh he had bene killed, which had seuen hornes, and seuen eyes, which are ^y sprites of God, sent into all the world.

7 He came, and toke the Boke out of the right hande of him ^y sate vpō the throne.

8 And when he had taken the Boke, the **C** foure beastes and four and twenty Elders fell doune before the Lambe, hauing eue-ry one harpes and golden vialles full of odoures, ^w are the ^b prayers of Sainctes,

^b This declareth how the prayers of the faithful are agreable vnto God, read Act. 10. a.

9 And they song a new songesaying, Thou art worthy to take the Boke, and to open the seales therof: because thou wast killed, and hast ^c redemed vs to God by thy bloude out of all kinredes, and tonges, & people, and nations,

^c Our Sauour Iesus hath redemed his Church by his bloude shedding & gathered it of all nations.

10 And hast made vs vnto our God, ^{*} Kin *1. Pet. 2. b.* ges and Priestes, and we shal raigne on the earth.

D 11 Then I behelde, and I heard the voyce
of many Angels about the throne, and
about the beastes and the Elders, and the
Dani. 7. c. nōber of thē was * thousand thousandes,
12 Saying with a loude voyce, Worthy is
Chap. 4. d. the * Lambe that was killed to receaue
power, and ryches, and wisdome, and
strength, and honour, and glorie, and bles
sing.
13 And all the creatures which are in hea
uē, and on the earth, and vnder the earth,
and in the sea, and all that are in them, he-
ard I saying, Blessing, & honour, and glo-
rie, and power be vnto him, ȳ sitteth vpon
ȳ throne, and vnto the Lābe for euermore.
14 And the foure beastes sayd, Amen : and
the foure and twenty Elders, fell vpon
their faces, and worshipped him that li-
ueth for euermore.

THE VI. CHAPTER.

*The Lambe openeth the sixe seales, and many
thinges folow the opening therof.*

A Fter, I behelde whē the Lambe opened
one of the seales, & I heard one of the
foure beastes say, as it were the noyse of
thonder, Come and se :

*A white hor-
se.* 2 Therfore I behelde, and se there was a
whyte horse, and he that sate on him, had a
bowe and a croune was geuen vnto him, &
he went forth conquering, and for to ouer
come.

3 And when he opened the second seale,
I heard the second beast say, Come and se.

A red horse. 4 And there went out another horse that
was red, & power was geuen to him that
sate thereon, to take peace from the earth

and that they shuld kill one another : and there was geuen vnto him a great sword.

5 And whē he opened the third seale, I he **B**ard the third beast say, Come & se, then I beheld, and lo, a black hors, & he ^ȝ sate on him, had a payre of balāces in his hand.

^a The greke worde signifieth that measure which was ordinarily geuē to seruants for their portion or stint of meate.

6 And I heard a voyce in the middes of ^ȝ foure beastes say, A ^a measure of whete for a ^{''} peny, & thre measures of barly for a peny : and oyle, and wyne se thou hurt not.

^{''}Which amountēd about foure pence halfe peny.

7 And when he opened the fourth seale, I heard the voyce of the fourth beaste say, Come and se :

8 And I loked, and beholde a pale horse, and his name that sate on him was Death, and ^{''} Hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earthe, to kyll with sworde, & with hunger, and with death, and with the beastes of the earth.

^{''}or, the graue.

9 And when he opened the fyfte seale, I **C**sawe vnder the aultre, the soules of them, that were kylled for the worde of God, & for ^ȝ testimonie which they maynteyned.

10 And they cried wth a lowde voyce, saying, How lōge tariest thou Lord, holy and trewe, to iudge and to auenge our bloude on them that dwell on the earth ?

11 And lōge whyte garmētes were geuen vnto euery one of thē, & it was sayd vnto them, that they shuld rest for a litel season vntil the number of their felowes, and brethren and of them that should be kylled as they were, were fulfilled.

^b He describeth the seconde coming of the Sōne of God, which shal be terrible to his aduersaries.

12 And I behelde whē he opened ^ȝ syxt se **D**ale, & lo, there was a great ^b earth quake, & ^ȝ sūne was as blacke as sacke clothe made of

of heare, & ȳ mone waxed euē as bloude :
 13 And the starres of heauē fell vnto the
 earthe, euen as a figge tree casteth her fig-
 ges when she is shaken of a mighty wyn-
 de.

"Shrunked or
 drawed bac-
 ke.

14 And heauen" departed away, as a scro
 le when it is rolled togyther: and all mou
 taynes and yles were moued out of their
 places.

15 And the kynges of the earth, and the
 great men, and the riche mē, and the chie-
 fe captaines, & the mighty men, and euery
 boundmā, and euery free man, hyd thē sel
 ues in dennes, and in rockes of the hylles :

Isa. 2. d.
oze. 10. b.
luk. 23. d.

16 And sayd to the hylles and rockes,
 * Fall on vs, and hide vs from the presence
 of him that sitteth on the throne, and frō
 the wrath of the Lambe.

17 For the great day of his wrath is come,
 and who can endure it ?

THE VII. CHAPTER.

*He seeth the seruantes of God sealed in their
 forheades out of all nations and people, which
 thoghe they suffre trouble, yet the Lambe fedeth
 them, ledeth them to the fountaines of lyuing
 water, and God shal wpe away all teares from
 their eyes.*

A **A**Nd after that, I sawe four Angels stād
 on the four corners of the earthe, hol
 ding the four wyndes of the earth, that
 the wyndes shoulde not blowe on ȳ earth,
 nether on the sea, nether on any tre.

2 And I saw another Angel ascende from
 the rising of the sunne, which had the sea-
 le of the lyuing God, and he cryed with

a loude voyce to the foure Angels to whō power was geuen to hurt the earth, & the

^a God preuēteth the dāgers & euils, which otherwise woldeouerwhelme the elect.

sea, saying, ^a Hurt ye not the earth nether ^ŷ sea, nether ^ŷ trees, til we haue sealed ^ŷ seruantēs of our God in their forehēades,

4 And I hearde the nombre of them, ^w B

^b Which bare the seale and marke of God.

were ^b sealed, & *there were* sealed ^c an hundred and foure and fourty thousande of all the tribes of the children of Israel.

^c The great nomber of the Iewes, which go before vs to saluation.

5 Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser, were sealed twelue thousande. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande.

7 Of the tribe of Simeō were sealed twelue thousande. Of the tribe of ["] Leui were sealed twelue thousande. Of the tribe of ["] Dan. Issachar were sealed twelue thousande. Of the tribe of Zabulon, were sealed twelue thousande.

8 Of ^ŷ tribe of ["] Ioseph were sealed twelue thousande. Of the tribe of Benjamin, were sealed twelue thousande.

["]That is, the tribe of Ephraim, which was Iosephs sonne.

9 After this I behelde, and lo, a great multitude, which no mā coulde number of all ^c nations and people, and tounge, stode before the throne, and before the Lambe, clothed with longe ^d white garmētes, & ^e palmes in theyr handes.

^d In signe of puritie.

^e In tokē of victorie.

10 And they cried with a lowde voyce, saying, Saluation *commeth* of our God, that sytteth vpon the throne, and of the Lābe.

11 And all the Angels stode in the cōpasse of the throne and of the Elders, and

of the foure beastes, and fell before the throne on their faces, and worshypped God.

12 Saying, Amen: blessing and glorie, wysedome, and thankes, and honour, and power, and might, be vnto our God for euer more. Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in longe whyte garmentes, and whence came they?

D 14 And I sayd vnto hym, Lord, thou wotest. And he sayd to me, These are they which came out of great tribulation, and wasshed theyr garmentes & made them white in ^f the bloude of the Lambe.

15 Therefore are they in the presēce of the throne of God, ād serue hym day & ^g night in his temple, and he that sytteth in the throne wyl dwell amonge them.

Esai. 19. c. 16 *They shal hunger no more, nether thyrst, nether shal the sunne lyght on thē, nether any heate.

"To whome all power is geuen. 17 For the ["] Lambe which is in the myddes of the throne shal fede them, and shal fede them, and shal leade them vnto the lyueli

Esai. 25. c. chap. 21. a. fountaynes of waters, and *God shal wype awaye all teares from theyr eyes.

^f Ther is no puritie nor clenness but by the bloude of Christ onely.

^g Meaning continually, for els in heauen ther is no nyght.

THE VIII. CHAPTER.

The seuenth scale is opened, there is silence in heauen, the foure Angels blowe their trompettes, and great plagues folow vpon the earth.

"As ministring spirites. A Nd whē he had opened y^e seuēth seal ther was silēce in heauē about y^e space of half an hour. & I saw y^e seuē Angels stāding

before God, and to them were geuen seuen trompettes.

^a This Angel is Iesus Christ who offereth vp the prayers of the Saints which are in earth, to God his Father.

3 Then another ^a Angel came and stode before the aultre hauyng a golden senser, & mucche odours was geuen vnto him, that he should ^b offre with the prayers of all Saintes vpon the golden aulter, which is before the throne.

^b The praiers of the saincts.

4 And the smoke of the odours which came of the prayers of all Saintes, ascended vp before God, out of the Angels hand.

^b He meaneth by fyre the grace of God wherby we are purged and made cleane Esa.6.c.

^c When this grace is declared, meruelous rebellions arise against it by reason of the wicked.

5 And the Angel toke the senser, and fyl- ^B led it with ^b fyre of the aulter, and cast it into the earth, and ^c voyces were made, and thondrynges, and lightnings, and erthquake.

6 And the seuen Angels which had the seuen trompets, prepared them selues to blowe.

7 The fyrst Angel then blewe, and there was made hayle and fyre, which were myn- gled with bloude, and they were cast into the earth, and the thyrde parte of trees was burnt, and all grene grasse was burnt.

8 And the seconde Angel blew : and as it were a great mountayne, burning with fyre, was cast into the sea, and the thirde par- ^C te of the sea tourned to bloude.

9 And the thyrde parte of the creatures which were in the sea, dyed, the liuing things *I meane*, and the thyrde parte of shyp- pes were destroyed.

10 Then the thyrd Angel blew, and there fel a great starre from heauē burning as it were a torche, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters.

11 And

11 And the name of the starre is called wormewood : therfore the thyrde parte of the waters was turned to wormewood and many men dyed of the ^d waters, because they were made bitter.

^d Which here signifie false & corrupt doctrine.

12 And the fourth Angel blewe, and the thyrde parte of the sunne was smytten, and
D the thyrde parte of the mone, and the thyrde parte of starres : so that the thyrde part of them was ^e darckned. and the daye *was smytten*, that the thyrde parte of it coulde not shyne, and lykewyse the nyght.

^e These are plagges for the contempt of the Gospel.

13 And I behelde and heard an Angel flying through the myddes of heauen, saying with a lowde voyce, ^f Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trompet of the thre Angels which were yet to blowe.

^f Horrible threatenings against the infidels and rebellious persones.

THE IX. CHAPTER.

The fyft and syxt Angel blowe their trompets, the starre falleth from heauen : the locustes come out of the smoke. The fyrst wo is paste : the foure Angels that were bounde are lowsed, and the thirde parte of men is killed, the elect are exempted.

A **A**ND the fyfte Angel blew, and I sawe a
"This starre is the deuil, seking by all meanes Christes dishonor.
Luk. 8. d.
2. pet. 2. a. **"** starre fall from heauē vnto the earth : And to hym was geuen the kaye of the ^{*} bottomlesse pyt.

2 And he opened the bottomlesse pyt, and there arose the smoke of the pit as the smoke of a great fornace : and the sunne, & the ayre were darckned by the reason of the smoke of the pitte.

3 And there came out of the smoke,

^a That is secretly to persecute and to sting with their taile as scorpions do, suche is the facion of the hypocrites.

^b Ouer the infidels whome Satan blyndeth with the efficacie of error 2. Thess. 2. c.

^c Suche is the terrour of the vnbeleuing conscience which hath no assurance of mercie but feleth the iudgement of God against it.

" Locustes vpon the earth : and vnto them was geuen power, as the ^a scorpions of the earth haue power.

"Locustes, are false teachers herelikes, and worldly subtyl prelates.

4 And it was commanded them, that they shoulde not hurt the grasse of the earth : nether any grene thyng : nether any tree : but only those ^b men which haue not the seale in theyr foreheades.

5 And to them was commāded that they should not kyl them, but that they should be vexed fyue monethes, and that their payne shulde be as the payne that cōmeth of a scorpion, when he hath stonge a man.

6 * Therefore in those days shal men ^c seke death, ād shal not fynde it, and shal desire to dye, and death shal flye from them.

chap. 6. d
Esa. 2. d.
oze. 10. c.
luke, 23. d.

7 * And the forme of the locustes was lyke vnto horses prepared vnto battayle, & on theyr heades were as it were crownes, lyke vnto golde, and theyr faces were as it had bene the faces of men.

Visdo. 16.
b.
B

8 And they had heere as the heere of wo men : and theyr teeth were as the teeth of lyons.

The descrip-
tion of hypo-
crites and do-
mestical enne-
mies of the
faith.

9 And they had habbergions, as it were habbergions of yron : and the sounde of their wynges, was as the sounde of charets when many horses runne together to battayle.

10 And they had tayles lyke vnto scorpions, and there were stynges in theyr tayles : and theyr power was to hurt men ["]fyue monethes.

"Meaning for
a tyme.

11 And they haue a kynge ouer thē, which is the " Angel of the bottomlesse pyt, whose name in the Hebrewe tonge, is Abaddon : and in the Greke, " Apollyon.

"Kynge of hypocrites.

"That is destroyng.

12 One wo is past, and beholde two woes come after this.

C 13 Then the syxt Angel blewe, and I heard a voyce from the foure corners of the golden aultre, which is before God,

14 Saying to the syxt Angel, which had the trompet, Lose the foure Angells, which are bounde in the great ryuer Euphrates.

15 And the foure Angells were losed, whych were prepared for an houre, for a day, for a moneth, and for a yere, to slay the thyrde part of men.

The wonder-
ful nombre
of domestical
enemies

16 And the nombre of horsmen of warre, were twenty thousand tymes ten thousand for I hearde the nombre of them :

17 Also thus I sawe the horses in a vision, and them that sat on them, hauyng fyry habergions, & of Iacinte and of brymstone, and the heades of the horses were as the heades of lyons: and out of their mouthes went forth fyre and smoke and brymstone.

D 18 Of these thre was the thyrde parte of men kylled, that is to say, of fyre, smoke, and brymstone, which proceded out of the mouthes of them.

Wherin the
strength of
hypocrites
standeth.

19 For theyr power is in theyr^d mouthes, and in theyr tayles : for theyr tayles were lyke vnto serpentis, and had heades, where with they hurte.

^d Which signifieth
their false doctri-
ne and hypocrisie.

Psal 115.*b.*
& 133.*c.*

20 And the remnate of the mē which were not kylled by these plages, repented not of the dedes of their handes that they should not worshyp deuyls, and *images of gold, and siluer, and brasse, and stone, and of woode, which nether can se, nether

heare, nether go.

21 Also they repented not of theyr mur-
ther, and of theyr sorcerie, nether of their
fornication, nether of theyr thefte.

THE X. CHAPTER.

*The Angel hath the boke open, he sweareth
there shalbe no more time: he geueth the boke vn-
to Iohn, which eateth it vp.*

AND I sawe another mighty " Angel co- ^A
me downe from heauen, clothed with ^{"This Angel is}
a cloude, and the rayne bowe vpon his he- ^{Iesus Christ.}
ad: and his face was as the sunne, and his
fecte as pyllers of fyre.

2 And he had in his hande a lytle boke " ^{"The boke is}
open: and he put his ryght fote vpon the ^{open that e-}
sea, and his lyft fote on the earth. ^{uery mā may}

3 And cryed with a loude voyce, as when ^{read and vn-}
a lion roreth: And when he had cried, se- ^{derstād Ch-}
uen thondres spake their voyces. ^{rist manifest-}
^{ed in his Gos-}

4 And when the seuen thonders had spo-
ken theyr voyces, I was about to wryte: but
I heard a voyce from heauen saying vnto
me, * Seale vp those thynges which the se- ^{Dan. 12. b.}
uen thondres haue spoken, and wryte them
not.

5 And the Angel which I sawe stand v- ^B
pon the sea, and vpon the earth, lyfte vp
his hande to heauen,

6 And sware by him that lyueth for euer-
more, which created heauen, and the thin-
ges that therin are, and the earth and the
things that therin are, and the sea, and the
thynges which there in are: that tyme
should be no more:

7 But in the dayes of the voice of the se-
uenth

uenth Angel, when he shal begyn to blowe: euē the mysterie of God shalbe fynysshed, as he declared to hys seruantes the Prophetes.

8 And the voyce which I heard from heauen spake vnto me agayne and sayd, Go and take the litle boke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth.

Ezec. 3. a. 9 And I went vnto the Angel, & sayd to him, Geue me the litle boke, and he sayd
C vnto me, * Take it, ād eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouthe as swete as honye.

10 Then I toke the litle boke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: but as sone as I had eaten it, my belly was bytter.

11 And he sayed vnto me, thou muste prophecie agayne among the people and nations, and tounge, and to many kynges.

THE XI. CHAPTER.

The temple is measured, two witnesses raised vp by the lord are murdered by the beast, but after receaued to glorie. Christ is exalted, ād God praised by the 24 Elders.

A Nd then was geuen me a rede, lyke vnto a rodde, and the Angel stode by, saing, Ryse and mete the temple of God, and the aulter, ād thē that worshyp therin.

"Or hall. 2 But ^a the lower part which is with out the temple cast out & mete it not: for it is geuen vnto the Gentiles, and the holy citie shal they treade vnder fote two and fourty monethes.

3 And I wyl geue power vnto my two wyt

Gg.i.

^a The Iewesh temple was deuided in to thre parts, the body of the temple wherinto euery man entered: the holy places wher the leuites were: and the holy of the holiest wherinto the hie priest once a yere entred, in respect therfore of these two later, the first is said to be cast out, because as a thing prophane it is neglected when the temple is measured.

nesses, and they shal prophecie a thousād, two hūdred, & threscore dayes, clothed in sacke clothe.

4 These are two " oliue tres, & two candel stikes stāding before the God of the earth.

"The excellēt graces of thē which beare witnes to the Gospel.

5 And if any man wyl hurte them, fyre procedeth out of their mouthes, and consumeth theyr ennemyes: for yf any man wolde hurt them, this wyse muste he be kylled.

6 These haue power to shut heauen, that it rayne not in the dayes of their prophying: and haue power ouer waters to turne them to bloud, and to smyte the earth with all maner plages, as oftē as they wil.

7 And when they haue fynished theyr testimonie, the beaste that cometh out of the bottomlesse pyt, shal make warre against them, and shal ouercome thē, and kyll thē.

8 And theyr carkeyses shal lye in the stretes of the great citie, which spritually is called ^b Sodome and Egypt, where our Lorde also was crucified.

^b To serue strange Gods ād to be corrupted with false doctrine is a spiritual Sodome.

9 And they of the people and kinredes, and tonges, and Gentils shal se their carkeyses thre daies & an halfe, & shal not suf fre their carkeyses to be put in graues.

10 And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal sende giftes one to another: for these

^c The infidels are tormented by hearing the trueth preached.

two Prophetes ^c vexed them that dwelt on the earth.

11 But after thre dayes and an halfe, the sprite of lyfe cōming from God, shal enter into them, and they shal stande vp vpon their fete: and great feare shal come vpon them which sawe them.

12 And

12 And they heard a great voyce from heauen, saying vnto thē, Come vp hyther. And they ascended vp into heauen in a cloude, and theyr ennemyes sawe them.

13 And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthequake were slayne names of men, seuen thousande: and the remnant were feared, and gaue glorie to God of heauen.

14 The seconde wo is past, & beholde the thyrde wo wyl come anone.

D 15 And the seuenth Angel blew, and there were made great voyces in heauen, saying, The^d kyngdoms of this worlde are our Lordes, and his Christes, and he shall raygne for euermore.

^d Albeit Satan troubleth the world neuer so much, yet Christ shal raigne.

16 Then the four & twēty Elders, which syt before God on theyr seates, fell vpon their faces, and worshypped God,

17 Saying, We geue thee thākes Lord God almighty. which Art, and Waste, and Art to come: for thou hast receaued thy greate myght, and hast obteyned thy kyngdome.

18 And the Gentils were angry, and thy wrathe is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophetes, and Sainctes, and to thē that feare thy Name, smal, and great, and shuldest destroy them, which destroye the earth.

19 And the temple of God was opened in heauen, and there was sene in his temple, the arcke of his Couenant: and there folowed lightnings, and voyces, and

Gg.ii.

thondringes, and earthquake, and much hayle.

THE XII. CHAPTER.

There appeareth in heauen a woman clothed with the sunne: Michael fighteth with the dragon, whych persecuteth the woman, and getteth victorie to the comfort of the faithful.

^a A lyuely description of the Christian Church persecuted by Satan.

AND there appeared a great wonder in ^Aheauen: A ^a woman clothed wyth the sunne, and the mone vnder her fete and vpon her head a croune of twelue starres. 2 And she was wyth chylde and cryed tra uayling in birth, and payned redy to be deliuered.

3 And there appeared a nother wonder in heauen, for beholde a great red dragon hauing seuen heades, and seuen crounes vpon his heades:

4 And his tayle drue the third part of the starres of heauen and cast thē to the earth. And the dragon stode before the wo- ^Bman, which was redy to be deliuered: for to deuoure her childe as sone as it were borne.

^b Which is Iesus Christ the fyrst borne among many brethren.

5 ^b And she broght forth a man childe, which should rule all natiōs wyth a ^{*}rod *Psal. 2. c.* of yron: and her sonne was taken vp vnto God and to hys throne.

6 And the woman fled into wildernes where she hath a place prepared of God, that they should fede her there a thousande two hundred and threscore dayes.

7 And there was a battayle in heauen, ^CMichael and his Angels fought with the dragon, and the dragō fought ād his Angels.

8 But

8 But preuayled not, nether was their place founde any more in heauen.

9 And the great dragon, that old serpent called the deuyll and Satan was cast out, which deceaueth all the worlde. and he was cast into the earth, and his Angels were cast out with him.

10 And I hearde a lowde voice saying in heauen, Now is saluation, & strength and the kyngdome of our God, and the power of his Christ: for the accuser of our brethren is cast doune which accused them before our God day and night.

Victorie by
the bloude of
Christ.

11 And they ouercame him by the bloud of the Lambe, and by the worde of his testimonie, and they ^c loued not their liues vnto the death.

^c They put their lyues in danger so oft as nede required.

D 12 Therefore reioice heauens, and ye that dwell in thē. Wo to the inhabitants of the earth, and of the sea: for the deuill is come doune vnto you which hath great wrath, because he knoweth that he hath but a short time.

13 And when the dragon sawe that he was cast vnto the earth, he persecuted the woman which broght forth the man childe.

// Which the
lord had ap-
poynted for
her.

14 But to the woman were geuen two winges of a great egle, that she might flye into the wildernes, into ^{//} her place, where she is norisshed for a tyme, tymes, and halfe a time, from the presence of the serpent.

15 And the ^d serpent cast out of his mouth water after the woman as it had bene a riuer because she should haue bene caught of the floude.

^d God geueth meanes to his Church to escape the fury of Satan making his creatures to serue to the support therof

16 But the earthe holpe the woman, and

Gg.iii.

the earth opened her mouth, & swallowed vp the riuer, which the dragon cast out of his mouth.

* Satan was not able to destroy the heade nor the body, and therefore sheweth his rage against the members.

17 Then the dragon was wroth with the woman, and went and made warre with the remnante of her sede, which kepe the cōmandementes of God, and haue the testimonie of Iesus Christe.

18 And I stode on the sea sande.

THE XII. CHAPTER.

The beast deceaueth the reprobat, and is cōfirmed by an other beast.

* The lyuely pourtrait of the Romishe antichrist who is maynteyned by the seconde beast which is his cleargye.

AND I sawe a^a beaste ryse out of the sea, A hauing seuen heades, and ten hornes, and vpon his hornes *were* tenne crownes, & vpon his heade, the name of blasphemie.

2 And this beaste which I sawe, was lyke a catte of the mountayne, and hys fete *were* as *the fete* of a beare, and his mouth as the mouth of a lion: and the^b dragon gaue him his power & his throne, and great autorite.

^b That is the deuil.

3 And I sawe one of his heads as it were wounded to death, but his deadly wound was healed: and all the world wondred & followed the beast.

4 And they worshypped the dragō which B gaue power vnto the beast, and they worshypped y^c beaste, saying, Who is lyke vnto the beaste? who is able to warre wyth him.

^b Antichrists tyme and power is limited.

5 And there was geuē vnto him a mouthe, that spake greate thinges and blasphemies. and power was geuen vnto him, ^b to do two and fourty monethes.

The blasphemies of the beast.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name, & hys

his tabernacle, and them that dwell in heauen.

7 And it was geuē vnto him to make warre with the Sainctes, & to " ouercome thē: and power was geuē him ouer euery ^c kin red and tounge, and nation :

"In their bodies, not in soule.

^c He meaueth that vniuersal departing wherof S. Paul speaketh to the Thessalonians.

^C 8 Therefore all that dwel vppō the earth shal worship him, whose " names are not * wryttē in the Boke of lyfe of the Lambe, which was kylled ^d from the begynning of the worlde.

" Antichrist hath not power ouer the elect.

Chap. 3. a.

20. d. 21. g.

philip. 4. a.

Gen. 9. a.

mat. 26. e.

^d As God ordeyned frō before all begynning.

9 If any man haue an eare, let him heare.

10 He that ^e leadeth into captiuitie shal go into captiuitie : he that * killeth with a sworde, must be kylled with a sworde : here is the paciēce, & the faith of ^f Sainctes.

^e They which lead soules captiues go them selues into captiuitie.

11 And I behelde another beast comming vp out of the earthe, which had two hornes lyke the Lambe, but he ^f spake as dyd the dragon.

^f He spake deuillish doctrine wherby the Romishe Antichrist is mainteyned.

12 And he dyd all ^g the fyrst beast could do in his presence, & he causeth ^g earth, & thē ^g dwell therein, to worship the fyrst beaste, whose deadly wounde was healed.

13 And ^g doeth great wonders, so that he maketh fire come doune from heauen on the earth, in the sight of men.

^g The man of synne accordīg to the operation of Satā shalbe with all power, signes & miracles of lyes. 2. Thes. 2. c.

14 And deceaueth them that dwel on the earthe by ^g meanes of those signes, which he hath power to do in the sight of the beaste, saying to thē that dwel on the earth, that they shoulde make the image of the beaste, which had the wounde of a sworde, and dyd liue.

^D 15 And he had power to geue a sprite vnto the image of the beaste, so that the image of the beaste shoulde speake, & should

Gg. iiii.

cause that as many as would not worshyp the image of the beast, should be kylled.
16 And he made all, both small and great, ryche and poore, fre and bonde, to receaue a marke in theyr ryght hande or in their forheades.

^b He that is not sealed with Antichrists marke can not be suffered to lyue amonge men.

17 And ^b that no man myght bye or sell, saue he that had the marke, or the name of the beast, other the nombre of his name.

ⁱ For he is not God, and therefore nether almightie nor eternal.

18 Here is wysedome. Let him that hath wit count the nombre of the beast : for it is the nombre of a ⁱ man, and his nombre is syxe hondred, threscore, and syxe.

THE XIII. CHAPTER.

The notable compaignie of the Lābe. One Angel annonceth the Gospel : an other, the fall of Babylon : and the thyrde warneth to flye frō the beast. of their happines which die in the Lord : of the Lords haruest.

^a Iesus Christ ruleth in his Churche to defend and comfort it.

Then I loked, and lo, a ^a Lambe stode on A the mounte Sion, & wyth hym an hundred fourty and foure thousande, hauyng hys Fathers ["] Name wrytten in theyr forheades.

["]Which was the marke of their electiō.

2 And I hearde a voyce from heauen, as the sounde of many waters, and as the sounde of a great thoundre : and I heard the voyce of harpers harpyng wyth their harpes.

^b None can praise God, but the elect whome he hath boght.

3 And they songe as it were a newe songe before the throne, & before the foure beastes, and the Elders, and no ^b man coulde learne that songe, but the hundred fourty and foure thousande, which were boght from the earth.

4 These

4 These are they, which are not ^c defiled with women, for they are virgins: these follow [̃] Lābe whither soeuer he goeth: these are boght from men, beyng the fyrste frutes vnto God and to the Lambe.

^c By whoredome, & vnder this vice he comprehendeth all other.

5 And in their mouthes was found no gyle: for they are without ^d spot before the throne of God.

^d Forasmuche as their synnes are pardoned and they are cled with the iustice of Christ.

6 And I sawe an other Angel flye in the myddes of heauen, hauing an euerlasting Gospel, to preache vnto them, that dwel on the earth, and to euery nation, and kinrede, and tongue, and people,

*Psal. 145 b
act. 14. c.*

7 * ^e Saing with a loude voice, Feare God, and geue glorie to him, for the houre of his iudgement is come: & worshyp hym, that made heauen and earthe, and the sea, and the fountaynes of water.

^e The Gospel teacheth vs to feare God and honour him.

*Esa. 21. c.
iere. 51. a.
chap. 18. a.
"Which signifieth the great confusiō of the popishe kingdome.*

C 8 And there folowed another Angel say-
ing, * It is fallen, it is fallen" Babylon, [̃] great citie, for she gaue to all nations to drinke the wine of ^f the wrath of her fornication.

^f By the which fornication God is prouoked to wrath.

9 And the third Angel folowed thē say-
ing with a loude voyce, If any man worship the beast and his image, and receaue his marke in his forehead, or on his hande,
10 The same shal drinke the wine of the wrath of God, yea of the pure wyne, which is powred into the cuppe of his wrathe: ād he shalbe punyshed in fyre ād brymstone before the holy Angels, ād before [̃] Lābe.
11 And the smoke of their tormente shal ascende vp euermore: and they shal haue no rest day nor night, which worshippe [̃] beast and his image, and whosoeuer receaueth the print of his name.

12 Here is the patience of^g Sainctes: here are they that kepe the commandements of God, and the fayth of Iesus.

^gThe faithful are exhorted to patience.

^g For they are deliuered frō the horrible troubles which are in the Church, and rest with God.

13 Then I hearde a voyce frō heauen saying vnto me, Write, ^g Blessed are the deade, which herafter dye^g in the Lord. Euē so sayeth ^g Sprite: for because they reste frō their labours, and their workes folowe thē.

^g or, for the Lords cause.

14 And I loked, & beholde, a white clowde, & vpō the clowde one syttyng like vnto the Sonne of mā, hauyng on his head a golden crown, and in his hād a sharpe syckle.

^h The ouerthrowe of the people is cōpared to an haruest. Esa.17.a. also to a vintage, Esa.63.a.

15 And another Angel came out of the Tēple, crying with a lowde voyce to him that sat on ^g cloude, ^h Thrust in thy syckle and reape, for the tyme is come to reape, for the corne of the earthe is ripe.

Joel 3.c.
mat. 13.c.

16 And he that sate on ^g cloude, thruste D in his syckle on the earth, and the earthe was reped.

17 Then another Angel came out of the temple, which is in heauen, hauing also a sharpe syckle.

18 And another Angel came out frō the aultre, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe syckle, and sayd, Thrust in thy sharpe syckle, & gather the clusters of ^g vineyard of ^g earth, for her grapes are ripe,

19 And ^g Angel thrust in his sharpe syckle on the earthe, & cutte doune the grapes of the vineyarde of the earth, and cast thē into ^g great winefat of the wrath of God.

20 And the wynefat was troden without the citie, and bloud came out of the wynefat, euen vnto the hors brydles by the space of a thousand & sixe hundred furlōges.

THE XV. CHAPTER.

Seuen Angels haue the seuen last plagues. the songe of them that ouercome the beast. the seuen vyalles ful of Gods wrath.

A **A**Nd I sawe another signe in heauē great & meruelous, seuen Angels hauing the seuen last plagues : for in them is fulfilled the wrath of God.

2 And I sawe as it were a glassy sea, myngled with fyre, and them that had gotten victorie of the beast, and of his image, & of his marke, and of the nomber of his name, stāde at the glassy sea, hauyng the harpes of God.

B **3** And they ^a song the songe of Moses the *Deut. 34. c.* * seruāt of God, and the songe of the Lambe, saying, Greate and marueylous are thy workes, Lord God almyghty : iuste & true are thy ^a wayes kynge of Sainctes. ^a Of praise & thā kes geuing for the victorie gotten aga inst Antichriste.

"Or, actes and deeds.

Psal. 146. d.

Iere. 10. a.

4 * Who shal not feare thee ò Lord, and glorifie thy Name ? for thou onely art holy, and all nations shal come and worshyppe before thee, for thy iudgmentes are made manifest.

C **5** And after that I loked, & beholde the tēple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the tēple which had the seuen plagues, clothed in pure and bright lynnē, and hauing theyr breastes ^b gyrded with golden gyrdles.

^b As ready to execute the vengeance of God.

D **7** And one of the foure beastes gaue vnto the seuen Angels, seuen golden vyalles full of the wrathe of God, which lyueth for euermore.

8 And ȳ temple was full of the smoke of

the glorie of God and of his power, and
God geueth vs ful entrie into his Church by destroying his enemies. no mā was able to ^c enter into the temple, tyl the seuen plages of the seuen Angels were fulfilled.

THE XVI. CHAPTER.

The Angels powre out their vyals full of wrath, and what plages follow therof. admonition to take hede and watche.

ANd I heard a great voyce out of the A temple, saying to the seuen Angels, Go your wayes, powre out the seuen vyals of the wrath of God vpon the earth.

2 And the first went, and powred out his vyal vpon the earth, and there fell a noy- some & a sore wonde vpon the men, which had the marke of the beast, and vpon thē which worshypped his image.

3 And the seconde Angel shed out his vy all vpō the sea, and it turned as it were in- to the bloude of "a dead man : and euery ly- "That is, cor- rupt & infect. uing thinge dyed in the sea.

4 And the thirde Angel powred out his vyal vpon the riuers and fountains of wa- ters, and they turned to bloude.

5 And I hearde the Angel of the waters say, Lord thou arte iuste which Art, and Wast, and Holy, because thou hast iudged these things.

6 For they shed the bloude of Sainctes, B and Prophetes. and therefore hast thou ge- uen them bloude to drinke : for they are worthy.

a Forasmuche as thou destroyest the rebelles and preseruest thyne. 7 And I heard another out of the Sain- ctuarie say, Euen so, Lord God almyghty: a true and righteous are thy iudgementes.

8 And

8 And the fourth Angel powred out his vyal on the sunne, and power was geuen vnto him to vexe men wyth heate of fyre.

9 And men boyled in great heate, and ^b blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to geue hym glorie.

^b The wicked waxe hard hearted & stubbern whē God punisheth them.

10 And the fyfte Angel powred out his vyal vpon the throne of the beaste, and his kyngdome waxed darcke, and they gnewe their tounes for sorowe,

11 And blasphemed the God of heauen, for sorowe, and payne of their sores, and repented not of their dedes.

C 12 And the syxt Angel powred out his vyal vppon the great ryuer Euphrates, and the water dried vp, that the way of the kynges of the Easte should be prepared.

13 And I sawe thre vncleane sprites lyke frogges come out of the mouth of the dragon, & out of the mouth of the beaste, and out of the mouth of the false prophete.

14 For they are the spirits of deuils, workinge miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather thē to the battayle of that great day of God almyghty.

*Chap. 3. a.
mat. 24. d.
2 pet. 3. c.
1. thes. 5. a.*

15 * Beholde I come as a thefe. Happy is he that watcheth and kepeth his ^c garmentes, lest he walke naked, and men se his fylthynges.

^c Of rightuousnes & holynes wherewith we are cled through Iesus Christ.

16 And they gathered them together into a place called in the Hebrue tounge ^d Arma-gedon.

^d As if he wolde say, The craftines of destruction whē as kyngs & princes by the crafte of Satā are broght to that place wher they shalbe destroyed.

17 And the seuēth Angel powred out his

vyall into the ayre : & there came a lowde voyce out of heauen from the throne saying, It is done.

18 And there folowed voyces, and thondringes, and lightinges, and there was a great earthquake, suche as was not synce mē were vpō the earth, so myghty *an earthquake I meane.*

19 And the great citie was diuided into thre partes, and the cities of all nations fell. and great Babylon came in remēbrance before God, * to geue vnto her the cup *Iere. 25. d.* of the wyne of the fiercenes of his wrath.

20 Euery yle flyed away, and the mountaines were not founde.

21 And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and men blasphemed God, because of the plague of the hayle, for the plague therof was exceding great.

THE XVII. CHAPTER.

The description of the great whore, her synnes and ponishment. The uictorie of the Lambe.

Then there came one of the seuen Angels, which had the seuen vialles : & talked with me, saying vnto me, Come, I wyl shew thee y^e dānation of the great ^a whore that sytteth vpon many ["] waters,

^a Antichrist is compared to a harlot, because he seduceth the worlde with vaine wordes doctrines of lyes, & outwarde appearance.

2 With whom haue committed fornication the kynges of the earth, and the inhabitants of the earth are droncken with the wyne of her fornication.

["] Meaning, diuers natiōs & countreis.

3 And he caried me away into the wildernes in the sprite, and I saw a woman sit vpon a ["] crimson colored beast full of names ["]or, scarlate.

mes

mes of blasphemie, which had seuen heades, and ten hornes.

4 And the woman was araied in purple and crimson, and gilded with golde, and precious stones, and pearles, & had a cup of golde in her hand, ful of abominatiōs, and filthines of her fornication.

"A thing secret and hyd. B 5 And in her forehead *was* a name wrytten, "A Mysterie, great Babylon, the mother of whoredome, and abominations of the earth.

6 And I sawe the woman droncken with the bloude of Sainctes, and with the bloud of the Martyrs of Iesus: & when I sawe her, I wondred with great meruayle.

7 Thē the Angel sayd vnto me, Wherfore maruaylest thou? I wil shewe thee the mysterie of the woman, and of the beast, y^e beareth her, which hath seuen heades, and ten hornes.

8 The ^bbeast that thou hast sene, was, & is not, and shal ascende out of the bottomlesse pyt, and shal go into perdicion, and they that dwel on the earth shal wondre (whose names are not written in the Boke of lyfe frō the begynning of the worlde) when they beholde the beast that was, and is not, and yet is.

^b This is the Romaī empire which being fallē into decay, the whore of Rome vsurped autoritie.

" Which are about Rome. 9 Here is a mynde y^e hath wysedome. The seuen heades are " seuen mountaynes, on which the woman sytteth: they are also seuen kinges.

C 10 Fyue are fallen, and one is, & another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eyght, and is one of the seuen,

and shal go into destruction.

12 And the ten hornes which thou sawest, are ten kynges, which yet haue not receaued kyngdome, but shal receaue power, as kinges at one houre with the beast.

^c He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same.

13 ^c These haue one mynde, and shal geue their power and strenght vnto the beast.

14 These shal fyght with the Lambe, and the Lambe shal ["] ouercome them : * for he is Lord of lordes, and Kyng of kynges : and they that are on his syde, called, and chosen, and faithful.

["] And breake them to shivers as a potters pot.
1. Tim. 6. c.
chap. 19. c.

15 And he sayd vnto me, The waters ^w thou sawest, where the whore sytteth, are people, and folke, and nations, and tonges.

16 And the ten hornes which thou sawest vpon the beaste, are they that shal hate the whore, and shal make her desolate and naked, and shal eat her flesshe, & burne her with fyre.

17 For God hath put in their hearts to fulfil his wyl, and to do with one consent, for to geue t^heir kyngdome vnto the beaste, vntil the wordes of God be fulfilled.

18 And the woman which thou sawest, is that great citie, which raygneth ouer the kynges of the earth.

THE XVIII. CHAPTER.

The louers of the worlde are sorry for the fall of the whore of Babylon but they that be of God haue cause to reioyce for her destruction. an admonition to the people of God to flie out of her dominion.

And

A And after that, I sawe another Angel come from heauen, hauing great power, in so muche that the earth was lyghtened with his glorie.

*Esa. 21. c.
ierem. 51. a.
chap. 14. b.*

2 And he cryed out mightely with a stronge voyce saying, ^a * It is fallen, it is fallen the great Babylon, and is become the habitation of deuyls, and the holde of all fowle sprites, and a cage of euery vncleane & hateful byrde.

^a This descriptiō of the ouerthrowe of the great whore, is like to that which the prophets vse to declare the destruction of Babylon.

3 For ^b all nations haue dronken of the wyne of the wrath of her fornication, and the Kynges of the earth haue committed fornication with her, and the marchantes of the worlde are waxed riche of the abundance of her pleasures.

^b The greatest part of the worlde hath bene abused & seduced by this spirituall whordome.

B 4 And I heard another voyce from heauē, say, Go out of her my people, that ye be not parte takers in her synnes, and that ye receue not of her plages.

5 For her synnes ^c are commen euen to heauen, and God hath remembred her wyckednesses.

^c The greke worde is, that her synnes so followe one another, and so rise one after another, that they growe to suche an heape, that at length they touche the very heauen.

*"Blessed is he that can repa-
ye to the who-
re the like, as
is writen. psal.
137.*

6 " Rewarde her euen as she rewarded you, and geue her double accordyng to her workes : and in the cup that she hath filled to you, fyll her the double

7 And as muche as she glorified her selfe, and lyued wantonly, so muche gyue ye to her punyshment and sorowe, for she sayth in her harte, * I syt beyng ^d a quene, and am no " wydowe, and shal se no mourning.

^d The glorious boasting of the strōpet.

*Esa. 47. b.
"But ful of pe-
uple & mightie.*

8 Therefore shal her plages come at one day, death, and sorowe, and hunger, and she shalbe burnt wyth fyre : for stronge is the Lord God which wyl condemne her.

9 And the kynges of the earth shal bewepe her, and wayle ouer her, which haue committed fornication, and lyued wantonly with her, when they shal se the smoke of her burnyng.

10 And shal stande a farre of, for feare of her punyshment, saying, Alas, alas, that great citie Babylon, that mighty citie, for in one houre is her iudgement come.

Lamentation
for the destru-
ction of the
whore.

11 And the marchantes of the earth shal wepe and wayle ouer her, for no man byeth their ware any more.

D

12 The ware of golde and syluer, and of precious stone, and of pearles, and of fyne linnen, & of purple, and of sylke, & of " scar let, and of all " Thyne woode, and of all maner vessels of yuery, and of all maner vessels of most precious woode, and of brasse, and of yron, and of marble.

"Or, crimson.

"Which is veryoderiferous and precious.

13 And of synamon, and odours, and oyntmentes, and franckynsence, and wyne, and oyle, and fyne floure, and wheat, and beastes, and shepe, and horses, and " charettes, & seruants, and " soules of men.

The trafficke
of the whores
factors.

"Such as the wantons vse at Rome.

* This is the vilest ware that these marchants sel and best chiepe, which soules notwithstanding the Sonne of God redemed with his precious bloude. 2. pet. 2. a.

14 And the " apples that thy soule lusted after, are departed from thee: and all thinges which were fat, & had in pryce, are departed from thee, and thou shalt fynde the no more.

"That is, the things which thou louedst best.

15 The marchantes of these thinges which were waxed ryche, shal stāde a farre of frō her, for feare of the punyshment of her, wepyng and waylyng.

16 And saying, Alas, alas, that great citie, that was clothed in fyne linnen and purple, and scarlet, and gylded with golde, & precious stone, and pearles.

E

17 For in one houre so great riches are co

me to noght. And euery shyppe gouerner,
and all the people that occupie shyppes,
and shipmen and whosoeuer trauail on the
sea shal stand a farre of :

18 And crye, when they se the smoke of
her burnyng, saying, What citie *was* lyke
vnto this great citie ?

"And so she-
wed signes of
great sorrow.

19 And they shal cast^r dust on theyr hea-
des, and crye wepyng, and waylyng, and
say, Alas, alas, that great citie, where in
were made ryche all that had shyppes on
the sea, by the reason of her^r costlynes, for
in one houre she is made desolate.

"Or, noble e-
state.

ioye in heauē
for the destru-
ction of Baby-
lon.

20 Reioyce ouer her thou heauen, and ye
holy Apostles and Prophetes : for God hath
f geuen your iudgement on her.

21 Then a mighty Angel toke vp a stone ly-
ke a great milstone, and cast it into the sea,
saying, With suche violēce shal that great
citie Babylon be cast, and shalbe g founde
no more.

^r And hath reuen-
ged your cause in
ponishing her.

G 22 And the voyce of harpers, and musiti-
ons, and of pipers, and trompetters shalbe
hearde no more in thee : and no craftes mā,
of whatsoeuer crafte he be, shalbe founde
any more in thee : and the sounde of a myll
stone shalbe heard no more in thee.

g It shal not be li-
ke to other cities
which may be bu-
ylded agayne, but
it shalbe destroyed
without mercy.

23 And the light of a candle shal shyne no
more in thee : and the voyce of the bryde
grome and of the bryde, shalbe heard no
more in thee, for thy marchantes were the
great men of the earth. and with thyne
inchantements were deceaued all nati-
ons.

24 And in her was founde the bloude of
the Prophetes, and of the Sainctes, and of
all that were slayne vpon the earth.

Hh.ii.

THE XIX. CHAPTER.

Prayse or thanks are geuen vnto God for iudgyng the whore, and for auengyng the bloude of his seruantes. The Angel wyl not be worshipped. The foules and byrdes are called to the slaughter.

AND after that, I heard the voyce of mu^Ache people in heauen saying, "Hallelu-^{"That is, pray se ye God.}iah : saluation and glorie, and honour, and power *be* to the Lord our God.

2 For true and righteous are his iudgements, for he hath damned the great whore, which dyd corrupt the earth with her fornication, and hath auenged the bloude of his seruantes *shede* by her hande.

3 And agayne they sayd, Hallelu-iah : and her smoke rose vp for euermore.

4 And the four and twenty Elders, & the four beastes fell downe, and worshypped God that sate on the throne saying, Amen, Hallelu-iah.

5 Then a voyce came out of the throne, saying, Prayse our Lord God all ye that are his seruantes, and ye that feare him, both smal and great.

6 And I hearde as it were the voyce of mu^Bche people, and as the voice of many waters, and as the voyce of stronge thondringes, saying, Hallelu-iah, for our Lord God omnipotent hath raygned.

7 Let vs be glad and reioyce and geue honour to hym : for the mariage of the Lambe is come, & his^{"To wit, the} wyfe made her selfe redy : ^{Church.}

8 And to her was grāted, that she should be arayed w^t pure fyne linnen cloth & shining. For the fyne linnen is the rightuousnes of Sainctes.

Sainctes.

" That is, the
Angel.
Mat. 22. a.
luke 14. a.

9 Then " he said vnto me, Write * Happy are they whych are called vnto the Lambes supper. And he sayd vnto me, These wordes of God are true.

" Who am
charged to
testifie of
Iesus.

10 And I fell at his feete, to worshyppe him, but he sayd vnto me, Se thou do it not: I am thy felow seruant, and one of thy brethren, which haue the " testimonie of Iesus.

Worshyp God: for the ^a testimonie of Iesus, is the sprite of prophecie.

^a He sheweth that none oght to be worshipped but only God. and that he is of their number whom God vseth to reueile his secrets by to the prophets, that they may declare them to others, also that we must beleue no nother spirit of prophecie but that which doth testifie of Iesus and lead vs to him.

" He meaneth
Christe.

C 11 And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him was called " Faithful and true, and he that iudgeth rightuously, and fighteth.

12 And his eyes *were* as a flamme of fyre: and on hys heade *were* many crownes: and he had a name wrytten, that no man knewe but he hym selfe,

Esa. 63. a.

13 And * he was clothed with a vesture dipte in bloude, & his name is called, The " worde of God.

" Which bringeth
lyfe and
death.

14 And the warriors which were in heauen, folowed him vpon white horsses, clothed with white fyne linnen and pure.

Psal. 2. c.

D 15 And out of his mouth went out a sharpe sword, that with it he should smyte the hethen. for he * shal rule them with a rodde of yron: for he it is that treadeth the wynefat of fearcenes and wrath of almighty God.

Chap. 17. b.
2. tim. 6. c.

16 And he hath on his vesture, and on his thyghe a name wrytten, * Kynge of kynges, and Lord of Lordes.

17 And I saw an Angel stand in the sunne, who cried with a lowde voyce, saying to all the foules that dyd flye by the middes

Hh.iii.

of heauen, Come and gather your selues together vnto the supper of the great God. The bidding to the banquet of God.

18 That ye may eat the fleshe of kynges, & the fleshe of hye Captaynes, and the fleshe of mighty men, and the fleshe of horses, & of them that sit on them, and the fleshe of all free men and bondmen, and of small & great.

19 And I sawe the beaste, and the kynges of the earth, and their warriors gathered together to make battayle agaist hym that sat on the horse, and against his souldiers.

20 But the beaste was taken, and with him that false prophet that wrought miracles before him, with which he deceaued thē that receaued the beastes marke, and them that worshypped his image. These both were cast into a pōde of fyre, burning with brim stone. The overthrowe of the be-ast and his.

21 And the remnante were slayne with the sworde of him that sitteth vpon the horse, which sworde commeth out of his mouthe, & all the foules were fylled ful with their fleshe.

THE XX. CHAPTER.

Satan being bounde for a certeyne tyme and after let lose vexeth the Churche greuously, and after the worlde is iudged he and his are cast in to the ponde of fyre.

ANd I sawe an " Angel come downe from A " This Angel is Christ that shuld treade the old serpēt vpon the heade. heauen, hauyng the keye of the bottōlesse pyt, and a great chayne in his hande. 2 And he toke the dragon that olde serpent, which is the deuyl and Satan, and he bounde

" That is, for a tyme. bounde him " a thousand yeres :

3 And cast him into the bottomlesse pyt, and he shut hym vp, & sealed *the dore* vpon him, that he should deceaue the people no more, tyl the thousande yeres were fulfilled : for after that he must be losed for a lytle season.

B 4 And I sawe seates, and they sate vpon them, and iudgement was geuen vnto thē : & *I sawe* the soules of thē, that were beheaded for the wytnesse of Iesus, and for the worde of God : which dyd not worshippe the beast, nether his image, nether had taken his marke vpon their forheades, or on their handes : and they shal lyue, and raigne with Christ a thousand yere :

5 But the other of the ^a deade men shal not lyue agayne, vntil the thousand yeres be finished : this is that ^b fyrst resurrection.

^a He meaneth thē which are spiritually dead, for in whome Satā lyueth he is dead to God.

" The death of the soule which is eternal dānation.

6 Blessed and holy is he, that hath part in the fyrst resurrection : for on suche the " seconde death hath no power : but they shal be the Priestes of God and of Christe, and shal raygne with him a thousande yere.

^b Wherby God doth quicken vs, & restore vs to newnes of life. Rom. 6. b.

Eze. 38. a. and 39. b.

7 * And when the thousande yeres are expired, Satā shalbe loused out of his prisō.

8 And shal go out to deceaue the people, which are in the foure quarters of the earthe, ^c Gog and Magog, to gather them together to bataile, whose numbere is as the sand of the sea.

^c By thē are ment diuers & strāge enemies of the Church of God.

9 And they went vp in the playne of the earth : and compased the tentes of the Sainctes about, and the beloued citie : but fire came doune from God, out of hea-

Hh.iiii.

uen, and deuoured them :

10 And the deuil that deceaued them, was cast into a lake of fyre and brimstone, where the beast & the false prophete shal be tormēted day and nyght for euermore.

11 And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauē, and theyr place was no more found.

^d Euery mā's cō-
sciēce is as a booke
wher in his
dedes are writē
which shal ap-
peare when God
openeth the booke

12 And I sawe the dead, both great and small stande before God : and the ^d bokes were opened, and ^{*}another Boke was opened, which is *the Boke* of life, and the dead were iudged of those thinges, which were wrytten in the bokes, according to their dedes :

*Phil. 4. a.
chap. 3. a.
21. g.*

13 And the sea gaue vp her dead, which were in her, & death and ["] hell deliuered ["] Graue. vp the deade, which were in thē : and they were iudged euery man according to his dedes.

^e Hell & death
which are the last
enemies shalbe
destroyed.

14 And ^e death and ["] hell were cast into ["] Graue. the lake of fire : this is the second death.

15 And whosoever was not found writtē in the Boke of life, was cast into the lake of fyre.

THE XXI. CHAPTER.

The blessed estat of the godly, and the miserable condition of the wicked. The description of the heauenly Ierusalem. and of the wife of the Lambe.

ⁿ All things shal
be renued & resto-
red into a moste
excellent & perfect
estat, and therefore
the day of the re-
surrectiō is called
the day of restau-
ration of all thīges.
Act. 5. g.

ANd I sawe ^{*} a new heauen, and a newe ^A earth : ^a for the fyrst heauen, & the first earth were vanissed away, and there was no more sea.

*Esa. 65. c.
and 66.
2. pet. 3. a.*

" The holy
cōpanye of
the elect.

2 And I Iohn sawe that " holy citie newe Ierusalem come downe frō God out of heauen, prepared as a bryde trymmed for her housbande.

3 And I heard a great voyce out of heauē, saying, Behold the tabernacle of God *is* with men, and he wil dwel with them : and they shalbe his people, and God him selfe shalbe with them, and be their God.

*Esa. 25. c.
chap. 7. d.*

B 4 * And God shal wipe away all teares from their eyes : and there shalbe no more death, nether sorowe, nether cryīg, nether shal there be any more payne, for the first thynges are gone.

5 And he that sate vpon the throne, sayd, Beholde I make all thinges newe : and he sayd vnto me, Write, for these wordes are faithful and true.

*Chap. 1. b.
§ 22. c.*

6 And he sayd vnto me, * It is done, I am *α* and *ω*, the beginning and *ϣ* end. I wil geue to him that is a thirst, of the wel of the water of lyfe, frely.

7 He that ouercometh, shal inheret all thinges, and I wil be his God, and he shal be my sonne.

C 8 But the feareful and vnbeleuing, and the abhominable, and murdrers, and who remongers, and sorcerers, and idolaters, and all lyars shal haue their parte in the lake which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plages : and talked with me saying, Come, I wil shewe thee the bride, the Lambes wife.

10 And he caried me away in the sprite to a great and an hye mountayne, and he

^b By this description is declared the incomprehensible excellencie, which the heauenly companie do enioye.

shewed me the great ^b citie, holy Ierusalē descending out of heauen from God,

11 Hauing the glorie of God: and her shining was like vnto a stone most precious, euen a Iaspar cleare as Cristal :

The great Citie.

12 And had a great walle and hye, & had D twelue gates, & at the gates twelue Angels, & names writtē, which are the twelue tribes of the children of Israel :

The wall.
The gates.

13 On the East parte *ther were* thre gates, & on the Northside thre gates, towarde the South thre gates, and frō the West thre gates :

14 And the walle of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

The foundations.

15 And he that talked with me, had a golden rede to measure the citie withall, and the gates therof and the wall therof.

16 And the citie is buylt foure square, and E the length, is as large as the bredth of it, and he measured the citie with the rede twelue thousande furlonges: and the lēgth and the bredthe, and the heyght of it are equal.

17 And he measured the wall therof, an hundred fourty, and foure cubites: by the measure of man, that is of the Angel,

18 And the buylding of the wall of it was of Iasper: and the citie was pure golde lyke vnto cleare glasse.

19 And the foundations of the wall of ^y citie were garnisshed with all maner of precious stones, the first foundation *was* Iaspar: ^y second Saphire, the third a Chalcedonye, the fourth an Emeraude :

20 The fifthe Sardonix: the sixt Sardious: the

the seuenth Chrysolite: y^e eyght Beryll: the
nynth a Topas: the tenth a Chrysoprasus:
the eleuenth a Iacincte: the twelueth an
Amatist.

21 The twelue gates *were* twelue pearles,
and euery gate *is* of one pearle, and the
strete of the citie *is* pure gold, as shining
glasse. and I sawe no temple therin:

22 For the Lord God almighty & the Lā-
be are the temple of it.

Esa. 60. d. ^G 23 *And this citie hath no nede of the sun-
ne nether of the mone to lighten it: for y^e
glorie of God did light it: and the Lambe
is the light of it.

Esa. 60. a. 24 * And the people which are saued shal
walke in the light of it: and the kynges of
the earth shal bring their glorie vnto
it.

Esa. 60. c. 25 * And the gates of it shal not shut by
day: for there shalbe no night there.

26 And the glorie, and honour of the Gē-
tils shalbe broght vnto it.

27 And there shal entre into it none vn-
cleane thing: nether whatsoeuer worketh abo-
mination or maketh lies: but they w^e are
written in the Lambes * Boke of life.

Phili. 4. a.
chap. 3. a.
10. d.

THE XXII. CHAPTER. .

The riuer of the water of life, the fruitfulness and light of the citie of God. The Lord geueth euer his seruants warning of thinges for to come. the Angel wyl not be worshipped. To the worde of God may nothing be added nor minished there from.

^A **A**ND he shewed me a pure riuer of wa-
ter of life clere as Cristal: proceeding

out of the throne of God and of the Lambe.

2 In the myddes of the strete of it, and of ether side of the riuer, was there " wood of " or, tree. life : which bare twelue maner of frutes : and gaue frute euery moneth : and the leaues of the wodde *serued* to heale the people withall.

3 And there shalbe no more cursse, but y^s seate of God and the Lambe shalbe in it : and his seruantes shal serue him.

4 And they shal se his face, and his Name shalbe in their forheades.

^a The light shal be vnchangeable & shyne for euer.

5 * And there shalbe no ^a night there, and B they nede no candle, nether light of y^s sun *Esa. 60. d.* ne : for the Lord God geueth them light, and they shal raigne for euermore.

6 And he sayd vnto me, These sayings are faithful and true : and the Lord God of the holy Prophetes sent his Angel to shewe vn to his seruantes, the thinges which must shortely be fulfilled.

7 Beholde I come shortly. Happy is he y^s kepeth the saying of the prophecie of this boke.

8 And I am Iohn, which sawe these thin- C ges and heard them. And when I had heard and sene, I fell doune, to worship be *Chap. 19. b.* fore the fete of the Angel, which shewed me these thinges :

^b This is not thē as the other Prophetes which were cōmanded to be hyd til the tyme appointed: as in Daniel 12. chap. because that these thīgs shulde be quickly accomplished, & dyd now begyn.

9 But he sayd vnto me, Se thou *do it* not, for I am thy felowe seruant, and *the felowe seruant* of thy brethren the Prophetes, and of them which kepe the sayings of this boke : Worship God.

10 And he sayd vnto me, ^b Seale not the sayinges of the prophecie of this boke: for the

the tyme is at hand.

11 He that hurteth, let him hurt still : and he \hat{w} is filthy, let him be filthy still : and he \hat{y} is rightuous, let him be rightuous still : and he that is holy, let him be holy stil.

Rom. 2. a. 12 And beholde I come shortly, & my reward is with me, * to geue euery mā accor-
ding as his worke shalbe.

Esa. 44. a. b. 13 I am * α and ω , the begynnyng and the
chap. 1. b. end, the first and the last.
18. b.

14 Blessed are they, that do hys comman-
dementes, that their power may be in the
tree of life, and may entre in through the
gates into the citie.

15 For without shalbe dogges & inchāters,
and whoremongers, and murtherers, and
idolaters, & whosoeuer loueth or maketh
leasinges.

D 16 I Iesus sent mine Angel, to testifie vn-
to you these thinges in the Churches, I am
the rote and the generation of Daud, and
the bryght mornyng starre.

Esa. 55. a. 17 And the Sprite and the bride say, Co-
iohn. 7. f. me. And let him that heareth, say, Come :
and let him that is a thyrst, come : and * let
whosoeuer wyl, take of the water of lyfe,
frely.

Deut. 4. a. 18 For I proteste vnto euery man, that hea-
and 12. d. reth the wordes of the prophecie of this
prou. 30. a. boke * if any mā shall adde vnto these thin-
ges, God shal adde vnto him the plages,
that are written in this boke.

19 And if any man shal minishe of the
wordes of the boke of this prophecie, God
shal take away his parte out of the Boke of
life, and out of the holy citie, and frō tho-
se thinges which are written in this boke.

THE REVELATION

^c Seing the Lord
is at hand we ought
to be cōstant & re
ioyse, but we must
beware we esteeme
not the length nor
shortenes of the
Lords cōming by
our owne imagina-
tion. 2. Pet. 3. b.

20 Hewhich testifieth these thinges sayth,
^c Surely, I come quickly. Amen. Euen so
come Lord Iesus.

21 The grace of our Lord IESVS
Christe *be* with you all.
Amen.

* *
*

THE TABLE OF THE NEWVE
Testament.

That which many haue scarfely atteyned vnto by longe study and great diligence is offered here vnto thee Reader, in a compendious table: to the intent that nothing, which might seme to further thy knollage in the worde of saluation, might be omitted. The vtilitie wherof thou shalt more profitably learne by triall, then can be in fewe lynes by me abbridged. For what can be more necessarie for vs in these later tymes then to haue a perfect and speddy waye to buckle our harnes (which is Gods worde) that we may resist the deceauing and cruel sprites, that are sent forth out of the bottomlesse pit with flattering mouthes and stinging tayles, to trouble the Church of Christ, and peruert the soules of many? which thing is here briefly performed in this table of common places and principal points conteyned in the Newe testament: wherin not only the Chapter & Letter are noted, by the first figure & the letter following it, but also the very verse, wher the matter or worde is conteyned, which is signified by the figure, that followeth the Letter. So that herby thou mayest haue euer at hande thy weapons to resist against all heresies and false opinions, to the glorie of God, the quieting of thy conscience, and instruction of others.

<p style="text-align: center;">A</p> <p>A Aron. Heb. 5 b 4.</p> <p>A Abel, offered by faith Heb. 11 a 4.</p> <p>¶ Abomination set vp in the holy place, Mat. 24 b 15. mar. 13 b 14. luk. 21 d 15. reue. 17 b 4. 21 g 27.</p> <p>That which man esteemeth excellent is abominable before God Luk. 16 d 15.</p> <p>¶ Abraham y^e father of beleuers Rom. 4 c 16.</p> <p>He offered Isaac by faith. Hebr. 11 d 17.</p> <p>¶ Abuse of the Scripture. Mat. 4 a 6. 2. Cor. 2 d 17. Gal. 1 a 8.</p>	<p>2. Thes. 2 a 2. Ephe. 5 b 6. 2 Pet. 3 d 16. Iude a 4.</p> <p>Abuse through Antichrist 2. The. 2. c 10.</p> <p>Abuse by the Pharises Mat. 23 c. 23.</p> <p>Abuses 2. Tim. 3 a 5. Tit. 1 c 10. 2. Iohn. c 7. 2. Pet. 2 a 1. Iude a.</p> <p>Read false Prophetes</p> <p>Abused Gal. 3 a 1. 2. Thes 2. a 3. 2. tim. 3 b 4. tit. 1 c 10. iude b 9. reue. 18 a 3. g 23.</p> <p>¶ Acception of persones is not w^t God Act. 10 e 34. Rom. 2 b 11. Gal. 2 b 6. Ephe. 6 b 9. Coloss. 3 b 25. 1. Pet. 1 c 17.</p>
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THE TABLE.

Acception of perfonnes is forbyd den	Iam. 2 a 3.	be honored	1.Tim.5 a 1.
¶ Adam, which was firft	Luk.3 g 38.	Of what fort they ought to be	Tit. 2 a 2. Of them which are El ders, read Elders
	rom. 5 c 14. 1.cor. 15 c 22. f 45.	¶ Angels, good, we are in heauen	Mar. 12 c 25.
	1.tim 2 d 13.	Created by Chrifte, or in Chrifte	Col. 1 c 16.
The feconde,	Rom. 5 c 14. 1.cor 15 f 45. Reade Chrifte	The feruants of Chrifte	Matth. 4 b 11. mar. 1 b 13.
Adoption,	Rom 8 c 15. 9 a 4. gala. 4 a 5. ephe. 1 a 5	They comfort him in the garden	luk. 22 e 43.
¶ Adulterie forbidden	Mat. 5 d 27. 28 32. 19 b 9. mar. 10 b 11. luk. 16 d 18. iohn. 8 a 3. rom. 7 a 3. 13 c 9. gal. 5 d 19. 1.cor. 6 b 9. heb. 13 a 4. iam. 4 a 4. 2. pet. 2 c 14	Seruants to the faithful	Mat. 18 b 10. act. 12 c 11. heb. 1 d 14.
Vfed for Idolatrie	Reue. 2 d 14. 14 c 11. 17 a 1. 18 a 3.	Their appearing to perfonnes	Mat. 1 d 20. 2 c 13. d 19. luk. 1 b 11. c 26. 2 b 9.
¶ Affection Godly	Mat. 6 d 33. luk. 11 d 28. 2 cor. 12 g 30.	Sene in forme of men	Mar. 16 a 5. luk. 24 a 4. iohn. 20 c 12. act. 1 b 10. 10 a 3. e 30.
According to the fleſhe	Mat. 6 c 21. 16 d 22. 20 c 21. 26 a 5. e 51. luk 9 d 33. g 54. 11 e 38. rom. 8 b 6. 10 a 2.	They ſhal accompanie Chriſt at the iudgement	Mat. 25 c 31. mar. 8 d 38. luk. 9 d 26. 2. theſſ. 1 c 7.
Agabus a Prophete	Act. 11 d 18. 21 b 10.	Of euil Angels, read Deuils	¶ Anger or wrath muſt be ouerco me by gentelnes
Agar	Gal. 4 d 25.		Mat. 5 c 22. rom. 12 d 19. ephe. 4 f 26. g 31. col. 3 b 8.
Agrippa kyng	Act. 25 d 13.	We muſt be ſlowe to anger.	Iam. 1 c. 19.
¶ Alliance ancient	2. Cor. 3 d 14. gal. 4 d 24.	If we be angry with our brother, let vs be reconciled before we praye	1.Tim. 2 c 8.
The newe	Mat. 26 c 28. gal. 4 d 26. 1.cor. 11 e 25. heb. 8 c 8. 9 d 15. 12 f 24. 13 d 20.	By nature we are children of wrath	Ephe. 2 a 3.
Ananias and Sapphira	Act. 5 a 5.	Chriſt hath deliuered vs from ye wrath to come	1.Theſ. 1 d 10.
Ananias the diſciple	Act. 9 b 10.		The
Ananias the Prieſt	Act. 24 a 1.		
¶ Ancient men & women ought to			

The wrath of God vpon the infideles 1.The.2 d 16.

The riche of y^e worlde heape vpon them a treasure of Angre Iam. 5 a 3.

Anne the Prophetesse Luk.2 e 36.

Annas and Caiaphas Luk.3 a 2. iohn 18 c 13. aēt. 4 a 6.

¶ Antichrist & his kyngdome from the tyme of the Apostles 2.The. 2 a 3. b 4. 1. iohn 2 d 22. 4 a 3. 2. iohn c 7. mar. 13 c 22. reue. 13 a 1. 2.

Of his destruction 2.Thef. 2 b 8. reuel. 19 d 20.

Apollos Aēt. 18 f 24. 1 cor. 3 b 6.

¶ Apostles or ambassadors, and messangers were twelue chosen by Christ Mat. 10 a 2. Luk. 6 c 14. iohn 6 g 67. aēt. 1 a 2. c 13.

They are the light of the worlde Mat. 5 b 14.

The salt of the earth Mat. 5 b 13. mar. 9 g 50. luk. 14 g 34.

Dispensers of the mysteries of God 1. Cor. 4 a 1.

The ministers of Christ. 1. Cor. 4 a 1.

Helpers with God 1. Cor. 3 b 9.

Ordeyned to be witneses of the death and resurrection of Iesus Christ, to preache it to all nations Mat. 28 d 19 20. mar. 16 c 15. luk. 24 g 47. aēt. 1 b 8. 2 e 32. 10 f 42.

Of the twelue principal Mat. 10

a 1

Their speciall office to preache 1. Cor. 12 d 28. ephe 4 b 11.

The Apostle of y^e Gentils Rom. 1 a 5. 11 b 13. gal. 2 b 7. 1. tim. 2 b 7. 2. tim. 1 c 11.

The Apostle of y^e Iewes Gal. 2 b 7.

Falſe Apostles 2. Cor. 2 d 17. 11 c 11. Read Preachers.

Aquilla and Priscilla Aēt. 18 a 2. g 26 1. cor. 16 d 19.

Armour spiritual Rom. 6 c 13. 13 d 12. 2. cor. 6 b 7. 10 a 4. ephe. 6 b 11. 1. thes. 5 b 8. 1. pet. 4 a 1.

Almes Matth. 6 a 1. luk 11 f 41. 12 d 33. 14 c 13. 16 e 21. aēt. 2 g 45. 9 f 36. 10 a 2. 20 g 35. 24 e 17. phil. 4 b 10. 1 iohn 3 c 17.

B

Babylon which signifieth a place of confusion (as Rome) wher Antichrist doth raigne. Reue 14 b 8. 16 d 19. 17 b 5.

Babylon hath made dronke all nations with the wyne of the wrath of her fornication, it is the lodging of the deuils, y^e place of vncleane sprites, y^e stewes of princes and kinges, and the poisoning of all nations. Reue. 18 a 2. g 21.

Balaam 2. Pet. 2 d 15. iude b 11. reuel 2 d 14.

¶ Banket prepared by Matthew for Christ Mat. 9 b 10. mar. 2 b 15. luk. 5 f 29.

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Christians bankets 2. Pet. 2 c 13.
iude b 12.

They which are called to Bankets
or feasts ought to sit lowest, and
why Luk. 14 b 10.

Whome Christians ought to byd
to dyner & supper Luk. 14 b 12.

¶ Baptisme is commanded to be mi-
nistred to all that belieue Mat.
28 d 19. mar. 16 d 16.

Ther is but one Baptisme Ephe. 4
a 5.

By the water of Baptisme we are
consecrat to Iesus Christe, & puri-
fied by faith in the worde of the
Gospel Ephe. 5 f 27.

It signifieth vnto vs, that we
are buried with Iesus Christ,
dead to synne, and deliuered
ther from by the death of Christ,
and haue put on Christ, and
are made the children of God,
by whome also we are all made
one. Rom. 6 a 3. gal. 3 d 27.
col. 2 b 12.

Without faith it proffiteth not
Mar. 16 d 16. 1. cor. 10 a 2. 1. pet. 3
d 21.

Men are but the ministers therof
Mat. 3 c 11. ioh. 1 d 26. 3 c 23. 4 a 1.
act. 8 c 16. 9 g 38.

Christ geueth the vertue, Mat. 3 c
11. luk. 3 d 16. iohn 1 d 26.

It is taken for the visible gifts of
the holy Ghost Mat. 3 c 8. mar. 1 c
8. act. 1 a 5.

It signifieth also to suffre tribula-

tions or death Mar. 10 e 38. luk.
12 f 50.

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Barnabas Act. 4 g 36. 13 a 1.

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10 g 46.

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Beggars or loyterers ought not to
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5 c 16.

¶ Benignitie, gentelnes, or libera-
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¶ Blasphemie condemned Mat. 15
b 19. luk. 23 c 35. act. 13 g 45. rom.
2 d 24.

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man may be forgyuen, but blas-
phemie against the holy Ghost
can not be forgeuen. Mat. 12
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Reuel. 13 a 1, b 5. 17 a 31.

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- Blessed or happy folke Mat. 5 a 3.
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rom. 4 a 7.
- Christ ascending to heauen blef-
feth his Apostles Luk. 24
g 51.
- He bleffeth litle children Mar.
10 b 16
- Blessing and cursing procede
both out of one mouth Iam. 3
b 10.
- Blessing taken for praise Luk. 1. c
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cor. 14 c 16, d 17. ephe. 1 a 3. iam 3.
c 10.
- Also for wifhing, enriching, and
abundance Mat. 25 c 34. act. 3 d
25. gal. 3 b 8. ephe. 1 a 3. 1. pet.
3 b 9.
- ¶ Body sensual and mortal Rom
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- Called a tabernacle 2. Cor. 5 a 1.
2. pet. 1 c 13.
- A vessel and house of earth. 2 Cor.
4 b 7. 5 a 1.
- The temple of the holy Ghost 1.
Cor. 6 d 19.
- It shal rise agayne spiritual,
Rom. 8 b 11. 1. cor. 15 f 44. 2. cor. 4
c 14.
- We must mortifie it Rom 8 c 13.
1. cor. 9 d 27. colof. 3 a.
- It is taken for the number of y^e elect
Read Church.
- Booke of lyfe. Phil. 4 a 3. reue. 3
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- Bragging and boasting Luk. 18
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- Good and lawful 2 Cor. 11 e 18.
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- ¶ Brethren of Christ, or kynsmen
Mat. 12 d 47. iohn 7 a 3. 1. cor. 9 a
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- Brethren spiritual of Christ are
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- All Christians are Brethren, Mat.
23 a 8. rom. 1 b 13. 8 c 29. 1. cor 6 b
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- False Brethren 2. Cor. 11 f 26. gal.
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- Caiaphas prophecieth Iohn 11
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 Children of God Luk. 20 f 36. ioh.
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 12 b 6 1. iohn 3 a 1.
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 which can not dye. Luk. 20 f. 35.
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 Children of the kyngdome, Mat.
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 ¶ Christ is God euerlasting, y^e be-
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 9 g 35. 10 g 36. 11 c 27. act 4 f 30.
 8 g 37. rom. 1 a 4. 8 a 3. f 32. gal
 2 d 20. 4 a 4. colof. 1 b 13. heb.
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 17. 1. iohn 1 b 3. c 17. 4 c 5, a 15.
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 a 3. colof. 1 b 16, c 17. hebr. 1 a
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 Mat. 9 a 22, b 28. luk. 6 b 8. 11 c 17.
 9 f 47. iohn 2 d 24. heb 4 d 13.
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 The Prince of life Act 3 c 15.
 The Lord of glorie 1. Cor. 2 b 8.
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 The Prince of faith Hebr. 12
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 a 1. rom. 9 a 5.
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 Mat. 4 a 1.
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 Mat. 12 b 21. rom. 15 c. 12.
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 can destroye and saue Iam. 4 c
 12.
 He only teacheth and geueth the
 true wisdome Ioh. 6 e 45. eph. 1
 b 8. c 17. col. 1 b 9 hebr. 8 d 11.
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 None is conseller vnto him Rom
 11 d 24. 1. cor 2 d 16.
 He only ought to be worshipped
 Mat. 4 b 10. reue. 19 b 10. 22 b 9.
 He dwelleth not in temples made
 with handes Act. 7 f 48. 17 f 24.
 But dwelleth in his, to wit, the
 faithful Ioh. 14 c 17. 1 ioh. 3 d 2.
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 He hath care ouer vs Heb. 13 a 5. 1.
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 He heareth vs in our requestes
 Mat. 7 b 7. 18 c 19. 21 b 22. 1. ioh. 5
 c 15.
 He chafteneth and proueth his
 Hebr. 12 b 6. iam. 1 b 12. 1. pet. b
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 He exhorteth to repentance and
 attendeth Rom. 2 a 5. 2. pet. 3 b
 9.
 We must followe and be like him
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 10 c 20. gal. 4 b 8.
 ¶ Gospel, that is, good tidings, or
 newes Rom. 1 b 16.
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 It ought to be preached publikely
 through all the worlde to eue-
 ry creature. Mat. 24 b 14. 28 d
 19. mar. 16 c 15. act. 1 b 8. col. 1 e
 23.
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 it, thogh the Angels of heauen
 bring it, ought not to be hearde
 Gal 1 b 8.
 It is the matter and occasion of di-
 uision and discorde Mat. 10 d 35.
 mar. 13 b 12. luk. 12 g 53. act. 13 g
 50. 14 a 4. 16 e 22. 7 a 5. 17. 18. 19 d
 23. 21 f 30.
 It is hid from the wise, and migh-
 ty of the worlde, and contemned
 of them, & is receaued of the po-
 ore and simple Mat. 11 d 25. ioh. 7
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 uing of it Mat. 13 c 22. mar. 4 b
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¶ Grace of God through Christ
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By it we are saued Act. 15 c 11. ro.
11 a 5. eph. 2 b 5. tit. 3 b 7.

We ought to trust in it. 1. pet. 1 c
13.

Whosoever trusteth in another lo
seth it Gal. 5 a 2.

Grace or thanks rendred to God
before meeles, and after Mat.
14 c 19. 15 d 36. 26 c 26. 1. tim. 4 a
4. 5.

We must rendre thanks to God
for all things Eph. 5 d 20. 1. thes.
5 c 18.

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Hand dryed, healed of Christ
Mat. 12 a 13.

To cut of the hand and the fote
Mat 5 e 30. 18 a 8.

To put the hand to the plough
Luk. 9 g 62.

Laying on of handes Act. 6 b 6. 13
a 3. 1. tim. 4 d 14. 5 d 22. 2. tim. 1
b 6.

¶ Hardening of the hart commeth of
God Mat. 13 b 15. ioh. 12 f 40. act
28 g 27. rom 11 a 8.

God hardeneth whome he wil
Rom. 9 d 18.

¶ Haruest is ripe and we must pra
ye God to sende forth labourers
Mat. 9 d 38.

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we the haruest which they had

not sown Ioh. 4 e 38.

¶ Hate of the worlde against Chri
ste, Read, Christ. Against the
faithful, Reade faithful.

To hate one another is forbidden
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c 15. 4 d 20.

We must hate the euil Rom. 12 b
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¶ Heauines which is commendable
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¶ Heauen the place of God Mat. 5 c
34. Act. 7 f 49.

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Mat. 24 e 35. hebr. 1 c 11. 2. pet. 3 b
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¶ Head of Christe, God 1. Co. 11 a
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31.

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3 d 17.

The

- The worme shal not dye there
Mar. 9 g 44.
- Darkenes wher shalbe weping &
gnawing of teeth Mat. 8 b 12. 22 b
13. 25 c 30.
- ¶ Heires of God. Read, Faith-
ful.
- The inheritance of God in his Sācts
Epheff. 1 c 18. coloff. 1 b 12. 1. pet.
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- The inheritance is geuen by the
promesse Gal. 3 c 18.
- ¶ Heresies & sectes must nede be
in the worlde, & wherfore 1. Cor.
11 d 19. 2. pet. 2 a 1.
- We must flie from heretikes Tit. 3
c 10.
- ¶ Herode called also Afcalon kil-
leth the infants Mat. 2 c 16.
- Herode Antipas putteth Iohn Ba-
ptist to death Mat. 14 a 10.
- He contemneth & mocketh Christ
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- He is deuoured with vermine
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- Hypocrisie and hypocrites Mat. 6
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- ¶ Honour to God & to Christ Io.
5 d 23.
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- To Kyngs and Magistrats 1. pet. 2
c 13.
- To ministers 1. Tim. 5 c 17.
- To Maisters 1. Tim. 6 a 1.
- Men must honour their wyues 1.
Pet. 3 a 7.
- To geue honour to euery man that
deserueth Rom. 13 b 7.
- To all Rom. 12 d 32. 1. petr. 2 c
17.
- It is vsed, for to helpe, prouide
and to intreat wel Mat. 15 a. col.
2 d. 1. tim. 5 a 8.
- ¶ Hope is one Eph. 4 a 4.
- It is of God Rom. 15 c 13. 2. theff. 2
d 16.
- It is of things which are not sene
Rom 8 e 24.
- By it we are saued, In the same
place.
- We must haue it in God 1. Tim. 6
d 17. 1. pet. 1 d 21.
- And in Christ Mat. 12 b 1. rom. 15 c
12. eph. 1 c 12.
- It bringeth not shame Rom. 5 a
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- It must be sure and stedfast Col. 1
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- We must be ready to gyue account
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- It is our spiritual armour 1. Theff.
5 b 8.
- We must be glade and reioyse in
it Rom. 5 a 2. 12 c 12.
- ¶ Hospitalitie, which is to receaue
the poore and strangers, must be
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- Houholde, Reade Familie.
- ¶ Humilitie or humblenes towar
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Iacob Act 7 b 12. rom. 9 e 13. hebr.
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Iames sonne of Zebede brother
of Iohn, is called of Christ Mat.
4 d 21.

He was killed of Herode Act. 12
a 1.

Iannes and Iambres resist Moses
2 Tim. 3 b 8.

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ges or creatures is condemned
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5 c 11. 6 b 9. 2. cor. 6 d 16. reue. 2 f
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ned Reue. 9 d 20. 21. c 8. 22 c 15

¶ Ierusalem, the earthly Mat. 5 f 35
Christs entrie into it Mat. 21 a 11.
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Mat. 23 d 37.

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Iesus the name of Christ Mat. 1 d
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Iewes and their excellencie Ro.
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Yet they haue bene blynded and
not beleued Ioh. 12. f 38. rom. 11 a
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They were reiected, and the Gen
tils receaued Mat. 8 b 11 21 d 43
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They shalbe restored agayne if
they remayne not in their vnbe
lief Rom. 11 c 23.

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beloued and prayed fore Rom.
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Ther is no difference between Iewe
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ue. 2 f 20.

¶ Ignorance of God Act. 17 g 30. ro.
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c 19 1. tim. 1 c 13.

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- ¶ Infidelitie is in all Rom. 11 d 30.
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- Infidels and reprobate the chil-
dren of incredulitie or disobe-
dience Eph. 2 a 2. 5 b 6 coloss. 3
a 6.
- Children of the deuil Mat. 13 e 38.
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- Curfed and the children of ma-
lediction Mat. 25 d 41. 2. pet.
2 c 14.
- Vessels of wrath & of dishonour
appointed to perdition Rom. 9 e
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- Abominable and reprobate in eue-
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- Blynded of the deuil 2. Cor. 4 a
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- Condemned Mar. 16 c 16. ioh. 3 c
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- The angre of God remayneth vpon
them ioh 3 d 36.
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- We may not haue to do with them
Reade Faithful.
- ¶ Infirmitie, and infirme in faith
ought to be borne with, that they
may be wone Rom. 14. a 1. 15 a 1.
1. cor. 9 d 22. 1. thess. 5 c 14.
- We must not offende them Rom.
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- The vertue of God worketh in in-
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- God chuseth the weake things of
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- Infirmities and diseases some ty-
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- Somme tymes for y^e glorie of God
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- Iniurie or wronge ought not to be
done, nor rendered, but to be
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- Iob ought to be an ensample of pa-
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- Iohn Baptist sent of God to beare
witnes to Christ Ioh. 1 a 6.
- Ioye, Read Glorie
- Ioseph the housband of Marie
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- Ioseph of Arimathea Mat. 27 f 56.
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 ¶ Iudas selleth & betrayeth Christ Mat. 26 b 15. e 48.
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 ¶ Iudgement of God, taken for his secret confell and workes are in comprehensible, true, and iust Rom. 11 d 33. reue. 19 a 2.
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 We must waite for it from houre to houre Mat. 24 d 44. luk. 12 e

36. iam. 57 b 78.
 Then all things shalbe discovered & euery man shal receaue his rewarde Rom. 2 a 6. 2. tim. 4 b 8.
 To iudge our brother is forbidden Mat. 7 a 1. ro. 2 a 3. 14 a 3 c 13. 1. co. 4 a 5. iam. 4 c 11.
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Keyes of y^e kyngdome of heauen (ether to open it, or to shut it) Mat. 16 c 19. 18 c 18. ioh. 20 f 23.
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M

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¶ Marie y^e sifter of Martha Luk. 10 g 39. iohn 11 a 1. d. 32.

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¶ Mariage, is an inseparable conjunction of the housband and the wife Mat. 19 a 5. 1. cor 7 a 4. b 10.

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- ¶ Man can not vndoe it Matth. 19
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re him Luk. 1 e 50.
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- Also to the faithful 1. Pet. 2.
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Ende of the Table.

A PERFECTE SVPPVTATION OF THE YERES and time from Adam vnto Chrif, proued by the Scriptures, after the colle- ctiō of diuers auctors.

*The summe of the yeres
of the fyrst age.*

From Adam vnto Noes flou-
de, are yeres 1656.

For when Adam was a 130 yere
olde, he begate Seth,

Seth beyng 105 yeres, begate E-
nos.

Enos beyng 90 yeres, begate Cai-
nan.

Cainan beyng 70 yeres, begate Ma-
halaleel.

Mahalaleel beyng 65 yeres, bega-
te Iared.

Iared at the age of a 162 yeres, be-
gate Enoch

Enoch beyng 65 yeres, begate Ma-
thufelah.

Mathufelah at the age of 187 ye-
res, begate Lamech.

Lamech beyng 182 yeres begate
Noe.

Noe at the commying of the floud
was 600 yeres olde, as appea-
reth in the feuenth of Genesis.

The whole summe of the yeres
are 1656.

From the fayd floude of Noe
vnto Abrahams departing from
Chalde were 363 yeres, and ten
dayes.

For the fayde floude contynued
one whole yere and ten day-
es.

Sem (which was Noes sonne) be-
gate Arphaxat two yeres after
that.

Arphaxat begate Salah when he
was 35 yeres olde.

Salah beyng 30 yeres olde, begate
Heber.

Heber.

Heber at his age of 34 begate Phalech.

Phalech being 30 yeres, begate Regu.

Regu beyng 32 yeres, begate Saruch.

Saruch beyng 30 yeres, begate Nahor.

Nahor beyng 29 yeres, begate Thare.

Thare beyng 70 yeres, begate Abraham.

And Abraham departed from Chalde when he was 70 yeres olde.

These said yeres accompted are 363 yeres, and ten dayes.

FROM Abrahams departyng frō Vr in Chalde vnto the departing of the children of Israel from Egypt are 430 yeres, gathered as foloweth.

Abraham was in Charran fyue yeres, and departed in the 75 yere.

He begate Isaac when he was 100 yeres olde, and in the 25 yere of hys departyng.

Isaac begate Iacob when he was 60 yeres olde.

Iacob went into Egypt wyth all hys familie, when he was 130 yere old.

Israel was in Egypt 220 yeres which remayne from that ty-

me.

Thē rebate 80 yere from this. For so olde was Moses when he conducted the Israelites from Egypt.

So the reste of the yeres, that is to say 130 are deuided betwixt Amram and Chath.

Then Chath begate Amram at his age of 67 yeres.

Amram beyng 65 yeres, begate Moses, who in the 80 yere of hys age, departed with the Israelites from Egypt.

So this supputation is the 430 yeres mencioned in the
12 of Exod. & the
3 to the Galatians.

FROM the goyng of the Israelites frō Egypt, vnto the fyrst building of the temple are 480 yeres, after this supputation or accompte.

Moses remayned in the desert or wyldernes 40 yeres.

Iosue & Othoniel ruled 40 yeres.

Aioth 70 yeres.

Debora 40 yeres.

Gedeon 40 yeres.

Abimelech 3 yeres.

Thela 23 yeres.

Iair 22 yeres.

Then were they without a captaine vnto the 18 yere of Iepthe.

Iepthe 6 yeres.

Abissam 7 yeres.

THE SUPPUTATION

Elon 10 yeres.

Abdon 8 yeres.

Sampson 20 yeres.

Heli iudge and prieste 44 yeres.

Samuel and Saul raygned 40 yeres.

Dauid was kynge 40 yeres.

Salomon in the 4. yere of his raygne began the buildyng of the temple.

These are the 480 yeres mentioned in the 3 of the kinges, and the 6. chap.

FRō the firste buylding of the temple vnto the captiuitie of Babylon are 419 yeres and a halfe.

Salomon raigned yet 36 yeres.

Roboam 17 yeres.

Abia 3 yeres.

Afa 41 yeres.

Iosaphat 25 yeres.

Ioram 8 yeres.

Ochafias one yere.

Athalia the quene 7 yeres.

Ioas 40 yeres.

Amanias 29 yeres.

Ozias 52 yeres.

Ioathan 16 yeres.

Achas 16 yeres.

Ezechias 29 yeres.

Manasses 55 yeres.

Amon 2 yeres.

Iosias 31 yeres.

Ioachas 3 moneths.

Eliachim 11 yeres.

Ioachim, Iechonias 3 moneths.

And here beginneth the captiuitie of Babylon.

The summe of these yeres are 419 yeres.

Ierusalem was reedified and buylded agayne after the captiuitie of Babylon 143 yeres.

The captiuitie continued 70 yeres.

The children of Israel were deliuered and restored to their fredome in the first yere of Cyrus.

The temple was begone to be builded in the 2 yere of the sayd Cyrus, & finished in the 46 yere, whych was the 6 yere of Darius, after that Darius had rayned 20 yere. Nehemias was restored to libertie, and went to builde the citie, which was finished in the 32 yere of the sayd Darius.

All the yeres from the building of the temple agayne are 26 yeres.

The whole summe of yeres amount 143 yeres.

From the reedifyng of the citie vnto the commyng of Chrifte, are 483 yeres: after thys supputation or numbringe.

It is mencioned in the 9 of Daniel that Ierusalem should be buylte vp agayne, and that frō that

that tyme vnto the comming of Christ are 67 weekes, and euerye weeke is reckened for feuen yeres. So 67 weekes amount to 483 yeres. For from the 32 yere of Darius vnto the 42 yere of Augustus, in the whych yere our Sauour Christ was borne, are iust and complet to many yeres, whereupon we recken, that from Adam vnto Chri-

ste are 3974 yeres lixe monethes & tē daies & from the byrth of Christ vnto this presente yere, is 1557. Then the whole summe and number of yeres from the begynnyng of the worlde vnto this presente yere of our Lord God 1557, are iust 5531, fix monethes, and the said odde ten dayes.

The Ende.

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X. OF IVNE.

Fautes committed in the printing.

- Matth.** *Chap. 16, verſe 10, there were foure hundred men, Chap. 27, ver. 64, come in the night.*
- Mark** *Chap. 3, ver. 17, called them Boanerges.*
- Luk** *Chap. 12; ver. 15. Se, and take hede. chap. 16, ver. 9, ye ſhall want. chap. 17, ver. 9, he did that. chap. 19, ver. 43, caſt a trenche.*
- Iohn** *Chap. 3, ver. 13, but he that deſcended from hea uen, euen the. ver. 29, of the bridegrome chap. 21, ver. 1, to his diſciples at the ſea.*
- Act.** *Chap. 3, ver. 2, they laide daily. chap. 4, ver. 37, and broght, and laid. chap. 5, ver. 6, roſe vp, and toke him.*
- Galat.** *Chap. 3, ver. 4, in vaine? ver. 28, Gentil: theris nether bonde nor fre.*
- Philip** *Chap. 2, ver. 26, after all you.*
- Argum. to the Coloff.** *exhorteth the Coloſſians.*
- Iames** *Chap. 1, ver. 18, worde of trueth.*
- Reuelat.** *Chap. 5, ver. 6, the ſeuen ſpirits. chap. 12, ver. 3, heades, and ten hornes. chap. 16, ver. 17, of the temple of heauen. chap. 19, ver. 20, were aliuē caſt.*